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UPSC Mains 2023 GS IV

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

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Q1 · 10 marks

(a) What do you understand by 'moral integrity' and 'professional efficiency in the context of corporate governance in India? Illustrate with suitable examples. (b) International aid is an accepted form of helping resource-challenged nations. Comment on ethics in contemporary international aid. Support your answer with suitable examples.

GS IV · 2023 · Ethics in Public Administration

Revision summary

Moral integrity in a company is truthful accounts and refusal of promoter capture.

Professional efficiency is competent, lawful running of the firm so value is real.

Satyam showed that apparent efficiency without integrity is fraud; the Companies Act, 2013 strengthened independent directors and audit.

Independent directors work only if they can dissent and resign rather than decorate the board.

International aid is justified as solidarity and fails when it is tied, coercive or delayed until the donor is safe.

Ethical aid needs ownership, transparency, climate justice and accountability to recipients.

Introduction

Corporate offices and aid programmes both move other people's money. Part (a) asks what honesty and competence must look like on an Indian board. Part (b) asks the same test when rich States and agencies help poorer ones.

Body

(a) Moral integrity and professional efficiency in corporate governance

- Corporate governance is the set of duties by which a company's board, managers and auditors run the firm for lawful owners and other stakeholders, not for a private clique.
- Moral integrity here means truth in accounts, no related-party theft, and the courage to dissent when a promoter wants a false picture.

- Professional efficiency means skill in strategy, risk, compliance and disclosure so that the firm creates value without hiding loss.
- Integrity without efficiency can keep a weak firm polite while it fails workers and creditors.
- Efficiency without integrity is Satyam Computer Services Limited in 2009, where inflated cash and revenues looked like a well-run IT firm until the chairman confessed to fraud.
- The **Companies Act, 2013** answered that failure with independent directors, audit committees, rotation of auditors, stricter related-party rules, and **Section 135** corporate social responsibility, so that one promoter cannot treat the board as a rubber stamp.
- An independent director is not a family friend on the letterhead; the Act and the Securities and Exchange Board of India (Listing Obligations and Disclosure Requirements) Regulations, 2015 expect independence in judgement, attendance and whistle-blowing.
- When independent directors resign in a cluster, as seen in several listed-company crises after Satyam, the market is being told that integrity has already left the room.
- **The Insolvency and Bankruptcy Code, 2016 adds a later efficiency test:** a board that cannot pay must face creditors rather than hide behind political rescue.
- **Indian corporate ethics is therefore two duties at once:** tell the truth in the books, and run the firm with competence that those books can survive.

(b) Ethics in contemporary international aid

- International aid is the transfer of grants, loans, food, medicines or technical help from a State, a bank or a charity to a country that lacks fiscal or disaster capacity.
- The ethical claim is solidarity with people who did not choose poverty, war or a cyclone.
- The ethical risk is that aid becomes a tool of the donor's foreign policy, a market for the donor's firms, or a substitute for the recipient's own tax and accountability.
- Tied aid that forces the recipient to buy the donor's goods raises cost and weakens local producers; the Paris Declaration on **Aid Effectiveness (2005)** asked for ownership, alignment and untying, yet much aid is still tied in practice.
- Conditionality that demands privatisation or austerity as the price of a loan can harm the poorest first, as structural-adjustment episodes showed in several African and Latin American States.
- Humanitarian aid after an earthquake is a duty of rescue; using the same crisis to extract bases, minerals or votes in a UN body is exploitation.
- During COVID-19, vaccine nationalism and delayed COVAX supply showed that "aid" can arrive after the donor's own population is covered, which fails equal dignity.
- Food aid dumped as surplus grain can undercut farmers in the receiving country even while it feeds a camp for a season.
- **China's Belt and Road lending and Western security-linked packages both need the same test:** is the project transparent, is debt payable, and does the local public have a voice?
- India's development partnership, including lines of credit and vaccine supplies, is ethically stronger when it is demand-driven and free of humiliation, and weaker when it is only a counter to a rival.
- Ethical aid today needs recipient ownership, published contracts, an end to tying where possible, climate finance as grant not only loan, and accountability to the people who receive the goods, not only to the donor's parliament.

Flow diagram

Corporate governance -> Moral integrity
Corporate governance -> Professional efficiency
Moral integrity -> Companies Act 2013
Professional efficiency -> Companies Act 2013
International aid -> Solidarity
International aid -> Conditionality and tying
Solidarity -> Ethical aid
Conditionality and tying -> Ethical aid

Conclusion

Moral integrity is truthful stewardship of other people's capital; professional efficiency is the skill that makes that stewardship last. The **Companies Act, 2013** and independent directors exist because Satyam proved that a clever fraud is not governance. International aid is ethical when it reduces need without buying the recipient's policy or market.

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Q2 · 10 marks

(a) "Corruption is the manifestation of the failure of core values in the society." In your opinion, what measures can be adopted to uplift the core values in the society? (b) In the context of work environment, differentiate between 'coercion and undue influence' with suitable examples.

GS IV · 2023 · Probity in Governance

Revision summary

Corruption is private gain from entrusted power and shows that honesty, impartiality and duty have failed.

Uplift needs family and school, leadership example, e-systems that cut discretion, and statutes that protect whistle-blowers and punish graft.

Coercion is forcing a person by threat of harm such as transfer, violence or a withheld bill.

Undue influence is unfair advantage taken from a dominating or fiduciary relation without an open threat.

Both appear at work; POSH and Conduct Rules cover the quiet pressure as well as the shout.

Introduction

Corruption is not only a missing file. It is a public sign that honesty, fairness and duty have lost force. Part (b) then names two ways power is abused at work without always looking like an open threat.

Body

(a) Corruption as failure of core values, and how to uplift them

- Core values in public life include honesty, integrity, impartiality, empathy, and respect for the Constitution and for other people's property.
- Corruption is the use of entrusted power for private gain, whether as a bribe, a favour to kin, or a cooked tender.
- When those core values fail, the officer treats the counter as a shop and the citizen as a customer who must pay extra.
- Laws can punish the act; they cannot, by themselves, create the habit of not asking.
- Family and school must treat a stolen rupee as shame, not as cleverness, because the first map of honesty is drawn before the first posting.
- Civic education should teach that tax and a clean tender are duties, not optional virtue.
- **Leadership example matters:** a minister or secretary who lives simply and refuses a gift sets a visible standard that a circular cannot.
- **Institutions that reduce discretion reduce the market for bribes:** e-procurement, direct benefit transfer, published queues, and the Right to Information Act, 2005.
- The **Prevention of Corruption Act, 1988**, the **Lokpal and Lokayuktas Act, 2013**, and the **Whistle Blowers Protection Act, 2014** supply investigation and protection so that a honest junior is not alone.
- Training must use live cases, not only slogans, so that an officer practises refusal before the first envelope arrives.

- **Social shame and social honour still work:** a community that celebrates the bribe-giver as efficient will keep producing corruption even after a new Act.
- **Uplift of core values is therefore simultaneous:** character at home, example at the top, systems that make honesty easy, and punishment that is real.

(b) Coercion and undue influence at work

- **Coercion is forcing a person's will by threat of harm:** transfer, dismissal, violence, or a false case.
- In contract language, **Section 15** of the **Indian Contract Act, 1872** treats coercion as committing or threatening to commit an act forbidden by the Indian Penal Code, 1860, or the unlawful detaining of property.
- At work, a superior who says "sign this false muster or I will ruin your annual appraisal" is using coercion.
- A contractor told that the bill will never be paid unless a percentage is returned is under coercion, even if no one raises a hand.
- **Undue influence is quieter:** one party dominates the will of another because of a real or apparent authority, or a fiduciary relation, and uses that position to obtain an unfair advantage.
- **Section 16** of the **Indian Contract Act, 1872** defines that relation; a doctor, a guru, a bank manager, or a reporting officer can occupy it.
- At work, a boss who does not threaten firing but uses a junior's fear, gratitude, or isolation to extract unpaid personal work, political canvassing, or sexual compliance is using undue influence.
- A loan given to a subordinate on terms the subordinate cannot refuse, because the same person writes the promotion, is undue influence even if the paper looks voluntary.
- Coercion is the stick in the open. Undue influence is the stick hidden inside trust and hierarchy.
- Both violate dignity and **Article 14** equality in a public office. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 treats a quid-pro-quo demand as harassment whether it arrives as a threat or as a "favour".
- The Central Civil Services (Conduct) Rules, 1964 require courtesy and forbid conduct unbecoming; they cover both the shout and the soft pressure.
- **The ethical response is the same in structure:** name the power gap, record the request, refuse the unlawful act, and take the matter to a competent authority rather than bargain in private.

Flow diagram

Core values fail -> Corruption
 Family example systems law -> Core values fail
 Coercion -> Open threat
 Undue influence -> Dominating will
 Open threat -> Workplace abuse
 Dominating will -> Workplace abuse

Conclusion

Corruption shows that honesty and public duty have failed as living values, so repair must join character, example, systems and punishment. Coercion forces the will by threat. Undue influence captures the will through hierarchy and trust. Both are abuse, and both must be recorded and stopped.

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WRAP Exams

Q3 · 10 marks

Given below are three quotations of great thinkers. What do each of the quotations convey to you in the present test? (a) "The simplest arts of kindness are by far more powerful than a thousand heads bowing in prayer."- Mahatma Gandhi (b) To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves, the nation moves". - Jawaharlal Nehru (c) "Do not hate anybody, because that hatred that comes out from you must, in the long run, come back to you. If you love, that love will me back to you, completing the circle- Swami Vivekananda.

GS IV · 2023 · Moral Thinkers and Philosophers

Revision summary

Gandhi ranks a simple kind act above a show of prayer; public piety without a working counter fails the test.

Nehru ties national awakening to women's education, safety, voice and economic freedom.

A household or scheme that ignores women is not development.

Vivekananda warns that hatred returns as social heat; fraternity and lawful justice break that circle.

The three quotes together ask for service, gender justice and refusal of communal revenge.

Introduction

Three sentences from **Gandhi**, **Nehru** and **Vivekananda** still test a republic that prays, legislates and argues online. Each quote asks for a public act, not a private feeling.

Body

(a) **Gandhi**: kindness over a thousand bowed heads

- **Gandhi** is ranking a small helpful act above a large display of piety.
- Prayer that never becomes food, shelter, or a fair file is incomplete religion.
- In the present context, a viral temple visit or a televised fast does not feed a migrant or stop a communal rumour.
- **Kindness here is concrete**: a midday meal that arrives, a disability pension that is not delayed, a police officer who does not humiliate a complainant.
- The quote does not mock faith; it says faith is proven in the neighbour, which is also the Gita's teaching that worship without care for beings is hollow.
- **For a civil servant the line is a work rule**: the counter is the prayer, and delay is a refusal to bow to the person who needs the service.

(b) **Nehru**: awaken women, then the rest moves

- **Nehru** is stating that social change that leaves women unfree is not national awakening.
- If a woman cannot read, own land, walk safely, or speak in the gram sabha, the family and the village remain half-asleep.

- In the present context this is education, nutrition, political reservation, equal pay, and freedom from domestic and workplace violence.
- Laws such as the Protection of Women from **Domestic Violence Act, 2005** and the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 are tools; awakening also needs property rights, time-use equality, and girls who finish school.
- A growth story that uses women's unpaid care as invisible subsidy has not heard **Nehru**.
- For governance, a scheme that is designed only by men for a "household head" will miss the person who actually fetches water and stands in the ration line.

(c) **Vivekananda: do not hate, because hate returns**

- **Vivekananda is describing karma in social form:** hatred sent out organises a return of hatred.
- Love here is not a slogan; it is refusal to dehumanise an opponent, a minority, or a defeated group.
- In the present context, communal speech, caste humiliation, and online pile-ons manufacture the circle he named.
- A State that uses hate as a mobilisation tool will later spend that same heat as riot, boycott, and broken trust.
- **The civil servant's duty is fraternity in the Preamble:** protect the unpopular person, refuse a communal file, and do not repay abuse with official revenge.
- **The quote also warns the reformer:** hatred of the corrupt is still hatred if it becomes a licence to lie or to lynch; the circle must be completed by justice under law, not by a crowd.

Flow diagram

Kind act -> Neighbour served
 Women awakened -> Family village nation
 Hate sent -> Hate returns
 Love and law -> Fraternity

Conclusion

Gandhi measures religion by a kind act, not by a crowded prayer. **Nehru** measures a nation's waking by the freedom of its women. **Vivekananda** measures politics by whether it sends out hate or law-bound care. All three are present-tense tests for office and citizenship.

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Q4 · 10 marks

(a) "What really matters for success, character, happiness, and lifelong achievements is a definite set of emotional skills -your EQ- not just purely cognitive abilities that are measured by conventional IQ tests." Do you agree with the view? Give reasons in support of your answer. (b) Differentiate 'moral intuition' from 'moral reasoning' with suitable examples.

GS IV · 2023 · Ethics and Human Interface

Revision summary

IQ measures cognitive skill; EQ is regulation of self and response to others.

Success, character and happiness need EQ; IQ alone can produce a clever and unsafe person.

IQ remains a floor for hard files; it is not the whole of achievement.

Moral intuition is a fast sense of right and wrong; moral reasoning is slower testing by duty, consequence and consistency.

Use intuition as an alarm and reasoning as the public justification, especially against group prejudice.

Introduction

Part (a) asks whether emotional skill outruns a test score in a full life and in public office. Part (b) asks how a first moral feeling differs from a reasoned moral argument.

Body

(a) EQ and success: agreement with reasons

- Intelligence quotient (IQ) measures cognitive abilities such as pattern, memory and verbal reasoning that conventional tests capture.
- Emotional intelligence, often called EQ, is the ability to notice, name and regulate one's own emotions and to read and respond to others without losing the task.
- **The statement is largely right:** high IQ without self-control, empathy and teamwork produces a clever person who fails in family, office and public trust.
- Character is a habit of the will. A person who cannot delay anger or greed will not keep integrity even if the person can solve a puzzle.
- Happiness in adult life tracks relationships and meaning more than a college rank. Daniel Goleman's work popularised this for workplaces; the ethical point is older: Aristotle's phronesis is practical wisdom, not only cleverness.
- **Lifelong achievement in a civil service is delivery with people:** a District Magistrate who reads a riot and calms it uses EQ; a brilliant note that humiliates every subordinate uses IQ and destroys the office.
- Agreement is not a claim that IQ is useless. Complex files, science and law need cognitive power. The claim is that IQ is not sufficient for success, character or happiness.
- Training that only ranks marks and ignores listening, conflict and grief will keep producing officers who are sharp and unsafe.
- Therefore EQ should be selected for, trained and assessed in leadership, while IQ remains a floor for the work, not the whole score.

(b) Moral intuition and moral reasoning

- Moral intuition is a fast, often wordless sense that an act is right or wrong, arriving before a full argument.
- Moral reasoning is the slower work of giving reasons, testing consistency, weighing consequences and checking duties.
- Jonathan Haidt's social-intuitionist account says people often feel first and justify later; that describes much of daily life, including communal panic.
- **Example of intuition:** seeing a child shoved in a queue and stepping in before any theory is named.
- **Example of reasoning:** deciding a demolition after reading the statute, the notice period, the alternative shelter and the proportionality test in a speaking order.
- **Intuition is useful as an alarm:** disgust at cruelty, unease at a gift, reluctance to hide a file.
- Intuition is unreliable when it is only caste disgust, gendered honour, or loyalty to one's own group. Those feelings also arrive fast.
- Reasoning without any intuition can become cold calculation that treats a person as a number.
- **A sound ethical decision uses intuition as a flag and reasoning as the court:** name the feeling, then test it against the Constitution, the facts and the weakest person affected.
- In office, record the reasons even when the first feeling was correct, because the public is owed a speaking order, not a private hunch.

Flow diagram

IQ cognition cognition -> Necessary floor
 EQ self and other self and other -> Character and delivery
 Necessary floor -> Success with people
 Character and delivery -> Success with people
 Moral intuition -> Fast alarm
 Moral reasoning -> Reasons and law
 Fast alarm -> Ethical decision
 Reasons and law -> Ethical decision

Conclusion

EQ is necessary for character, working success and a livable life; IQ is necessary but not enough. Moral intuition is the fast alarm. Moral reasoning is the test that makes the alarm fit for a public file. Use both, and write the reasons.

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Q5 · 10 marks

(a) Is conscience a more reliable guide when compared to laws, rules, and regulations in the context of ethical decision-making. Discuss (b) Probity is essential for an effective system of governance and socio-economic development. Discuss.

GS IV · 2023 · Ethics in Public Administration

Revision summary

Conscience is inner judgement; laws are shared public standards.

Conscience can see unnamed harm and can resist an unjust law; it is also partisan and unequal across persons.

A civil servant's default is lawful rules plus written dissent, not a private veto.

Ethical decisions need both a legal file and an inner test against cruelty.

Probity is upright use of office; without it, governance becomes a favour market and development leaks.

Trust, investment and the poor's access to services all depend on that uprightness.

Introduction

Part (a) sets inner conviction against written rules. Part (b) asks why a clean and honest use of office is not a luxury if a society wants growth that people can trust.

Body

(a) Conscience versus laws, rules and regulations

- Conscience is the inner judgement that an act is right or wrong, formed by upbringing, faith, reason and experience.
- Laws, rules and regulations are public standards that bind many people at once and can be reviewed by a court or a legislature.
- Conscience is often faster and can see a harm that a rule has not yet named, such as humiliation that no clause mentions.
- **Conscience is also uneven:** two officers can have opposite consciences on cow slaughter, conversion, or a strike, so a republic cannot run on private conviction alone.
- Laws can be unjust, as colonial statutes and some emergency excesses were. In those cases conscience, constitutional morality and later judicial review are needed to resist.
- For a sitting civil servant the default is lawful obedience plus recorded dissent. The Central Civil Services (Conduct) Rules, 1964 and the oath of office do not permit a private veto of a valid order.
- Civil disobedience is a citizen's last resort after public reason, as **Gandhi** practised it; it is not a daily tool for an officer who holds coercive power.
- **The reliable sequence is:** follow the Constitution and lawful rules; use conscience to refuse an illegal or manifestly cruel oral order; put the refusal in writing; seek a competent authority; do not become a vigilante.
- Neither conscience nor rules are "more reliable" in every case. Rules are more reliable as a shared floor. Conscience is more reliable as an inner brake when the rule is silent or the rule is being used to crush a person.

- **Ethical decision-making therefore uses both:** the file must be legal, and the officer must still be able to look at the weakest person affected.

(b) Probity, governance and socio-economic development

- **Probity is uprightness in office:** honesty, impartiality, and the refusal to mix public power with private gain.
- Governance is the way public authority makes and implements decisions. Without probity that way becomes a market for favours.
- Socio-economic development needs roads, schools, credit and health that actually exist, not only budget lines. Leakage from a dishonest procurement is a development failure, not only a moral one.
- Investors and citizens price trust. A State known for clean tenders and predictable tax draws capital; a State known for speed money draws only those who can pay.
- The **Second Administrative Reforms Commission's** report on Ethics in Governance treated integrity systems as part of capacity, not as decoration.
- Probity also protects the poor, because the poor cannot buy a queue. A corrupt ration shop or a bribe for a bed is a direct tax on those least able to pay.
- Transparency tools - the Right to Information Act, 2005, social audit, e-procurement - make probity visible. They do not replace the officer who still has to refuse the envelope.
- Development without probity produces ghost schools, unsafe buildings and debt that the next generation pays. That is why probity is essential, not optional, for both governance quality and real growth.

Flow diagram

Conscience -> Inner brake
 Laws and rules -> Public floor
 Inner brake -> Ethical decision
 Public floor -> Ethical decision
 Probity -> Clean governance
 Clean governance -> Real development

Conclusion

Conscience is a necessary inner brake and a dangerous sole ruler. Laws are a necessary public floor and can still be unjust. Ethical office uses both, with the Constitution first. Probity is the honesty that makes governance believable and development real rather than stolen.

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Q6 · 10 marks

(a) What were the major teachings of Guru Nanak? Explain their relevance in the contemporary world. (b) Explain the term social capital. How does it enhance good governance?

GS IV · 2023 · Ethics and Human Interface

Revision summary

Guru Nanak taught one God, rejection of caste, honest labour, sharing, langar, and welfare of all.

Those teachings still judge communal hate, bribes and unpaid hunger.

Social capital is trust, reciprocity and networks that make cooperation possible.

It helps good governance through participation, social audit and lower transaction costs.

Bonding groups can exclude; bridging and linking capital are what a constitutional State needs.

Introduction

Guru Nanak's teaching is a public ethic of one God, honest work and equality. Social capital is the trust and networks that let people cooperate. Both still sit inside Indian governance.

Body

(a) Major teachings of **Guru Nanak and relevance today**

- **Guru Nanak taught Ik Onkar:** there is one divine reality, so sectarian hatred of another's worship has no spiritual ground.
- He rejected caste ranking and priestly monopoly, insisting that dignity does not follow birth.
- **Naam Japna, Kirat Karo and Vand Chakko form a three-fold discipline:** remember the truth, earn by honest labour, and share what is earned.
- **Langar, the community kitchen, made equality edible:** people sit in one line without caste or rank.
- He criticised empty ritual when it replaced truthful living, and he spoke for women's dignity against the habit of calling her inferior.
- Sarbat da bhala, the wish for the welfare of all, turns personal piety into a social aim.
- **Relevance today:** communal polarisation fails Ik Onkar; a bribe economy fails Kirat Karo; hunger beside surplus fails Vand Chakko and langar.
- Honest work is an anti-corruption ethic that does not wait for a new statute.
- Gender justice and a common kitchen for disaster relief are Nanak's teaching in present administration.
- Inter-faith respect is not courtesy only; it is the constitutional fraternity that his one-God teaching supports.

(b) Social capital and good governance

- Social capital is the stock of trust, norms of reciprocity, and networks that help people cooperate without a contract for every act.
- Robert Putnam stressed associations and civic trust; James Coleman stressed obligations inside a community; Pierre Bourdieu noted that networks can also exclude.

- Bonding social capital ties similar people; bridging social capital links across caste, class and religion; linking social capital connects citizens to the State.
- Good governance needs participation, rule of law, transparency, responsiveness and accountability. Those qualities are cheaper where people already trust one another and the office.
- Self-help groups, cooperatives, resident welfare associations and a working gram sabha are social capital that can audit a ration shop or a road.
- Social audit under the **Mahatma Gandhi National Rural Employment Guarantee Act, 2005** uses village networks to check muster rolls.
- High trust reduces the need for a bribe to "get the file moving" and raises the shame cost of cheating a neighbour.
- **The same networks can become capture:** a caste panchayat or a closed club can exclude women and minorities. Governance must build bridging and linking capital, not only bonding clubs.
- An officer enhances social capital by keeping promises, publishing information, inviting hearing, and not treating every association as an enemy.
- Digital public goods help when they add to local trust; they fail when they replace every human network with a password the poorest cannot use.

Flow diagram

Guru Nanak -> Ik Onkar equality
 Guru Nanak -> Honest work and sharing
 Social capital -> Trust and networks
 Trust and networks -> Good governance
 Honest work and sharing -> Good governance

Conclusion

Guru Nanak's teaching is one God, honest work, sharing and equality, which still judges hate, graft and hunger. Social capital is trust and cooperation. It enhances good governance when it is bridging and open, and it harms governance when it is only a closed group.

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Q7 · 20 marks

Case study. You are working as an executive in a nationalised bank for several years. One day one of your close colleagues tells you that her father is suffering from heart disease and needs surgery immediately to survive. She also tells you that she has no insurance and the operation will cost about Rs. 10 lakh. You are also aware of the fact that her husband is no more and that she is from a lower middle class family. You are empathetic about her situation. However, apart from expressing your sympathy, you do not have the resources to find her. A few weeks later, you ask her about the well-being of her father and she informs you about his successful surgery and that he is recovering. She then confides in you that the bank manager was kind enough to facilitate the release of Rs. 10 lakh from a dormant account of someone to pay for the operation with a promise that it should be confidential and be repaid at the earliest. She has already started paying it back and will continue to do so until it is all returned.

GS IV · 2023 · Ethics Case Studies

Revision summary

Taking Rs 10 lakh from a dormant account is misappropriation, even if a surgery was the motive and repayment has started.

Stakeholders include heirs, the bank, the manager, the colleague and you.

Silence or a private informal loan conceals a crime; press shaming adds cruelty.

The duty is written disclosure to the competent authority, recovery, and protection of the account.

Lawful help is PM-JAY if eligible, staff welfare and hospital funds, not theft of deposits.

Introduction

A colleague in a nationalised bank has taken Rs 10 lakh from a dormant account, with the manager's help, to pay for a father's surgery, and is putting the money back. The stem does not list sub-questions, so the answer treats ethical issues, options, and the duty of the officer who now knows.

Body

Stakeholders

- The account holder or legal heirs of the dormant deposit, whose money was taken without authority.
- The colleague and the father who needed surgery.
- The branch manager who approved or enabled the transfer.
- You as a fellow executive who now have knowledge.
- The bank, its depositors, and the public that owns a nationalised bank.

- The regulator and investigating agencies if a crime is made out.

(a) Ethical issues

- Theft or criminal misappropriation of a dormant deposit is not compassion, even if the end was a surgery and even if repayment has begun.
- A dormant account is still someone's property. The bank is a trustee, not a family emergency fund.
- The manager's role is a breach of fiduciary duty and of the trust that depositors place in a nationalised bank.
- Conflict between empathy for a sick parent and the duty of integrity under banking law and service rules.
- Silence would make you a party to concealment. Gossip or public shaming of the patient would add a second harm.
- Repayment reduces loss; it does not erase the offence or the risk that the next "emergency" will empty another dormant ledger.
- Using a dummy route or an internal shortcut, if that is how the money moved, is fraud against internal control, not a harmless loan.

(b) Options

- **Option 1:** Stay silent because the money is returning and the father is ill.
- **Merit:** avoids immediate family distress and office conflict.
- **Demerit:** conceals a crime, leaves heirs unprotected, and trains the branch that dormant accounts are a private ATM.
- **Option 2:** Help the colleague keep the story inside the branch and treat it as an informal loan.
- **Merit:** looks kind.
- **Demerit:** you join the concealment; the bank's books remain false until a competent authority regularises nothing, because there is nothing lawful to regularise.
- **Option 3:** Confront only the colleague and demand faster repayment, without telling the bank.
- **Merit:** may speed recovery.
- **Demerit:** you become a private enforcer and the control failure stays hidden.
- **Option 4:** Leak the story to the press or to the ward to punish the colleague.
- **Merit:** fear.
- **Demerit:** humiliates a patient, damages fair process, and may destroy recovery while you look righteous.
- **Option 5:** Report in writing to the competent internal authority, protect the account, ensure recovery, and point the family to lawful help.
- **Merit:** truth, recovery, deterrence, and a humane path that does not use stolen deposits.
- **Demerit:** the colleague may face inquiry; that is the cost of the act, not a cruelty you invented.

(c) What you should do

- Do not endorse or continue the taking of dormant deposits, whatever the medical story.
- **Inform the competent authority in the bank in writing:** vigilance, controlling office, or the designated fraud channel, as the bank's rules require, and keep a copy.
- Ask that the dormant account be frozen for further debit, that the paper trail be preserved, and that recovery from the colleague be secured by lawful means, including salary and assets if needed.

- Do not publicly shame the father or discuss the illness in the market. The patient is not the accused officer.
- **Point the family to lawful support:** Ayushman Bharat - Pradhan Mantri Jan Arogya Yojana if they are eligible; the hospital's poor-patient fund; State health insurance; and the bank's own staff welfare or compassionate rules, which exist so that no one has to rob a ledger.
- Cooperate honestly with the inquiry. Do not bargain for a cover-up as the price of your silence.
- The manager who enabled the transfer must be in the same report. Empathy for a colleague does not include hiding a second public servant's breach.
- If you are yourself a manager in the chain, recuse from judging your friend and still do not sit on the knowledge.

Flow diagram

Knowledge of Rs 10 lakh -> Written report to competent authority
Written report to competent authority -> Recover and protect account
Written report to competent authority -> PM-JAY staff welfare hospital fund
Silence -> Concealment
Public shaming -> Harm to patient

Conclusion

A father's surgery is a real need. A dormant account is not the fund for that need. Report, recover, and route the family to PM-JAY, staff welfare and hospital charity. Kindness that steals a depositor's money is not ethics.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2023/case-study-you-are-working-as-an-executive-in-a-nationalised-bank-for-several-years-one-day-one-of-your-close-colleagues-tells-you-that-her-father-is-suffering-from-heart-disease-and-needs-surgery-immediately-to-survive/>

Q8 · 20 marks

Case study. A landslide occurred in the middle of the night on 20th July, 2023 in a remote mountain hamlet, approximately 60 kilometres from Uttarkashi. The landslide was caused by torrential rains and has resulted in large-scale destruction of property and life. You, as District Magistrate of that area, have rushed to the spot with a team of doctors, NGOs, media and police along with numerous support staff to oversee the rescue operations. A man came running to you with a request for urgent medical help for his pregnant wife who is in labour and is losing blood. You directed your medical team to examine his wife. They return and convey to you that this woman needs blood transfusion immediately. Upon enquiry, you come to know that a few blood collection bags and blood group test kits are available in the ambulance accompanying your team. Few people of your team have already volunteered to donate blood. Being a physician who has graduated from AIIMS, you know that blood for transfusion needs to be procured only through a recognized blood bank. Your team members are divided on this issue; some favour transfusion, while some others oppose it. The doctors in the team are ready to facilitate the delivery provided they are not penalized for transfusion. Now you are in a dilemma. Your professional training emphasizes on prioritising service to humanity and saving lives of individuals.

GS IV · 2023 · Ethics Case Studies

Revision summary

The dilemma is saving a pregnant woman with ambulance-kit blood versus waiting for licensed blood-bank procedure.

Ordinary rules under the National Blood Policy, 2002 and the **Drugs and Cosmetics Act, 1940** exist to make transfusion safe, not to mandate death in a cut-off landslide.

Refusal until the bank arrives is lawful only if the bank can arrive in time.

The decision is documented emergency transfusion with consent, bedside checks, and a sample sent to the blood bank at first opportunity.

Necessity is a narrow exception for this hour, not a standing waiver of blood-bank law.

Introduction

After the Uttarkashi landslide of 20 July 2023 you are the District Magistrate and a physician. A pregnant woman will die without blood, the only units are in ambulance kits, and some team members refuse because licensed blood-bank procedure has not been completed.

Body

Stakeholders

- The pregnant woman and the foetus, whose lives are in immediate danger.
- The field medical team, ambulance staff, and those who refuse on blood-bank grounds.
- The licensed blood bank, when it can be reached.
- Family members who must consent.
- You as District Magistrate and physician under the **Disaster Management Act, 2005**.
- The district public, whose trust in emergency medicine is at stake.

(a) The dilemma

- The clash is between the duty to save a life now and the duty to follow licensed transfusion practice meant to prevent wrong-group blood, infection and later legal blame.
- The National Blood Policy, 2002 and the **Drugs and Cosmetics Act, 1940** read with the Drugs and Cosmetics Rules, 1945 require that blood be collected, tested and issued through licensed blood banks, with grouping and cross-matching.
- Those rules exist to protect patients. In a landslide cut-off they can also become a cause of death if they are treated as an absolute ban on every emergency issue from a kit.
- Conscience, **Article 21** of the Constitution of India, and medical ethics (beneficence and non-maleficence) pull toward transfusion with every feasible safeguard.
- Fear of departmental action pulls toward waiting for a blood bank that cannot arrive in time.

(b) Options

- **Option 1:** Refuse transfusion until a licensed blood bank completes the full protocol.
- **Merit:** literal compliance with ordinary blood-bank rules.
- **Demerit:** a preventable maternal death if the bank is unreachable; that is not what the rules were written to achieve.
- **Option 2:** Force every objecting doctor to transfuse without record or consent.
- **Merit:** speed.
- **Demerit:** assault on professional judgement, no audit trail, and possible unsafe blood without even the checks the kits allow.
- **Option 3:** Evacuate first and treat later.
- **Merit:** a full blood bank at the end of the road.
- **Demerit:** if the road is closed and time is minutes, evacuation is a hope, not a treatment.
- **Option 4:** Transfuse under a documented emergency protocol: informed consent, best available grouping, use of the ambulance stock, named officer in charge, and a sample sent to the blood bank as soon as movement is possible.
- **Merit:** life, law of necessity, and a file that can be reviewed.
- **Demerit:** residual infection and mismatch risk, which must be named honestly to the family.

(c) Decision

- Save the life. Order emergency transfusion from the ambulance kits with every safeguard the site allows.
- Take informed consent from the woman if she can speak, otherwise from the available guardian, stating that this is an emergency exception, not a casual bypass of the blood bank.

- **Use the physician's skill:** check labels, do bedside grouping if kits allow, watch for reaction, and stop if a reaction begins.
- Do not punish staff for raising the rule; put their objection on the note and overrule it with reasons as District Magistrate and as a doctor.
- Send a sample and a report to the licensed blood bank at the first opening of the road, and request confirmatory testing and further units under ordinary protocol.
- Record the disaster context, the time, the clinical need, and the absence of an alternative, under the **Disaster Management Act, 2005**.
- **Necessity in ethics and in criminal law is a narrow defence:** it covers this hour, not a habit of unlicensed transfusion in a calm district hospital next month.
- After the event, hold a clinical review so that future landslide kits meet the National Blood Policy, 2002 as closely as geography allows, including walking blood-bank registers of pre-typed volunteers where the hill practice is lawful and organised.

Flow diagram

Pregnant woman in shock -> Life versus blood-bank form
Life versus blood-bank form -> Emergency transfusion
Emergency transfusion -> Informed consent and record
Emergency transfusion -> Sample to blood bank when road opens
Wait for full protocol -> Preventable death

Conclusion

The dilemma is life versus ordinary blood-bank form. In a landslide hour the form exists to protect life, not to replace it. Transfuse with consent, documentation and the best bedside checks, then return the case to the licensed bank as soon as the road allows.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2023/case-study-a-landslide-occurred-in-the-middle-of-the-night-on-20thjuly-2023-in-a-remote-mountain-hamlet-approximately-60-kilometres-from-uttar-kashi-the-landslide-was-caused-by-torrential-rains-and-has-resulted-in-large/>

Q9 · 20 marks

Case study. At 9 pm on Saturday evening, Rashika, a Joint Secretary, was still engrossed in her work in her office. Her husband, Vikram, is an executive in an MNC and frequently out of town in connection with his work. Their two children aged 5 and 3 are looked after by their domestic helper. At 9:30 pm her superior, Mr. Suresh calls her and asks her to prepare a detailed note on an important matter to be discussed in a meeting in the Ministry. She realises that she will have to work on Sunday to finish the additional task given by her superior. She reflects on how she had looked forward to this posting and had worked long hours for months to achieve it. She had kept the welfare of people uppermost in discharging her duties. She feels that she has not done enough justice to her family and she has not fulfilled her duties in discharging essential social obligations. Even as recently as last month she had to leave her sick child in the nanny's care as she had to work in the office. Now, she feels that she must draw a line, beyond which her personal life should take precedence over her professional responsibilities. She thinks that there should be reasonable limits to the work ethics such as punctuality, hard work, dedication to duty and selfless service.

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Revision summary

Rashika's clash is a real file, a sick child and social duty on one Sunday.

Work ethic devotion to genuine public urgency, not unlimited availability.

The Conduct Rules require duty and integrity; they do not require a false excuse or the erasure of a child.

Her sound option is triage, shared drafting, honest timing and cancelling only what can wait.

The organisation must roster Sunday work, build deputies, and use flexible hours already known to service practice, not invent a statute.

Introduction

Rashika is a Joint Secretary whose Sunday is claimed by an urgent note, a sick child and social duties she cannot simply cancel. The case is about the limit of work ethic, not about a saint who never goes home.

Body**Stakeholders**

- Rashika, her sick child, and the family members who share care.
- The minister or secretary who wants the Sunday note.

- Colleagues who will inherit the file if she steps back, and those who already work unsocial hours.
- Citizens waiting on the policy in that note.
- The organisation, whose culture either burns people or plans depth.

Ethical issues

- **Work ethic in public service is real:** the Union's files do not follow a private calendar when a disaster or a Cabinet deadline is live.
- Unlimited work ethic is not a virtue. It treats the officer as a tool, neglects a sick child, and in time produces errors and quiet resentment.
- **Gendered expectation is an issue:** Joint Secretary mothers are still more often asked to prove commitment by disappearing from the home.
- Honesty toward the minister matters; so does honesty toward the child who needs a parent, not a video call from a corridor.
- The Central Civil Services (Conduct) Rules, 1964 require devotion to duty and do not require the erasure of family life. They also do not create a right to ignore a genuine emergency file.

Reasonable limits of work ethics

- A genuine, time-bound public interest - a disaster, a court deadline, a Cabinet note that cannot slip - can claim a Sunday.
- A habit of Sunday notes because the office cannot plan, or because a superior enjoys late control, is not public interest.
- **Reasonable limit means:** the officer remains contactable; a deputy is trained; rest and care duties are scheduled; and "urgent" is a scarce word.
- Work ethic includes saying in time that the note needs two more hands, not performing martyrdom and then missing a fact.

Options for Rashika

- **Option 1:** Ignore the child and the social duty, finish the note alone all Sunday.
- **Merit:** the file moves.
- **Demerit:** the child is left, error risk rises, and the organisation learns that it can always dump on her.
- **Option 2:** Ignore the note without information, citing family.
- **Merit:** the child is seen.
- **Demerit:** if the deadline is real, citizens and the minister are failed, and she looks unavailable without a plan.
- **Option 3:** Send a false medical excuse for herself.
- **Merit:** none that ethics can use.
- **Demerit:** a lie, which the Conduct Rules treat as unbecoming, and it solves nothing for the next Sunday.
- **Option 4:** Triage. Confirm whether the note is truly Sunday-critical. If it is, share the draft with a trusted colleague, attend the child's acute need in blocks, cancel only the social event that can be cancelled, and tell the superior the honest time of delivery.
- **Merit:** duty and care both appear in the day.
- **Demerit:** she will still be tired; that is the honest cost of a real emergency, not of a fake one.

What the organisation should do

- **Define genuine after-hours work in writing:** disaster, court, Cabinet, not every "please see".
- Build bench strength so a Joint Secretary is not the only person who can write the note.
- Use flexible hours and staggered presence where the Department of Personnel and Training instructions and the organisation's own orders already allow, rather than inventing a new "work-life Act".
- Supervisors should not treat a sick child as a loyalty test. The Conduct Rules ask for integrity and courtesy, not for a parent to hide an ill child.
- Provide a known roster for Sunday duty and compensatory rest, as many organised services already do in principle.
- Do not issue a fake rule or a poster that promises balance while the minister still rings only one name at 6 a.m.

Flow diagram

Sunday note -> Is it genuine urgency
Is it genuine urgency -> Share draft and roster
Sick child -> Blocks of care
Share draft and roster -> Honest delivery time
Blocks of care -> Honest delivery time
False excuse -> Conduct failure

Conclusion

- **Work ethic has a limit:** real public urgency, not a culture of Sunday theatre. Rashika should triage, share the file, tell the truth about time, and not lie. The organisation should roster, deepen the bench, and use flexible hours that already exist in service practice.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2023/case-study-at-9-pm-on-saturday-evening-rashika-a-joint-secretary-was-still-engrossed-in-her-work-in-her-office-her-husband-vikram-is-an-executive-in-an-mnc-and-frequently-out-of-town-in-connection-with-his-work-their-two/>

Q10 · 20 marks

Case study. Briefly describe at least four laws that have been enacted by the Government with respect to providing a healthy, safe and equitable working environment for women.

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Revision summary

The stored question asks for laws on a healthy, safe and equitable workplace for women, not for Rashika's options.

The **POSH Act, 2013** creates duties against sexual harassment and a complaints structure.

The **Maternity Benefit Act, 1961**, as amended in 2017, gives paid leave, protection and crèche-related duties.

The **Equal Remuneration Act, 1976** and the Code on Wages, 2019 require equal pay for the same or similar work.

The **Factories Act, 1948** regulates safety, hours and crèches in factories.

The Code on Social Security, 2020 consolidates maternity and related health security.

Introduction

The stored demand is a direct request for statutes, not a continuation of Rashika's Sunday. Four Union laws, with a fifth that now occupies the same field, set health, safety and equality at work for women.

Body

Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

- This Act, commonly called the POSH Act, makes sexual harassment at the workplace a legal wrong and a duty of the employer to prevent.
- Every workplace with the prescribed number of workers must have an **Internal Complaints Committee**; others use a **Local Committee** under the district officer.
- The Act covers employees, visitors and some unorganised workplaces, and it requires awareness, a published policy, and time-bound inquiry.
- **Safety here is dignity:** a workplace that treats a woman's body or speech as a joke is not a safe workplace.

Maternity Benefit Act, 1961, as amended by the Maternity Benefit (Amendment) Act, 2017

- The **Maternity Benefit Act, 1961** gives paid maternity leave, nursing breaks, and protection from dismissal for pregnancy in covered establishments.
- The Maternity Benefit (Amendment) Act, 2017 increased paid leave to twenty-six weeks for eligible women and provided for work-from-home where the nature of work allows, besides crèche duties for larger establishments.
- **Health and equality meet here:** a woman should not have to choose between a job and a medically unsafe early return.

Equal Remuneration Act, 1976 and the Code on Wages, 2019

- The **Equal Remuneration Act, 1976** required equal pay for the same or similar work and barred sex-based discrimination in recruitment for that work.
- The Code on Wages, 2019 consolidates that equal-remuneration duty with other wage laws, so the same principle now sits in the new wage code as it is brought into force.
- Equitable work is not only a chair in the office; it is the same wage for the same work.

Factories Act, 1948

- The **Factories Act, 1948** regulates hours, rest, overtime, hazardous processes, and welfare in factories.
- For women it has included restrictions meant as safety in night work and hazardous rooms, and it requires crèches where a prescribed number of women are employed.
- A healthy factory is ventilation, sanitation, machines with guards, and a crèche that is a room, not a line in a register.
- Some night-work limits have been debated and eased in later State rules and in the occupational-safety code; the 1948 Act remains the classic statute named in this field.

Code on Social Security, 2020

- The Code on Social Security, 2020 gathers maternity benefit, provident fund, employees' state insurance and related social security, including for some unorganised and gig categories as notified.
- It is the present consolidation through which maternity and health-linked security are meant to travel as the code is implemented.
- A safe and equitable workplace for women includes income during childbirth and medical cover, not only a complaint committee.

How the four-plus-one work together

- POSH addresses violence and humiliation.
- Maternity law addresses biological and employment continuity.
- Equal remuneration and the wage code address pay equity.
- The **Factories Act, 1948** addresses physical safety, hours and crèches in industry.
- The Code on Social Security, 2020 is the newer umbrella for maternity and health security.
- Together they are the Government's main enacted frame for a healthy, safe and equitable working environment for women. Implementation and informal work remain the weak edge.

Flow diagram

POSH Act 2013 Act 2013 -> Dignity
 Maternity Benefit Act 1961 -> Health and job continuity
 Equal Remuneration and Code on Wages -> Pay equity
 Factories Act 1948 -> Safety hours creche
 Code on Social Security 2020 -> Health and job continuity

Conclusion

- **At least four laws do this work:** the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013; the **Maternity Benefit Act, 1961** as amended in 2017; the **Equal Remuneration Act, 1976** together with the Code on Wages, 2019; and the Factories Act, 1948. The Code on Social Security, 2020 now sits with them on maternity and health cover.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2023/case-study-briefly-describe-at-least-four-laws-that-have-been-enacted-by-the-government-with-respect-to-providing-a-healthy-safe-and-equitable-working-environment-for-women/>

Q11 · 20 marks

Case study. Vinod is an honest and sincere IAS officer. Recently, he has taken over as Managing Director of the State Road Transport Corporation, his sixth transfer in the past three years. His peers acknowledge his vast knowledge, affability and uprightness. The Chairman of the State Road Transport Corporation is a powerful politician and is very close to the Chief Minister. Vinod comes to know about many alleged irregularities of the Corporation and the high-handedness of the Chairman in financial matters. A Board Member of the Corporation belonging to the Opposition Party meets Vinod and hands over a few documents along with a video recording in which the Chairman appears to be demanding bribe for placing a huge order for the supply of QMR tyres. Vinod recollects the Chairman expediting clearing of pending bills of QMR tyres. Vinod confronts the Board Member as to why he is shying away from exposing the Chairman with the so-called solid proof he has with him. The member informs him that the Chairman refuses to yield to his threats. He adds that Vinod may earn recognition and public support if he himself exposes the Chairman. Further, he tells Vinod that once his party comes to power, Vinod's professional growth would be assured. Vinod is aware that he may be penalized if he exposes the Chairman and further be transferred to a distant place. He knows that the Opposition Party stands a better chance of coming to power in the forthcoming elections. However, he also realizes that the Board Member is trying to use him for his own political gains.

GS IV · 2023 · Ethics Case Studies

Revision summary

Vinod holds a likely bribe video on QMR tyre procurement and a request to use it for opposition gain.

The ethical duty is to protect passengers and public money without becoming a party worker.

Silence and a leak timed for elections both fail.

He should record the material, send it to vigilance and police under the **Prevention of Corruption Act, 1988**, audit the tender, and stop unsafe tyres.

He should not hold a political press conference or give the Chairman a private first look that can destroy evidence.

Introduction

Vinod is the IAS Managing Director of a State Road Transport Corporation. The Chairman is a politician. An opposition member of the board gives him a video of bribery in QMR tyre procurement and wants a public exposure that will help that party. The file is both a fraud against the corporation and a trap for the civil service.

Body

Stakeholders

- Vinod as Managing Director and as a member of the All India Services.
- The political Chairman of the corporation.
- The opposition board member who holds the video and wants political use of it.
- Employees, passengers and the public exchequer that pay for tyres.
- The persons allegedly taking a bribe on QMR tyres.
- Vigilance, police and courts who must try facts.

Ethical issues

- Procurement fraud on tyres is a public wrong. Quality, material and rate (QMR) cheating can kill passengers if a tyre fails, and it steals public money.
- **Neutrality of the civil service:** Vinod must not become the opposition's loudspeaker, nor the **Chairman's shield**.
- The video may be true, edited, or a lure to destroy a rival. Ethics forbids both burying a likely crime and publishing an untested clip for votes.
- **Courage versus career:** exposing a Chairman's network can mean transfer; hiding it is a different kind of careerism.
- Confidentiality of a board and of an inquiry versus the public's right not to ride on corrupt rubber.
- The **Prevention of Corruption Act, 1988** is the criminal frame; a press conference is not a substitute for it.

Options

- **Option 1:** Hand the video to the opposition member's campaign and join the exposure.
- **Merit:** speed and fear among the corrupt.
- **Demerit:** Vinod becomes a party tool, the trial is by media, and a later government will treat him as a faction worker.
- **Option 2:** Give the video to the Chairman and wait for instructions.
- **Merit:** apparent loyalty to the present board head.
- **Demerit:** if the Chairman is in the chain, the evidence may vanish.
- **Option 3:** Ignore the video as "politics".
- **Merit:** quiet posting.
- **Demerit:** possible deaths on the road and certain failure of integrity.
- **Option 4:** Seize the process: receive the material against acknowledgement, send it to the competent vigilance and criminal agencies, order a technical audit of the tyre contract, recuse from any private briefing to either party, and inform the Chief Secretary through a factual note.
- **Merit:** law, neutrality and passenger safety.
- **Demerit:** both parties may be angry; that is the cost of the oath.

What Vinod should do

- Take the video and any supporting files on the official record. Do not keep them only on a personal phone.
- Forward them to the State vigilance organisation and, where the facts suggest a cognizable offence, to the appropriate police station or anti-corruption bureau, citing the **Prevention of Corruption Act, 1988**.
- **Order an immediate technical and financial audit of the QMR tyre tender:** specifications, test certificates, actual fitment, and payments.
- If safety is in doubt, stop further fitment of the suspect batch and protect passengers first.
- Do not hold a political press conference and do not leak to one party's channels.
- Inform the Chairman only through a proper board or government channel after the evidence is copied to vigilance, so that the first act is not a private warning to a suspect.
- Recuse from inquiry steps if his own earlier signatures are on the tender, and still do not sit on the video.
- Remain civil to the opposition member as a board colleague, and refuse the bargain that exposure must be timed for an election.
- Accept that a transfer may follow. Integrity is the posting; the next town is not the test.

Flow diagram

Bribe video on QMR tyres -> Vigilance and PCA
 Bribe video on QMR tyres -> Technical audit
 Technical audit -> Stop unsafe fitment
 Opposition leak -> Politicised MD
 Only to Chairman -> Evidence lost

Conclusion

The tyre fraud must be inquired under criminal and vigilance law. Vinod must not bury the video and must not run it as an opposition film. Neutrality is the method; passenger safety is the reason.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2023/case-study-vinod-is-an-honest-and-sincere-ias-officer-recently-he-has-taken-over-as-managing-director-of-the-state-road-transport-corporation-his-sixth-transfer-in-the-past-three-years-his-peers-acknowledge-his-vast/>

Q12 · 20 marks

Case study. In the light of the above case, comment upon the ethical issues that may arise due to the politicization of bureaucracy.

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Revision summary

Politicisation is the use of officers and files for party gain rather than for law and public safety.

Ethical harms include lost neutrality, fear of transfer, a political roof for corruption, and opposition capture of the same officer.

Article 311's spirit, the **Second Administrative Reforms Commission** and the **Hota Committee** all point to tenure and professional insulation.

The way forward is lawful political policy, professional implementation, independent vigilance and no campaign theatre by serving officers.

- **Vinod's case is the test:** a bribe video must go to the law, not to a party office.

Flow diagram

Politicisation -> Neutrality lost
 Politicisation -> Arbitrary transfer
 Politicisation -> Corruption roof
 2nd 2nd ARC and Hota and Hota -> Stable tenure
 Stable tenure -> Professional implementation
 Independent vigilance -> Professional implementation

Conclusion

- Train officers that lawful policy of the elected government is to be implemented with energy, and that unlawful party work is to be refused in writing.
- Protect whistle-blowing through the **Whistle Blowers Protection Act, 2014** in letter, not only in a speech.
- **Keep the Prevention of Corruption Act, 1988** as a criminal path that does not depend on which party sent the clip.
- Ministers should own policy in public; officers should own the speaking order and the tender.
- **The ethical civil servant in a politicised climate does what Vinod should do:** facts to vigilance, safety to the passenger, and no theatre for either side.

Politicisation turns the civil service into a party instrument. The ethical losses are neutrality, tenure, courage and public safety. The repair is lawful policy with professional implementation, protected tenure in spirit, and vigilance that can bite a Chairman as well as a clerk.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2023/case-study-in-the-light-of-the-above-case-comment-upon-the-ethical-issues-that-may-arise-due-to-the-politicization-of-bureaucracy/>

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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