

WRAP Exams · wrapexams.com

Prelims PYQ, Mains model answers, and copy evaluation. Write to the desk for this paper, a doubt, or the AI waitlist.

ask@wrapexams.com · +91 85951 84903 · wrapexams.com

UPSC Mains 2024 GS IV

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

Official UPSC stems in exam order. Each live answer sits on one WRAP URL; this PDF is the year pack, not a second copy of the article. Open the link under a question for the full page.

<https://wrapexams.com/upsc/mains/gs-4/2024/>

Q1(a) · 10 marks

The application of Artificial Intelligence as a dependable source of input for administrative rational decision-making is a debatable issue. Critically examine the statement from the ethical point of view

GS IV · 2024 · Probity in Governance

Revision summary

AI can speed pattern-finding in administration, but it is ethically unsafe as an unreviewed verdict.

Bias, opacity, privacy harm and an accountability gap mean the officer remains answerable.

A dependable use is explainable input plus human review of high-stakes harm.

Ethics that shapes action includes duty, consequence, virtue, rights, role and care.

A professional framework turns those dimensions into stakeholders, reasons, records and appeal.

Introduction

A file used to wait for a human. It now waits for a **model**. Part (a) asks whether that model can be a **dependable source** for **rational** administrative choice, and what **ethics says when the model is wrong about a widow's ration**. **Part (b) steps back: ethics is not one slogan. It is several dimensions** that already live in a civil servant's Tuesday - intent, consequence, duty, virtue, rights and the role.

Body

(a) AI as input for administrative rational decision-making

Rational administration, in **Weber's** sense, is **reasoned, rule-bound and reviewable**. **AI can help that reason: it can flag a flood village, match a duplicate PAN, or queue a hospital bed. Speed and pattern-finding are real goods. The ethical debate begins when the same tool is treated as a verdict, not as an input.**

Bias. Training data copy old exclusion. A credit or policing score can punish a **pincode** or a **caste cluster** that the officer never named. **Kant's** test fails if a person is used as a **data point**, not an **end**. **Opacity.** A black box cannot give the **reasons** that natural justice and

administrative law demand. An order that says "the model scored you low" is not a speaking order. **Accountability.** When a death follows an automated stop of dialysis funds, who is guilty - the vendor, the secretary, or "the algorithm"? Ethics of **responsibility** (Jonas, and ordinary service rules) says the **human in the chair** remains answerable. **Dignity and privacy.** Facial recognition in a protest, or Aadhaar-linked welfare without a **manual override**, can starve a rights-holder for a "tech glitch". **Autonomy of the officer.** Over-trust is a new vice: the file is signed because the dashboard is green.

So the statement is **half right**. AI is a **dependable aid only inside a cage: explainability, audit of bias, human review of high-stakes harm, data minimisation** (DPDP Act as a floor), and a published **redress**. It is not a dependable **source of moral judgement**. **Aristotle's** prudence still sits with the officer who **visits the village** the model has erased.

(b) Key dimensions of ethics and professional decision-making

Ethics that actually **moves a hand** has several dimensions, not one exam heading.

Normative content: what is **right** - duty (**Kant**, Gita's nishkama), consequence (Mill: greatest sustainable good), virtue (**Aristotle**: courage, temperance, justice). **Intent and motive:** a lawful transfer done to punish a whistle-blower is still rotten inside. **Rights and dignity:** **Article 14 and 21** as ethical floors, not only clauses. **Character and habit:** one honest year is a **disposition**, not a poster. **Context and role:** a doctor's confidentiality is not a journalist's; a District Magistrate's **role morality** is not a private citizen's. **Social dimension:** **Durkheim's** conscience of the group; **Vivekananda's** **man-making**. **Relational care:** Gilligan's reminder that a rule can be correct and still **cruel** to the person in the queue.

In **professional** ethical decision-making these dimensions become a **sequence**, not a speech. Name the **stakeholders**. Name the **duty of office** (Constitution, law, Conduct Rules). Test **consequences** for the weakest face (**Gandhi's** talisman). Check **conflict of interest** and **appearance of bias**. Record **reasons**. Leave a path for **appeal**. A well-structured professional framework is therefore **values written down, rules that bite, cases practised in training, and leaders who eat last**. Dimensions without that structure stay as **optional poetry**. Structure without dimensions becomes **GFR theatre** that still starves a person.

Flow diagram

AI as input as input -> Human review
 Bias opacity -> Human review
 Duty consequence virtue rights -> Professional decision
 Human review -> Professional decision

Conclusion

AI can inform a rational file; it cannot own the file. Bias, opacity and the accountability gap make it an aid under human review, not a moral authority. Ethics works through duty, consequence, virtue, rights, role and care; a profession is ethical when those dimensions are built into reasons, records and redress.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/the-application-of-artificial-intelligence-as-a-dependable-source-of-input-for-administrative-rational-decision-making-is-a-debatable-issue-critically-examine-the-statement-from-the-ethical-point-of-view/>

Q1(b) · 10 marks

"Ethics encompasses several key dimensions that are crucial in guiding individuals and organizations towards morally responsible behaviour." Explain the key dimensions of ethics that influence human actions. Discuss how these dimensions shape ethical decision-making in the professional context.

GS IV · 2024 · Probity in Governance

Revision summary

AI can speed pattern-finding in administration, but it is ethically unsafe as an unreviewed verdict.

Bias, opacity, privacy harm and an accountability gap mean the officer remains answerable.

A dependable use is explainable input plus human review of high-stakes harm.

Ethics that shapes action includes duty, consequence, virtue, rights, role and care.

A professional framework turns those dimensions into stakeholders, reasons, records and appeal.

Introduction

A file used to wait for a human. It now waits for a **model**. Part (a) asks whether that model can be a **dependable source** for **rational** administrative choice, and what **ethics says when the model is wrong about a widow's ration**. **Part (b) steps back: ethics is not one slogan. It is several dimensions** that already live in a civil servant's Tuesday - intent, consequence, duty, virtue, rights and the role.

Body

(a) AI as input for administrative rational decision-making

Rational administration, in **Weber's** sense, is **reasoned, rule-bound and reviewable**. **AI can help that reason: it can flag a flood village, match a duplicate PAN, or queue a hospital bed. Speed and pattern-finding are real goods. The ethical debate begins when the same tool is treated as a verdict, not as an input.**

Bias. Training data copy old exclusion. A credit or policing score can punish a **pincode** or a **caste cluster** that the officer never named. **Kant's** test fails if a person is used as a **data point**, not an **end**. **Opacity.** A black box cannot give the **reasons** that natural justice and administrative law demand. An order that says "the model scored you low" is not a speaking order. **Accountability.** When a death follows an automated stop of dialysis funds, who is guilty - the vendor, the secretary, or "the algorithm"? Ethics of **responsibility** (Jonas, and ordinary service rules) says the **human in the chair** remains answerable. **Dignity and privacy.** Facial recognition in a protest, or Aadhaar-linked welfare without a **manual override**, can starve a rights-holder for a "tech glitch". **Autonomy of the officer.** Over-trust is a new vice: the file is signed because the dashboard is green.

So the statement is **half right**. AI is a **dependable aid only inside a cage: explainability, audit of bias, human review of high-stakes harm, data minimisation** (DPDP Act as a floor), and a published **redress**. It is not a dependable **source of moral judgement**. **Aristotle's** prudence still sits with the officer who **visits the village** the model has erased.

(b) Key dimensions of ethics and professional decision-making

Ethics that actually **moves a hand** has several dimensions, not one exam heading.

Normative content: what is **right** - duty (**Kant**, Gita's nishkama), consequence (Mill: greatest sustainable good), virtue (**Aristotle**: courage, temperance, justice). **Intent and motive:** a lawful transfer done to punish a whistle-blower is still rotten inside. **Rights and dignity:** **Article 14 and 21** as ethical floors, not only clauses. **Character and habit:** one honest year is a **disposition**, not a poster. **Context and role:** a doctor's confidentiality is not a journalist's; a District Magistrate's **role morality** is not a private citizen's. **Social dimension:** **Durkheim's** conscience of the group; **Vivekananda's** **man-making**. **Relational care:** Gilligan's reminder that a rule can be correct and still **cruel** to the person in the queue.

In **professional** ethical decision-making these dimensions become a **sequence**, not a speech. Name the **stakeholders**. Name the **duty of office** (Constitution, law, Conduct Rules). Test **consequences** for the weakest face (**Gandhi's** talisman). Check **conflict of interest** and **appearance of bias**. Record **reasons**. Leave a path for **appeal**. A well-structured professional framework is therefore **values written down, rules that bite, cases practised in training**, and **leaders who eat last**. Dimensions without that structure stay as **optional poetry**. Structure without dimensions becomes **GFR theatre** that still starves a person.

Flow diagram

AI as input as input -> Human review
 Bias opacity -> Human review
 Duty consequence virtue rights -> Professional decision
 Human review -> Professional decision

Conclusion

AI can inform a rational file; it cannot own the file. Bias, opacity and the accountability gap make it an aid under human review, not a moral authority. Ethics works through duty, consequence, virtue, rights, role and care; a profession is ethical when those dimensions are built into reasons, records and redress.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/ethics-encompasses-several-key-dimensions-that-are-crucial-in-guiding-individuals-and-organizations-towards-morally-responsible-behaviour-explain-the-key-dimensions-of-ethics-that-influence-human-actions-discuss-how/>

Q2(a) · 10 marks

"It is not enough to talk about peace, one must believe in it; and it is not enough to believe in it, one must act upon it." In the present context, the major weapon industries of the developed nations are adversely influencing continuation of number of wars for their own self-interest, all around the world. What are the ethical considerations of the powerful nations in today's international arena to stop continuation of ongoing conflicts?

GS IV · 2024 · Ethics and Human Interface

Revision summary

The peace quote moves from speech to belief to costly work; a weapons industry that earns from continuation of war sits against that work.

Powerful nations owe a duty not to sell into atrocity, to own civilian harm, and to prefer reconstruction when a settlement exists.

Climate change is largely luxury and extractive greed billed as development.

Protection of life needs real carbon budgets, just transition, commons care and honest files, not posters.

- **Equilibrium is dignity without vanity:** livelihood with a living river.

Introduction

The paper gives a **peace sentence** and a **heat sentence**. **Part (a) is Eleanor Roosevelt's ladder: talk, believe, act** - set against **weapon factories that earn when a war does not end**. **Part (b) is the same greed in another dress: development that cooks the poor first**. A civil servant of a nuclear, warming republic cannot treat these as foreign-affairs essays only.

Body

(a) Peace: talk, belief, work - and the arms trade

Talk is a UN speech. **Belief** is a budget that does not rise when a ceasefire is possible. **Work** is mediation, humanitarian corridors, and **stopping the shipment**. The quote is a rebuke to **performative peace**.

The ethical wound of **developed-nation weapon industries** is a **conflict of interest at civilisational scale**. If profit needs **continuation** of a war, the firm has an incentive against Roosevelt's third step. Eisenhower named the **military-industrial complex**. Today's theatres - **Ukraine, Gaza, Sudan, the Red Sea** - are not identical, but they share **civilian harm** and **supply chains**. Just-war ethics (jus ad bellum: just cause, last resort, right authority; jus in bello: distinction, proportionality) does not vanish because a factory is legal at home.

Ethical considerations of powerful nations. Do not sell into atrocity (Arms Trade Treaty spirit, even where ratification is thin). **Own the civilian dead** your platforms enable. **Stop using a poor country's soil as a proxy board**. **Keep nuclear taboo**. **Fund reconstruction more than munitions** when a political settlement exists. **Climate and food are also peace: a grain blockade is a weapon**. **Gandhi rejected the means-ends split**; a democracy that lectures on human rights while **invoicing both sides** fails **integrity**. India's own dharma here

is not sainthood. It is **strategic autonomy without becoming a merchant of chaos**, and **voice for the UN Charter's ban on aggressive force (Article 2(4))** without **empty talk**.

Powerful nations stop conflicts when **their interest is rewritten** to include **reputation, refugee costs, and a livable planet**. Ethics is the argument that **self-interest honestly counted** already includes those. Work, not a summit photograph, is the test.

(b) Global warming, greed, and equilibrium

The stem is harsh and mostly fair. **Luxury emissions** and **extractive growth** are not the same as a landless labourer's cooking fire, yet both sit under "development" in a lazy speech. IPCC science is not a moral opinion: **habitats collapse, heat kills, and the unborn cannot vote**. Leopold's **land ethic**, Buddhist **ahimsa** toward future beings, and **intergenerational justice (Rawls's savings principle, in a climate key)** all say the same thing: **the atmosphere is a commons**, not a dump.

How to put an end to the spiral is not a sermon to "want less" while a coal plant has no substitute. It is a **stack of duties**. **State**: carbon budgets that are real, a just transition for mine belts, **CBDR** so the poor are not asked to freeze first, **LiFE** as habit not only a logo, protect **commons and FRA forests**, price pollution, and **stop green theatre** in EIA. **Firm**: science-based targets, not net-zero posters over a rising 2023 curve. **Citizen**: waste, diet, and the vote. **Society-environment equilibrium** is **enough for dignity, not enough for vanity**: public transport over a fifth car, restoration of a river over a concrete "beauty". The Gita's **aparigraha-adjacent** restraint is public ethics here, not a private diet cult.

- **The civil servant's file is specific**: a **heat-action plan**, a **groundwater order**, a **plant that cannot drink a river dry**, and an honest **compensatory forest**. Equilibrium is **stewardship plus livelihood**, not a television fight between **job and tree**.

Flow diagram

Talk believe act -> Peace work
 Weapon profit -> Conflict continues
 Peace work -> Stop atrocity sales
 Greed as development -> Heat extinction
 Stewardship livelihood -> Society-environment balance

Conclusion

Peace is work, not a communique, and weapon profits that need a war to last fail that work. Climate harm is greed wearing a development badge; life is protected when States, firms and citizens cut luxury harm without making the poor pay first.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/it-is-not-enough-to-talk-about-peace-one-must-believe-in-it-and-it-is-not-enough-to-believe-in-it-one-must-act-upon-it-in-the-present-context-the-major-weapon-industries-of-the-developed-nations-are-adversely-influencing/>

Q2(b) · 10 marks

Global warming and climate change are the outcomes of human greed in the name of development, indicating the direction in which extinction of organisms including human beings is heading towards loss of life on Earth. How do you put an end to this to protect life and bring equilibrium between the society and the environment? (Life).

GS IV · 2024 · Ethics and Human Interface

Revision summary

The peace quote moves from speech to belief to costly work; a weapons industry that earns from continuation of war sits against that work.

Powerful nations owe a duty not to sell into atrocity, to own civilian harm, and to prefer reconstruction when a settlement exists.

Climate change is largely luxury and extractive greed billed as development.

Protection of life needs real carbon budgets, just transition, commons care and honest files, not posters.

- **Equilibrium is dignity without vanity:** livelihood with a living river.

Introduction

The paper gives a **peace sentence** and a **heat sentence**. **Part (a) is Eleanor Roosevelt's ladder: talk, believe, act** - set against **weapon factories that earn when a war does not end**. **Part (b) is the same greed in another dress: development that cooks the poor first**. A civil servant of a nuclear, warming republic cannot treat these as foreign-affairs essays only.

Body

(a) Peace: talk, belief, work - and the arms trade

Talk is a UN speech. **Belief** is a budget that does not rise when a ceasefire is possible. **Work** is mediation, humanitarian corridors, and **stopping the shipment**. The quote is a rebuke to **performative peace**.

The ethical wound of **developed-nation weapon industries** is a **conflict of interest at civilisational scale**. If profit needs **continuation** of a war, the firm has an incentive against Roosevelt's third step. Eisenhower named the **military-industrial complex**. Today's theatres - **Ukraine, Gaza, Sudan, the Red Sea** - are not identical, but they share **civilian harm** and **supply chains**. Just-war ethics (jus ad bellum: just cause, last resort, right authority; jus in bello: distinction, proportionality) does not vanish because a factory is legal at home.

Ethical considerations of powerful nations. Do not sell into atrocity (Arms Trade Treaty spirit, even where ratification is thin). **Own the civilian dead** your platforms enable. **Stop using a poor country's soil as a proxy board**. **Keep nuclear taboo**. **Fund reconstruction more than munitions** when a political settlement exists. **Climate and food are also peace: a grain blockade is a weapon**. **Gandhi rejected the means-ends split**; a democracy that lectures on human rights while **invoicing both sides** fails **integrity**. India's own dharma here is not sainthood. It is **strategic autonomy without becoming a merchant of chaos**, and

voice for the UN Charter's ban on aggressive force (Article 2(4)) without empty talk.

Powerful nations stop conflicts when **their interest is rewritten** to include **reputation, refugee costs, and a livable planet**. Ethics is the argument that **self-interest honestly counted** already includes those. Work, not a summit photograph, is the test.

(b) Global warming, greed, and equilibrium

The stem is harsh and mostly fair. **Luxury emissions** and **extractive growth** are not the same as a landless labourer's cooking fire, yet both sit under "development" in a lazy speech. IPCC science is not a moral opinion: **habitats collapse, heat kills, and the unborn cannot vote**. Leopold's **land ethic**, Buddhist **ahimsa** toward future beings, and **intergenerational justice (Rawls's savings principle, in a climate key)** all say the same thing: **the atmosphere is a commons, not a dump**.

How to put an end to the spiral is not a sermon to "want less" while a coal plant has no substitute. It is a **stack of duties**. **State:** carbon budgets that are real, a just transition for mine belts, **CBDR** so the poor are not asked to freeze first, **LiFE** as habit not only a logo, protect **commons and FRA forests**, price pollution, and **stop green theatre** in EIA. **Firm:** science-based targets, not net-zero posters over a rising 2023 curve. **Citizen:** waste, diet, and the vote. **Society-environment equilibrium** is **enough for dignity, not enough for vanity**: public transport over a fifth car, restoration of a river over a concrete "beauty". The Gita's **aparigraha-adjacent** restraint is public ethics here, not a private diet cult.

- **The civil servant's file is specific:** a **heat-action plan**, a **groundwater order**, a **plant that cannot drink a river dry**, and an honest **compensatory forest**. Equilibrium is **stewardship plus livelihood**, not a television fight between **job and tree**.

Flow diagram

Talk believe act -> Peace work
 Weapon profit -> Conflict continues
 Peace work -> Stop atrocity sales
 Greed as development -> Heat extinction
 Stewardship livelihood -> Society-environment balance

Conclusion

Peace is work, not a communique, and weapon profits that need a war to last fail that work. Climate harm is greed wearing a development badge; life is protected when States, firms and citizens cut luxury harm without making the poor pay first.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/global-warming-and-climate-change-are-the-outcomes-of-human-greed-in-the-name-of-development-indicating-the-direction-in-which-extinction-of-organisms-including-human-beings-is-heading-towards-loss-of-life-on-earth-how/>

Q3(a) · 10 marks

Given below are three quotations of great thinkers. What do each of these quotations convey to you in the present context? a)
"Learn everything that is good from others, but bring it in, and in your own way absorb it, do not become others." - Swami Vivekananda

GS IV · 2024 · Moral Thinkers and Philosophers

Revision summary

Vivekananda asked India to learn the good from others and digest it, not to become a copy that scorns its own poor.

Patel held that faith without strength cannot complete a great public work, and strength without faith is only force.

- **Kant drew a line:** law waits for the rights-violating act; ethics already condemns the will to do it.

Together they train identity, delivery and inner integrity.

A dashboard, a riot plan and an unsent communal file are the present-tense tests.

Introduction

Three lamps, one present tense. **Vivekananda** warns a borrowing nation not to **become the lender**. **Patel** warns a pious officer that **faith without muscle** does not integrate a State. **Kant** warns that **ethics begins before the FIR**. Together they are **identity, capacity and inner law** - still the civil servant's kit.

Body

(a) **Vivekananda: absorb, do not become others**

The line is against **imitation that erases the self**. Learn **germ theory, a good civil code, a working port**. Do not import **contempt for your own people** or a **costume of another civilisation**. "In your own way" is **digestion**, which is how India took the **Constitution's** borrowed furniture and still had to **grow constitutional morality** (**Ambedkar**) at home. For a civil servant this is **policy transfer with a field visit**: a Singapore dashboard that **excludes a tribal household** is not "world class". It is **becoming others** at the poor's cost. Atmanirbhar is ethical when it is **self-respect plus learning**, not **xenophobia**. **Vivekananda's man-making** is character that can **use** a tool without **worshipping** the tool's country.

(b) **Patel: faith and strength**

Sardar Patel integrated **hundreds of States** with **negotiation, pressure and an army in reserve**. Faith without strength is a **prayer over a collapsing dam**. Strength without faith is **brutality**. The quote is **Weber's ethic of responsibility** plus **ethic of conviction** in one Indian mouth. A communal riot needs **belief in fraternity** and a **lathi that arrives**. A welfare scheme needs **belief in the widow** and a **payment system that works**. Mission-mode without values is **target cruelty**. Values without delivery are a **speech**. Patel's civil servant is the one who **files, moves, and still does not hate**.

(c) **Kant: guilty in ethics at the thought of violating rights**

Law, in a liberal State, generally waits for an **act** (and sometimes a **preparation**). Ethics, for **Kant**, looks at the **maxim**. If I **will** to falsify a muster, I have already used persons as **means**, even if the pen has not moved. This is not a call for a **thought police**. It is a call for **integrity before audit**. Professional ethics - a doctor imagining a **fake trial**, a judge imagining a **caste bias**, an officer imagining a **nephew's tender** - must **stop the will**, not only the gazette. Mens rea in criminal law is a cousin; **Kant** is stricter because **inner respect for the moral law** is the motive he wants, not fear of CBI. In the present context of **viral hate and silent communal files**, the quote says: **the tweet you almost sent** already failed ethics if it **willed harm**.

- **The three together: do not become a copy, do not be a weak believer, do not wait for the crime to begin in the street.**

Flow diagram

Vivekananda: absorb -> Civil servant
Patel: faith plus strength -> Civil servant
Kant: guilty at the will -> Civil servant

Conclusion

Vivekananda wants learning without self-erasure. Patel wants faith that can actually finish the work. **Kant** wants guilt to start when the will to violate a right is born, not only when the statute is broken. A public servant needs all three.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/given-below-are-three-quotations-of-great-thinkers-what-do-each-of-these-quotations-convey-to-you-in-the-present-context-a-learn-everything-that-is-good-from-others-but-bring-it-in-and-in-your-own-way-absorb-it-do-not/>

Q3(b) · 10 marks

"Faith is of no avail in the absence of strength. Faith and strength, both are essential to accomplish any great work." - Sardar Patel

GS IV · 2024 · Ethics and Human Interface

Revision summary

Vivekananda asked India to learn the good from others and digest it, not to become a copy that scorns its own poor.

Patel held that faith without strength cannot complete a great public work, and strength without faith is only force.

- **Kant drew a line:** law waits for the rights-violating act; ethics already condemns the will to do it.

Together they train identity, delivery and inner integrity.

A dashboard, a riot plan and an unsent communal file are the present-tense tests.

Introduction

Three lamps, one present tense. **Vivekananda** warns a borrowing nation not to **become the lender**. **Patel** warns a pious officer that **faith without muscle** does not integrate a State. **Kant** warns that **ethics begins before the FIR**. Together they are **identity, capacity and inner law** - still the civil servant's kit.

Body

(a) **Vivekananda: absorb, do not become others**

The line is against **imitation that erases the self**. Learn **germ theory, a good civil code, a working port**. Do not import **contempt for your own people** or a **costume of another civilisation**. "In your own way" is **digestion**, which is how India took the **Constitution's** borrowed furniture and still had to **grow constitutional morality** (**Ambedkar**) at home. For a civil servant this is **policy transfer with a field visit**: a Singapore dashboard that **excludes a tribal household** is not "world class". It is **becoming others** at the poor's cost. Atmanirbhar is ethical when it is **self-respect plus learning**, not **xenophobia**. **Vivekananda's man-making** is character that can **use** a tool without **worshipping** the tool's country.

(b) **Patel: faith and strength**

Sardar Patel integrated **hundreds of States** with **negotiation, pressure and an army in reserve**. Faith without strength is a **prayer over a collapsing dam**. Strength without faith is **brutality**. The quote is **Weber's ethic of responsibility** plus **ethic of conviction** in one Indian mouth. A communal riot needs **belief in fraternity** and a **lathi that arrives**. A welfare scheme needs **belief in the widow** and a **payment system that works**. Mission-mode without values is **target cruelty**. Values without delivery are a **speech**. Patel's civil servant is the one who **files, moves, and still does not hate**.

(c) **Kant: guilty in ethics at the thought of violating rights**

Law, in a liberal State, generally waits for an **act** (and sometimes a **preparation**). Ethics, for **Kant**, looks at the **maxim**. If I **will** to falsify a muster, I have already used persons as **means**, even if the pen has not moved. This is not a call for a **thought police**. It is a call for **integrity before audit**. Professional ethics - a doctor imagining a **fake trial**, a judge imagining a **caste**

bias, an officer imagining a **nephew's tender** - must **stop the will**, not only the gazette. Mens rea in criminal law is a cousin; **Kant** is stricter because **inner respect for the moral law** is the motive he wants, not fear of CBI. In the present context of **viral hate and silent communal files**, the quote says: **the tweet you almost sent** already failed ethics if it **willed harm**.

- **The three together: do not become a copy, do not be a weak believer, do not wait for the crime to begin in the street.**

Flow diagram

Vivekananda: absorb -> Civil servant

Patel: faith plus strength -> Civil servant

Kant: guilty at the will -> Civil servant

Conclusion

Vivekananda wants learning without self-erasure. Patel wants faith that can actually finish the work. **Kant** wants guilt to start when the will to violate a right is born, not only when the statute is broken. A public servant needs all three.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/faith-is-of-no-avail-in-the-absence-of-strength-faith-and-strength-both-are-essential-to-accomplish-any-great-work-sardar-patel/>

Q3(c) · 10 marks

"In law, a man is guilty when he violates the rights of others. In ethics, he is guilty if he only thinks of doing so." - Immanuel Kant.

GS IV · 2024 · Ethics and Human Interface

Revision summary

Vivekananda asked India to learn the good from others and digest it, not to become a copy that scorns its own poor.

Patel held that faith without strength cannot complete a great public work, and strength without faith is only force.

- **Kant drew a line:** law waits for the rights-violating act; ethics already condemns the will to do it.

Together they train identity, delivery and inner integrity.

A dashboard, a riot plan and an unsent communal file are the present-tense tests.

Introduction

Three lamps, one present tense. **Vivekananda** warns a borrowing nation not to **become the lender**. **Patel** warns a pious officer that **faith without muscle** does not integrate a State. **Kant** warns that **ethics begins before the FIR**. Together they are **identity, capacity and inner law** - still the civil servant's kit.

Body

(a) **Vivekananda: absorb, do not become others**

The line is against **imitation that erases the self**. Learn **germ theory, a good civil code, a working port**. Do not import **contempt for your own people** or a **costume of another civilisation**. "In your own way" is **digestion**, which is how India took the **Constitution's** borrowed furniture and still had to **grow constitutional morality** (**Ambedkar**) at home. For a civil servant this is **policy transfer with a field visit**: a Singapore dashboard that **excludes a tribal household** is not "world class". It is **becoming others** at the poor's cost. Atmanirbhar is ethical when it is **self-respect plus learning**, not **xenophobia**. **Vivekananda's man-making** is character that can **use** a tool without **worshipping** the tool's country.

(b) **Patel: faith and strength**

Sardar Patel integrated **hundreds of States** with **negotiation, pressure and an army in reserve**. Faith without strength is a **prayer over a collapsing dam**. Strength without faith is **brutality**. The quote is **Weber's ethic of responsibility** plus **ethic of conviction** in one Indian mouth. A communal riot needs **belief in fraternity** and a **lathi that arrives**. A welfare scheme needs **belief in the widow** and a **payment system that works**. Mission-mode without values is **target cruelty**. Values without delivery are a **speech**. Patel's civil servant is the one who **files, moves, and still does not hate**.

(c) **Kant: guilty in ethics at the thought of violating rights**

Law, in a liberal State, generally waits for an **act** (and sometimes a **preparation**). Ethics, for **Kant**, looks at the **maxim**. If I **will** to falsify a muster, I have already used persons as **means**, even if the pen has not moved. This is not a call for a **thought police**. It is a call for **integrity before audit**. Professional ethics - a doctor imagining a **fake trial**, a judge imagining a **caste**

bias, an officer imagining a **nephew's tender** - must **stop the will**, not only the gazette. Mens rea in criminal law is a cousin; **Kant** is stricter because **inner respect for the moral law** is the motive he wants, not fear of CBI. In the present context of **viral hate and silent communal files**, the quote says: **the tweet you almost sent** already failed ethics if it **willed harm**.

- **The three together: do not become a copy, do not be a weak believer, do not wait for the crime to begin in the street.**

Flow diagram

Vivekananda: absorb -> Civil servant

Patel: faith plus strength -> Civil servant

Kant: guilty at the will -> Civil servant

Conclusion

Vivekananda wants learning without self-erasure. Patel wants faith that can actually finish the work. **Kant** wants guilt to start when the will to violate a right is born, not only when the statute is broken. A public servant needs all three.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/in-law-a-man-is-guilty-when-he-violates-the-rights-of-others-in-ethics-he-is-guilty-if-he-only-thinks-of-doing-so-immanuel-kant/>

Q4(a) · 10 marks

"The concept of Just and Unjust is contextual. What was just a year back, may turn out to be unjust in today's context. Changing context should be constantly under scrutiny to prevent miscarriage of justice." Examine the above statement with suitable examples

GS IV · 2024 · Ethics and Human Interface

Revision summary

What counted as just can become unjust when facts, rights and harm are seen more clearly, as in sexuality, talaq, sedition and biometric exclusion.

Scrutiny by courts, audits and honest officers is what stops both frozen custom and cynical 'everyone did it'.

Addiction to form turns a stamp into a wall against a widow; substance is the purpose of the statute.

A perceptive civil servant uses lawful discretion and a speaking record to carry intent, not to gift a nephew a waiver.

Equity without jurisdiction is another injustice.

Introduction

Yesterday's **just** file can be today's **cruelty**. Part (a) asks the officer to **watch the context** so that **justice is not miscarried** by a dead habit. Part (b) asks the same officer not to worship **the form** - the stamp, the column, the literal word - while the **substance** of the law **dies in the queue**.

Body

(a) Just and unjust is contextual - under scrutiny

Context is not a licence to call **atrocities** a culture. It is the honest admission that **facts, knowledge and constitutional meaning** move. **Section 377** as enforced against consenting adults was long treated as "public morality"; **Navtej Johar** read **dignity** and said the old justice was **unjust**. **Triple talaq** as instant private power failed **equality**. **Sedition's** colonial use against a slogan sits badly beside a republic of **free speech**, which is why the Court paused it and the **BNS** recast the idea. **Aadhaar** as inclusion became **exclusion** when a biometric failure was treated as a moral failure of the hungry. **COVID lockdown** that saved lungs could still **starve a migrant**; the just aim needed a **just means** (food, trains, wages).

Scrutiny is the ethical engine: Parliament, courts, social audit, journalism, and an officer who revisits a circular. Without scrutiny, context-talk becomes **relativism** ("everyone took a cut that year"). With only rigidity, justice becomes **ancestor worship**. **Aristotle's equity** already knew that a general rule can **miss this person**. **Rawls** asks us to test institutions as if we might be the **least advantaged** in the new context. A civil servant prevents miscarriage by **recording why the old template no longer fits**, not by **quietly inventing a private Constitution**.

(b) Form, substance, and true intent

Form is the application window, the affidavit, the **GFR clause**, the **two-witness** box. It exists to **stop theft and whim**. **Mindless addiction** to it is when a **widow is turned away** because a **stamp is 2 mm small**, when **MGNREGA** is closed for a **portal glitch**, when **anticipatory bail** is a ritual and **liberty** is not. The **substance** is the **purpose**: food, work, a fair trial, a living river.

A **perceptive** civil servant **reads the intent** of the NFSA, FRA, or a disaster-relief order and **uses residual discretion** that the law **actually gives** - a **manual override with a record**, a **site inspection** instead of a paper pond, a **speaking order** that a court can test. This is **not "ignore the Act because I am kind"**. Kindness that **breaks a safeguard** is how a nephew's firm enters. The skill is **purposive interpretation** (as courts say), **equity within jurisdiction**, and **escalation** when the form is **unlawful**. **Kautilya** wanted **watchmen**; **Gandhi** wanted **the poorest face**. The perceptive officer holds **both: intent of the weak, form that still binds the strong**.

Flow diagram

Changing context -> Scrutiny
 Scrutiny -> Prevent miscarriage
 Literal form -> Injustice in queue
 True intent plus record -> Substance

Conclusion

Justice must be re-examined when knowledge, harm and constitutional meaning change, or yesterday's just rule becomes today's miscarriage. Form exists to stop theft; a perceptive officer still carries the law's true intent to the person in the queue, with a record, not a private pardon.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/the-concept-of-just-and-unjust-is-contextual-what-was-just-a-year-back-may-turn-out-to-be-unjust-in-todays-context-changing-context-should-be-constantly-under-scrutiny-to-prevent-miscarriage-of-justice-examine-the-above/>

Q4(b) · 10 marks

"Mindless addiction to Form, ignoring the Substance of the matter, results in rendering of injustice. A perceptive civil servant is one who ignores such literalness and carries out true intent." Examine the above statement with suitable illustrations.

GS IV · 2024 · Ethics and Human Interface

Revision summary

What counted as just can become unjust when facts, rights and harm are seen more clearly, as in sexuality, talaq, sedition and biometric exclusion.

Scrutiny by courts, audits and honest officers is what stops both frozen custom and cynical 'everyone did it'.

Addiction to form turns a stamp into a wall against a widow; substance is the purpose of the statute.

A perceptive civil servant uses lawful discretion and a speaking record to carry intent, not to gift a nephew a waiver.

Equity without jurisdiction is another injustice.

Introduction

Yesterday's **just** file can be today's **cruelty**. Part (a) asks the officer to **watch the context** so that **justice is not miscarried** by a dead habit. Part (b) asks the same officer not to worship **the form** - the stamp, the column, the literal word - while the **substance** of the law **dies in the queue**.

Body

(a) Just and unjust is contextual - under scrutiny

Context is not a licence to call **atrocities** a culture. It is the honest admission that **facts, knowledge and constitutional meaning** move. **Section 377** as enforced against consenting adults was long treated as "public morality"; **Navtej Johar** read **dignity** and said the old justice was **unjust**. **Triple talaq** as instant private power failed **equality**. **Sedition's** colonial use against a slogan sits badly beside a republic of **free speech**, which is why the Court paused it and the **BNS** recast the idea. **Aadhaar** as inclusion became **exclusion** when a biometric failure was treated as a moral failure of the hungry. **COVID lockdown** that saved lungs could still **starve a migrant**; the just aim needed a **just means** (food, trains, wages).

Scrutiny is the ethical engine: Parliament, courts, social audit, journalism, and an officer who revisits a circular. Without scrutiny, context-talk becomes **relativism** ("everyone took a cut that year"). With only rigidity, justice becomes **ancestor worship**. **Aristotle's equity** already knew that a general rule can **miss this person**. **Rawls** asks us to test institutions as if we might be the **least advantaged** in the new context. A civil servant prevents miscarriage by **recording why the old template no longer fits**, not by **quietly inventing a private Constitution**.

(b) Form, substance, and true intent

Form is the application window, the affidavit, the **GFR clause**, the **two-witness** box. It exists to **stop theft and whim**. **Mindless addiction** to it is when a **widow is turned away** because

a **stamp is 2 mm small**, when **MGNREGA** is closed for a **portal glitch**, when **anticipatory bail** is a ritual and **liberty** is not. The **substance** is the **purpose**: food, work, a fair trial, a living river.

A **perceptive** civil servant **reads the intent** of the NFSA, FRA, or a disaster-relief order and **uses residual discretion** that the law **actually gives** - a **manual override with a record**, a **site inspection** instead of a paper pond, a **speaking order** that a court can test. This is **not** "ignore the Act because I am kind". Kindness that **breaks a safeguard** is how a nephew's firm enters. The skill is **purposive interpretation** (as courts say), **equity within jurisdiction**, and **escalation** when the form is **unlawful**. **Kautilya** wanted **watchmen**; **Gandhi** wanted **the poorest face**. The perceptive officer holds **both: intent of the weak, form that still binds the strong**.

Flow diagram

Changing context -> Scrutiny

Scrutiny -> Prevent miscarriage

Literal form -> Injustice in queue

True intent plus record -> Substance

Conclusion

Justice must be re-examined when knowledge, harm and constitutional meaning change, or yesterday's just rule becomes today's miscarriage. Form exists to stop theft; a perceptive officer still carries the law's true intent to the person in the queue, with a record, not a private pardon.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/mindless-addiction-to-form-ignoring-the-substance-of-the-matter-results-in-rendering-of-injustice-a-perceptive-civil-servant-is-one-who-ignores-such-literality-and-carries-out-true-intent-examine-the-above-statement/>

Q5(a) · 10 marks

"The 'Code of Conduct' and 'Code of Ethics' are the sources of guidance in public administration. There is code of conduct already in operation, whereas code of ethics is not yet put in place. Suggest a suitable model for code of ethics to maintain integrity, probity and transparency in governance

GS IV · 2024 · Ethics in Public Administration

Revision summary

A code of conduct is enforceable do's and don'ts; a code of ethics states values and how to reason when the rule is silent.

India has conduct rules in operation; a living ethics code still needs leaders, cases and whistle protection.

A model for integrity, probity and transparency binds the Constitution, public money, reasons on file, impartial queues and data restraint.

BNS presents justice, equality and impartiality as its soul and adds victim-centric and community-service tools.

The shift from punishment to justice fails if new sections only warehouse the poor.

Introduction

India already tells the civil servant **what not to do on Tuesday** (Conduct Rules). It has been slower to write **what we believe on Monday** (a living **code of ethics**). Part (a) wants that model, aimed at **integrity, probity and sunlight**. Part (b) turns to the **Bharatiya Nyaya Sanhita**: a claim that the **soul** of the new criminal law is **justice, equality and impartiality**, and a **shift from punishment as the whole story to justice as the aim**.

Body

(a) Code of Conduct versus Code of Ethics - a model

- A Code of Conduct **is** enforceable behaviour: gifts, political activity, criticism of government, sexual harassment, use of official information, property returns. In the Union it lives in the **CCS (Conduct) Rules, 1964** and All-India analogues. It is **necessary**. It is **not sufficient**: a person can **obey the letter** and still **hate the citizen, delay a Dalit's file, or help a nephew within "discretion"**.
- A Code of Ethics **is** values and reasoning: why we refuse the gift, whom we serve, what **constitutional morality** requires when the rule is silent. **Second ARC** and the **Nolan principles** (selflessness, integrity, objectivity, accountability, openness, honesty, leadership) are the usual furniture. Ethics without conduct is a **framed poster**. Conduct without ethics is a **clever compliance**.

A suitable model for integrity, probity and transparency: (1) Serve the **Constitution**, not a person. (2) **Integrity**: no private price for a public act; family and post-retirement doors counted as conflicts. (3) **Probity**: public money as **trust**; GeM, GFR, no split indents, no favourite vendor. (4) **Transparency**: reasons on the file, proactive disclosure, RTI in spirit. (5) **Objectivity and impartiality**: same queue for the MLA's driver and the widow. (6) **Empathy and courtesy** as professional duties, not extras. (7) **Speak-up**: protected channel to CVO; no revenge posting. (8) **Digital and data ethics**: no stalking a citizen through a portal. **Induction by cases, leaders who obey first, checked asset declarations, rotation**

of sensitive desks. The model works only as a **culture of Tuesdays**.

(b) Bharatiya Nyaya Sanhita: from punishment to justice

- The IPC, 1860 was a colonial penal grammar: the sovereign's anger, **sedition** as a mood, procedure that could **forget the victim**. The **BNS, 2023** (in force 2024) claims a **soul of nyaya: justice, equality, impartiality** named as Indian **ethos** - not only **danda**. How far the soul is real is the ethical test, not the **Sanskrit title**.

Shift from doctrine of punishment to justice shows in design choices: community service as a sentence for some wrongs (repair, not only warehouse); **victim-centric** timelines and **recorded** processes; new naming of **mob lynching, organised crime, terrorism, hit-and-run** - harms that old chapters stretched; recasting **sedition-like** speech into a **sovereignty** offence that must not become a **slogan jail**. **Equality** demands that a powerful accused and a poor accused meet the **same code**, which is an old Indian wound. **Impartiality** is the **judge and the police** as **not a faction**. Indian culture here is **Ashoka's dhamma, Gandhi's means, the Gita's duty**, and also **Ambedkar's warning** that **forms need cultivation**. A **harsher** clause that only **fills prisons with the weak** would be **punishment in a new font**. Justice as soul means **proportion, fair hearing, reparation, and a State that does not enjoy pain**.

- The civil servant's ethics in this shift: **register the FIR without a caste filter, do not use a new section as a toy, treat community service as work not humiliation, and remember the victim is not a footnote to the accused's politics**.

Flow diagram

Code of conduct -> Forbidden acts
 Code of ethics -> Integrity probity sunlight
 Forbidden acts -> Ethical office
 Integrity probity sunlight -> Ethical office
 BNS nyaya nyaya -> Justice equality impartiality
 Punishment only -> Colonial danda

Conclusion

Conduct rules fence the worst acts; a code of ethics supplies the values, conflicts and sunlight that fences miss. BNS claims justice rather than colonial danda as its soul; that claim holds only if equality and impartiality reach the weak, and punishment is not simply renamed.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/the-code-of-conduct-and-code-of-et-hics-are-the-sources-of-guidance-in-public-administration-there-is-code-of-conduct-already-in-operation-whereas-code-of-ethics-is-not-yet-put-in-place-suggest-a-suitable-model-for-code/>

Q5(b) · 10 marks

The soul of the new law, Bharatiya Nyaya Sanhita (BNS) is Justice, Equality and Impartiality based on Indian culture and ethos. Discuss this in the light of major shift from a doctrine of punishment to justice in the present judicial system.

GS IV · 2024 · Probity in Governance

Revision summary

A code of conduct is enforceable do's and don'ts; a code of ethics states values and how to reason when the rule is silent.

India has conduct rules in operation; a living ethics code still needs leaders, cases and whistle protection.

A model for integrity, probity and transparency binds the Constitution, public money, reasons on file, impartial queues and data restraint.

BNS presents justice, equality and impartiality as its soul and adds victim-centric and community-service tools.

The shift from punishment to justice fails if new sections only warehouse the poor.

Introduction

India already tells the civil servant **what not to do on Tuesday** (Conduct Rules). It has been slower to write **what we believe on Monday** (a living **code of ethics**). Part (a) wants that model, aimed at **integrity, probity and sunlight**. Part (b) turns to the **Bharatiya Nyaya Sanhita**: a claim that the **soul** of the new criminal law is **justice, equality and impartiality**, and a **shift from punishment as the whole story to justice as the aim**.

Body

(a) Code of Conduct versus Code of Ethics - a model

- A Code of Conduct **is** enforceable behaviour: gifts, political activity, criticism of government, sexual harassment, use of official information, property returns. In the Union it lives in the **CCS (Conduct) Rules, 1964** and All-India analogues. It is **necessary**. It is **not sufficient**: a person can **obey the letter** and still **hate the citizen, delay a Dalit's file, or help a nephew within "discretion"**.
- A Code of Ethics **is** values and reasoning: why we refuse the gift, whom we serve, what **constitutional morality** requires when the rule is silent. **Second ARC** and the **Nolan principles** (selflessness, integrity, objectivity, accountability, openness, honesty, leadership) are the usual furniture. Ethics without conduct is a **framed poster**. Conduct without ethics is a **clever compliance**.

A suitable model for integrity, probity and transparency: (1) Serve the **Constitution**, not a person. (2) **Integrity**: no private price for a public act; family and post-retirement doors counted as conflicts. (3) **Probity**: public money as **trust**; GeM, GFR, no split indents, no favourite vendor. (4) **Transparency**: reasons on the file, proactive disclosure, RTI in spirit. (5) **Objectivity and impartiality**: same queue for the MLA's driver and the widow. (6) **Empathy and courtesy** as professional duties, not extras. (7) **Speak-up**: protected channel to CVO; no revenge posting. (8) **Digital and data ethics**: no stalking a citizen through a portal. **Induction by cases, leaders who obey first, checked asset declarations, rotation of sensitive desks**. The model works only as a **culture of Tuesdays**.

(b) Bharatiya Nyaya Sanhita: from punishment to justice

- The IPC, 1860 was a colonial penal grammar: the sovereign's anger, **sedition** as a mood, procedure that could **forget the victim**. The **BNS, 2023** (in force 2024) claims a **soul of nyaya: justice, equality, impartiality** named as Indian **ethos** - not only **danda**. How far the soul is real is the ethical test, not the **Sanskrit title**.

Shift from doctrine of punishment to justice shows in design choices: community service as a sentence for some wrongs (repair, not only warehouse); **victim-centric** timelines and **recorded** processes; new naming of **mob lynching, organised crime, terrorism, hit-and-run** - harms that old chapters stretched; recasting **sedition-like** speech into a **sovereignty** offence that must not become a **slogan jail**. **Equality** demands that a powerful accused and a poor accused meet the **same code**, which is an old Indian wound. **Impartiality** is the **judge and the police** as **not a faction**. Indian culture here is **Ashoka's dhamma, Gandhi's means, the Gita's duty**, and also **Ambedkar's warning** that **forms need cultivation**. A **harsher** clause that only **fills prisons with the weak** would be **punishment in a new font**. Justice as soul means **proportion, fair hearing, reparation, and a State that does not enjoy pain**.

- The civil servant's ethics in this shift: register the FIR without a caste filter, do not use a new section as a toy, treat community service as work not humiliation, and remember the victim is not a footnote to the accused's politics.

Flow diagram

Code of conduct -> Forbidden acts
 Code of ethics -> Integrity probity sunlight
 Forbidden acts -> Ethical office
 Integrity probity sunlight -> Ethical office
 BNS nyaya nyaya -> Justice equality impartiality
 Punishment only -> Colonial danda

Conclusion

Conduct rules fence the worst acts; a code of ethics supplies the values, conflicts and sunlight that fences miss. BNS claims justice rather than colonial danda as its soul; that claim holds only if equality and impartiality reach the weak, and punishment is not simply renamed.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/the-soul-of-the-new-law-bharatiya-nyaya-sanhita-bns-is-justice-equality-and-impartiality-based-on-indian-culture-and-ethos-discuss-this-in-the-light-of-major-shift-from-a-doctrine-of-punishment-to-justice-in-the-present/>

Q6(a) · 10 marks

"In Indian culture and value system, an equal opportunity has been provided irrespective of gender identity. The number of women in public service has been steadily increasing over the years." Examine the gender-specific challenges faced by female public servants and suggest suitable measures to increase their efficiency in discharging their duties and maintaining high standards of probity

GS IV · 2024 · Probity in Governance

Revision summary

Indian ethos and the Constitution promise equal opportunity; women's numbers in public service have risen, but command postings still lag.

Gender-specific challenges include safety, POSH failure, care burden, infrastructure, ACR bias and isolation that aids capture.

Measures mix predictable postings, working POSH, creche, bias audit and support for the officer who refuses a tout.

Mission Karmayogi is a competency and conduct programme on iGOT, meant to shift from rule-parrot to role skill.

It empowers grassroots delivery only if content, language and measures reach the last-mile worker and change the thana, not only the dashboard.

Introduction

The stem claims an **Indian ethos of equal opportunity** and a **rising count of women** in the public service. Both are **partly true** and **incomplete**. Part (a) asks for the **gender-specific knots** that still sit in a **transfer order** and a **night camp**, and for measures that raise **efficiency and probity** together. Part (b) asks whether **Mission Karmayogi** can turn **conduct and skill** into **delivery at the last mile**, not only a **portal of courses**.

Body

(a) Women in public service: challenges and measures

Equal opportunity in ethos is the **Gita's** soul without caste-sex arrogance, the **Constitution's** Articles **14, 15, 16**, and **panchayat reservations** that changed who sits on a chair. **Numbers** of women in **civil services, police, health and teaching** have risen, yet **field command, night duty, and secretary-level chairs** remain **male weather**. Ethics here is **not a compliment**. It is **justice in the posting**.

Gender-specific challenges. **Safety** on tour and in a riot. **POSH** that exists on paper and **dies in a committee** captured by the accused. **Dual burden** of care that a transfer policy treats as a **private failure**. **Infrastructure:** toilets, housing, creche, a locked rest-room in a thana. **Stereotypes:** "soft posting", "not for naxal area", **ACR bias**. **Online abuse** of a woman officer who speaks. **Probity pressure:** a woman who refuses a bribe may be **called difficult**; one who is isolated may be **easier to trap**. **Tokenism** that puts a face on a poster and **empties her of independent charge**.

Measures for efficiency and probity. Predictable transfer and couple-posting rules that are **published**, not a favour. **Safe mobility** and **women in the accompanying police** for night operations. **Working POSH, external members, time-bound. Creche and parental leave** that **men also take**, or care remains a **mother tax**. **Mentoring** without **gatekeeping**. **Transparent ACR** with **gender-bias audit**. **Infrastructure budgets** as **integrity infrastructure**: a woman who must **ask a male clerk for a key** is already in a **dignity deficit**. **Probity**: rotation, **no cash interface**, **CCTV in public-dealing rooms**, **support when she refuses a tout** - isolation is how capture happens. Efficiency without safety is a **slogan**. Probity without numbers of women in **real chairs** is a **men's code**.

(b) Mission Karmayogi: conduct, efficiency, grassroots

Mission Karmayogi (NPCSCB) aims at a **competency-led, role-based civil service**: iGOT courses, **Capacity Building Commission**, **Karmayogi Bharat**, a shift from **rule-parrot** to **skill plus behaviour**. The stem's "**high standard of conduct**" is the **ethical core**: **seva**, courtesy, **no darbar**, **data that is true**. **Self-development** is the Gita's **yoga of work** in a modern LMS - dangerous if it becomes **certificate farming**.

Empowerment for productive efficiency at the grassroots happens only if the platform meets the **patwari and the ANM**, not only the **academy lecture**. **Role competencies** for a **gram sevak**: how to run a **social audit**, how to **speak to a widow**, how to **use PFMS** without a **tout**. **Behavioural training** on **unconscious bias**, **POSH**, **constitutional morality**. **Just-in-time** modules before a **flood** or a **poll**. **Peer learning (the 70-20-10 idea: most learning on the job)**. **Measurement** that is **citizen outcome** (a working handpump) not **hours watched**.

- **Ethics of the scheme**: it **empowers** when it **reduces information asymmetry** and **builds courage to say no**. It **fails** when a **forced click-through** sits beside an **unchanged thana culture**, or when **English-only** content **excludes** the grassroots worker. **Kautilya** wanted **trained watchmen**. Karmayogi is that ambition in a **login**. The login is not yet the **village**.

Flow diagram

Equal opportunity claim -> Safety care bias POSH
 Safety care bias POSH -> Posting creche audit no-cash
 Mission Karmayogi -> Role competency
 Role competency -> Grassroots delivery

Conclusion

Women's rising numbers still meet safety, care, bias and capture; efficiency and probity need postings, POSH, infrastructure and solidarity when a bribe is refused. Mission Karmayogi can raise conduct and last-mile skill if it trains the actual grassroots worker for real tasks, not only for a completion certificate.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/in-indian-culture-and-value-system-an-equal-opportunity-has-been-provided-irrespective-of-gender-identity-the-number-of-women-in-public-service-has-been-steadily-increasing-over-the-years-examine-the-gender-specific/>

Q6(b) · 10 marks

Mission Karmayogi is aiming for maintaining a very high standard of conduct and behaviour to ensure efficiency for serving citizens and in turn developing oneself. How will this scheme empower the civil servants in enhancing productive efficiency and delivering the services at the grassroots level?

GS IV · 2024 · Probity in Governance

Revision summary

Indian ethos and the Constitution promise equal opportunity; women's numbers in public service have risen, but command postings still lag.

Gender-specific challenges include safety, POSH failure, care burden, infrastructure, ACR bias and isolation that aids capture.

Measures mix predictable postings, working POSH, creche, bias audit and support for the officer who refuses a tout.

Mission Karmayogi is a competency and conduct programme on iGOT, meant to shift from rule-parrot to role skill.

It empowers grassroots delivery only if content, language and measures reach the last-mile worker and change the thana, not only the dashboard.

Introduction

The stem claims an **Indian ethos of equal opportunity** and a **rising count of women** in the public service. Both are **partly true** and **incomplete**. Part (a) asks for the **gender-specific knots** that still sit in a **transfer order** and a **night camp**, and for measures that raise **efficiency and probity** together. Part (b) asks whether **Mission Karmayogi** can turn **conduct and skill** into **delivery at the last mile**, not only a **portal of courses**.

Body

(a) Women in public service: challenges and measures

Equal opportunity in ethos is the **Gita's** soul without caste-sex arrogance, the **Constitution's** Articles **14, 15, 16**, and **panchayat reservations** that changed who sits on a chair. **Numbers** of women in **civil services, police, health and teaching** have risen, yet **field command, night duty, and secretary-level chairs** remain **male weather**. Ethics here is **not a compliment**. It is **justice in the posting**.

Gender-specific challenges. **Safety** on tour and in a riot. **POSH** that exists on paper and **dies in a committee** captured by the accused. **Dual burden** of care that a transfer policy treats as a **private failure**. **Infrastructure**: toilets, housing, creche, a locked rest-room in a thana. **Stereotypes**: "soft posting", "not for naxal area", **ACR bias**. **Online abuse** of a woman officer who speaks. **Probity pressure**: a woman who refuses a bribe may be **called difficult**; one who is isolated may be **easier to trap**. **Tokenism** that puts a face on a poster and **empties her of independent charge**.

Measures for efficiency and probity. **Predictable transfer and couple-posting** rules that are **published**, not a favour. **Safe mobility** and **women in the accompanying police** for night operations. **Working POSH, external members, time-bound**. **Creche and parental leave** that **men also take**, or care remains a **mother tax**. **Mentoring** without **gatekeeping**.

Transparent ACR with gender-bias audit. Infrastructure budgets as integrity infrastructure: a woman who must **ask a male clerk for a key** is already in a **dignity deficit**. **Probity:** rotation, **no cash interface, CCTV in public-dealing rooms, support when she refuses a tout** - isolation is how capture happens. Efficiency without safety is a **slogan**. Probity without numbers of women in **real chairs** is a **men's code**.

(b) Mission Karmayogi: conduct, efficiency, grassroots

Mission Karmayogi (NPCSCB) aims at a **competency-led, role-based civil service: iGOT** courses, **Capacity Building Commission**, **Karmayogi Bharat**, a shift from **rule-parrot** to **skill plus behaviour**. The stem's "**high standard of conduct**" is the **ethical core: seva**, courtesy, **no darbar, data that is true**. **Self-development** is the Gita's **yoga of work** in a modern LMS - dangerous if it becomes **certificate farming**.

Empowerment for productive efficiency at the grassroots happens only if the platform meets the **patwari and the ANM**, not only the **academy lecture**. **Role competencies** for a **gram sevak**: how to run a **social audit**, how to **speak to a widow**, how to **use PFMS without a tout**. **Behavioural training** on **unconscious bias, POSH, constitutional morality**. **Just-in-time** modules before a **flood** or a **poll**. **Peer learning (the 70-20-10 idea: most learning on the job)**. **Measurement** that is **citizen outcome** (a working handpump) not **hours watched**.

- **Ethics of the scheme:** it **empowers** when it **reduces information asymmetry** and **builds courage to say no**. It **fails** when a **forced click-through** sits beside an **unchanged thana culture**, or when **English-only** content **excludes** the grassroots worker. **Kautilya** wanted **trained watchmen**. Karmayogi is that ambition in a **login**. The login is not yet the **village**.

Flow diagram

Equal opportunity claim -> Safety care bias POSH
 Safety care bias POSH -> Posting creche audit no-cash
 Mission Karmayogi -> Role competency
 Role competency -> Grassroots delivery

Conclusion

Women's rising numbers still meet safety, care, bias and capture; efficiency and probity need postings, POSH, infrastructure and solidarity when a bribe is refused. Mission Karmayogi can raise conduct and last-mile skill if it trains the actual grassroots worker for real tasks, not only for a completion certificate.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/mission-karmayogi-is-aiming-for-maintaining-a-very-high-standard-of-conduct-and-behaviour-to-ensure-efficiency-for-serving-citizens-and-in-turn-developing-oneself-how-will-this-scheme-empower-the-civil-servants-in/>

Q7 · 20 marks

Case study. There is a technological company named ABC Incorporated which is the second largest worldwide, situated in the Third World. You are the Chief Executive Officer and the majority shareholder of this company. The fast technological improvements have raised worries among environmental activists, regulatory authorities, and the general public over the sustainability of this scenario. You confront substantial issues about the business's environmental footprint. In 2023, your organization had a significant increase of 48% in greenhouse gas emissions compared to the levels recorded in 2019. The significant rise in energy consumption is mainly due to the surging energy requirements of your data centers, fuelled by the exponential expansion of Artificial Intelligence (AI). AI-powered services need much more computational resources and electrical energy compared to conventional online activities, notwithstanding their notable gains. Although there is already a commitment and goal to achieve net zero emissions by 2030, the challenge of lowering emissions seems overwhelming as the integration of AI continues to increase. (a) What is your immediate response to the challenges posed in the above case? (b) Discuss the ethical issues involved in the above case. (c) Your company has been identified to be penalized by technological giants. What logical and ethical arguments will you put forth to convince about its necessity? (d) Being a conscientious being, what measures would you adopt to maintain balance between AI innovation and environment footprint?

GS IV · 2024 · Ethics Case Studies

Revision summary

The CEO's first duty is to publish the 48 percent, audit data centres, and freeze vanity AI training.

Ethical issues include climate justice, greenwash, owner conflict, host-community harm and future persons.

A penalty is logically needed to price atmospheric harm; it is unethical if it is a Northern club hitting only ABC.

Fair accountability is a sector cap, independent levy, and repair of the host grid.

Balance means smaller models, additional clean power, water caps and an honest 2030, not offsets as eraser.

Introduction

You are **CEO and majority shareholder** of **ABC Incorporated**, the **second-largest** technology firm in the world, **sited in the Third World**. Activists, regulators and the public already distrust the **footprint**. In **2023, greenhouse gases rose 48 percent** against **2019**, mainly because **AI data centres** drink power that ordinary search never did. **Net zero by 2030** is on the wall. The curve on the wall **goes the other way**. This is **innovation versus a livable commons**, with **your name on both**.

Body

(a) Immediate response

The immediate response is **not a slogan and not a hide**. **Acknowledge the 48 percent in public numbers**, not a fog of "intensity". **Commission an independent energy and GHG audit** of every data centre, with **scope 1, 2 and material 3**, and **publish the method**. **Freeze new training runs** that have no **named social use** until the board sees the **megawatt price**. **Name a board climate committee** that you do **not** chair alone, because you are **majority owner** and the conflict is **obvious**. **Talk to workers and host communities** before a **press note**. **Open a line to the regulator** with a **time-bound abatement plan**: renewable PPAs, **waste-heat, water, siting**. **Do not fire the sustainability lead** for telling the truth. **Do not buy cheap offsets** as a **2023 eraser**. **Jonas's responsibility to the future** starts as **this week's kilowatt**.

(b) Ethical issues

Climate justice: luxury AI inference for ads while a **heat-belt** host country **loses crop and water**. **Intergenerational duty**: 2030 net zero was a **promise** to people not yet born. **Truth versus greenwash**: a target that **raises 48 percent** is a **lie of atmosphere**. **Power and opacity**: models that **cannot be audited** still **bill the grid**. **Conflict of interest**: CEO-majority shareholder **loves growth** that **heats the commons**. **Workers and communities near plants**: **jobs versus smoke and water**. **Global fairness**: a Third World siting can be **development** or a **pollution haven** for a world-scale firm. **Human dignity in AI**: energy is not the only ethics; **bias and surveillance** ride the same racks. **Stakeholder set**: users, employees, host public, **future persons, investors, rival giants, the atmosphere as a silent stakeholder** (Leopold's land ethic).

(c) Penalty by technological giants - why a real consequence is necessary

The stem says the company has been **identified to be penalized by technological giants**. The ethical task is **not to whine** and **not to volunteer a suicide** that **only ABC** pays while **Northern rivals** keep **training**. **Logical arguments for a necessary penalty (or equivalent hard consequence)**. Without a **cost**, the **48 percent** is **rational profit**. Economics 101 and **Mill** agree that **harm to the commons** must be **priced**. A penalty that **funds grid decarbonisation in the host country** is **repair**, not theatre. **Equal treatment**: if giants **club together** to **crush a Southern competitor** while **their own AI curves also rise**, that is **protectionism wearing a green coat**, and you must **say so with data**. **Ethical arguments**. **Integrity** means **accepting proportionate liability** you **caused**. **Justice** means **CBDR inside the industry**: historical emitters and **present luxury models** share the bill. **Necessity** of a penalty is the necessity of a **rule that binds the strong**. You **convince** by **publishing your inventory**, **accepting an independent levy or science-based cap**, **challenging a selective club fine in a fair forum**, and **offering to join a sector standard** that **includes water and land**, not only a **press fine**. **Kant**: a maxim of unpunished atmospheric theft cannot be universal. **Gandhi**: means of the penalty must not be a

secret boycott that **starves workers** while **founders keep jets**.

(d) Measures to balance AI innovation and footprint

Measure what matters: energy per useful task, water, land, not only **tokens**. **Siting:** grids that are already clean, or **additionality** of new renewables, not **paper RECs** on a coal night. **Model choice:** smaller specialised models where a giant general model is vanity. **Defer training** that is **advertising**, not **public-health or climate science**. **24/7 carbon-free matching, storage, efficient cooling, no drinking-water chillers** in a drought district. **Open a public R&D line on efficient inference** as a **duty**, not a CSR leaflet. **Worker transition** if a dirty hall closes. **Governance:** **science-based targets** with **annual vote** on whether **2030 still exists**; if not, **change the claim**, do not **change the thermometer**. **Host-state compact:** **tax, water cap, community audit**. Innovation that cannot fit in a carbon budget is **not destiny**. It is a **product choice**.

Flow diagram

48 percent GHG -> Independent audit
 Independent audit -> Cap vanity training
 Giant penalty -> Proportionate and sector-wide
 AI services services -> Clean additional power
 Clean additional power -> Honest 2030 path

Conclusion

Tell the truth about the 48 percent, cap vanity training, and put the owner-CEO under a board that can overrule growth. A penalty is necessary as priced harm, and it must bind every giant, not only a Third World name. AI can continue where it earns its megawatts in clean power and real public use.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/case-study-there-is-a-technological-company-named-abc-incorporated-which-is-the-second-largest-worldwide-situated-in-the-third-world-you-are-the-chief-executive-officer-and-the-majority-shareholder-of-this-company-the/>

Q8 · 20 marks

Case study. Raman is a senior IPS officer and has recently been posted as D.G. of a state. Among the various issues and problems/challenges which needed his immediate attention, the issue relating to recruitment of unemployed youth by an unknown terrorist group, was a matter of grave concern. Unemployment was relatively high in the state. A new terrorist group has emerged at the global level and launched a massive drive to recruit young unemployed people, with special focus on a particular community. Discrete inquiries through the Cyber Cell revealed that good numbers of unemployed youth are very active on Facebook, Instagram and Twitter, spending 6-8 hours each day, showing sympathy and endorsing messages from contact persons of that global terrorist group. (a) What are the options available to Raman to tackle the above situation? (b) What measures would you suggest for strengthening the existing set-up to ensure that such groups do not succeed in penetrating and vitiating the atmosphere in the state? (c) In the above scenario, what action plan would you advise for enhancing the intelligence gathering mechanism of the police force?

GS IV · 2024 · Ethics Case Studies

Revision summary

Options range from waiting for a blast, to a communal round-up, to a lawful mix of cyber disruption, targeted cases and livelihood outreach.

The right bundle is evidence-led disruption plus jobs and counselling, briefed to the civilian government.

The set-up needs range-level cyber skill, platform liaison, beat trust, force hygiene and a public line that the State will not hunt a community.

Intelligence should map handlers and tasked youth with audit logs, lawful intercept and financial trails.

A boy who liked a video is not the same file as a handler who sends a task.

Introduction

Raman is a **new Director General of Police**. Unemployment in the State is **high**. A **global terrorist brand** is **recruiting unemployed youth**, with **special focus on one community**. The **Cyber Cell** finds many of those youth **six to eight hours a day** on **Facebook, Instagram and Twitter**, **endorsing** handlers. This is **security, livelihood, speech and fraternity** on the same desk. A clumsy communal sweep will **gift the recruiter a story**. A sleepy DG will **gift him a cohort**.

Body

(a) Options available to Raman

First, he can **treat it as ordinary crime statistics** and wait for the first **blast**, which is **omission**. Second, he can **order a mass communal round-up** of the targeted community's youth, which is **fast, illegal in spirit, and excellent propaganda** for the group. Third, he can **shut the State's internet** for weeks, which **punishes farmers and students** and **drives the traffic to darker apps**. Fourth, he can **build a lawful disruption package: cyber take-down and tracing with MHA/CERT and platforms, financial intelligence on handlers, targeted arrests where conspiracy is evidenced, and open political communication that unemployment is the State's wound, not a community's guilt**. Fifth, he can **pair police work with livelihood and counselling: employment fairs, campus and madrasa/youth-club outreach with credible community voices, exit ramps for the merely curious, and hard cases for the already tasked**. Sixth, he can **ask for a central force and sit back**, which **abdicates a DG's role morality**. The serious bundle is **fourth plus fifth, sequenced, recorded, and briefed to the Chief Secretary and the elected government** without becoming a **partisan tool**.

(b) Strengthening the set-up against penetration

People. Specialised cyber and OSINT cells in every range, not one tired team in the capital; **language skills** of the **recruiter's tongue**; **women officers** for **family outreach**. **Law.** Standard operating procedures that **separate sympathy, incitement, and conspiracy**; **UAPA and ordinary law** used with **file-able facts**, not **mood**. **Platforms.** 24-hour liaison, **hash-sharing** of known terrorist content, **rapid legal process** for **account data**. **Community.** Beat officers who already know the youth, not a new communal census; **parents and teachers as partners**, not **informers of last resort only**. **Livelihood.** A written ask to the **labour and skill departments** so **police are not fake employment exchanges**, but **jobs still arrive**. **Internal hygiene.** Watch the force for **communal bias and for penetration**; **rotate sensitive desks**; **mental health** for officers who **live online hate**. **Narrative.** A DG who **speaks once, calmly**, that **this State will not hunt a community and will not tolerate a handler**. **Fraternity** (Preamble) is **operational**, not a **civics slide**.

(c) Intelligence-gathering plan

Aim: early, lawful, precise knowledge of **who is tasked, who is only angry, and which account is a handler**. **Open source:** cyber cell maps **public endorsements, time patterns** (the 6-8 hours), **cross-platform identities**, with **audit logs** so the unit **cannot freelance a communal list**. **Human:** beat-level trust, **prison intelligence** on **older modules, family counselling** that is **not a trap** for every worried mother. **Technical:** lawful interception only with **statutory sanction**; **no bulk scrape of a whole faith**. **Financial:** small **hawala and wallet trails**. **Coordination:** IB, NIA as needed, **neighbouring SPs, university deans** for **campus rumours**. **Ethics:** **Kant** forbids using a **boy as a mere sensor** without **care for his future**; **Mill** allows **harm prevention** when **violence is near**. **Do not pay a communal entrepreneur to invent a module**. **Debrief** in **writing**. **Protect sources**. **Share with the government** what is **threat**, not what is **vote**. The plan succeeds if the **first arrest is of a handler**, not of a **boy who liked a video**.

Flow diagram

Global recruiter -> Unemployed youth

Six to eight hours social media -> Unemployed youth

Raman DG -> Lawful cyber disruption

Raman DG -> Skill and outreach

Raman DG -> Precision intelligence

Lawful cyber disruption -> Handler not whole community

Conclusion

Raman should disrupt the handler online and on the money trail, arrest on evidence, and treat unemployment as a State duty rather than a community stain. A communal sweep and a long internet ban would recruit for the other side. Intelligence must be lawful, local and aimed at the tasking adult, not at a faith.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/case-study-raman-is-a-senior-ips-of-ficer-and-has-recently-been-posted-as-d-g-of-a-state-among-the-various-issues-and-problems-challenges-which-needed-his-immediate-attention-the-issue-relating-to-recruitment-of/>

Q9 · 20 marks

Case study. With a multipronged strategy of the Central and State Governments, the naxalite problem has been resolved to a large extent. However, there are a few pockets where it still persists. Rohit is posted as SP (Special Operations). He established an excellent intelligence network. Leading a contingent, he got a message that about ten hard core naxalites were hiding in a particular village. His team overpowered all the naxalites along with their automatic weapons. Meanwhile more than five hundred tribal women surrounded the village demanding immediate release of the insurgents. Two of those apprehended were hard core top insurgents with prize money of ten lakhs on their heads. If he did not release them, the situation could get out of control. (a) What are the options available with Rohit to cope with the situation? (b) What are the ethical dilemmas being faced by Rohit? (c) Which of the options, do you think, would be more appropriate for Rohit to adopt and why? (d) In the present situation, what are the extra precautionary measures to be taken by the police in dealing with women protesters?

GS IV · 2024 · Ethics Case Studies

Revision summary

Rohit's options are full release, partial trade, forceful dispersal, patient extraction with dialogue, mediation, or freeze.

Dilemmas include law versus crowd safety, prize incentive, women used as a ring, and tribal trust versus past killings.

The justified course is to keep all ten, refuse a siege bargain, and de-escalate with women police, a local mediator and a planned corridor.

Firing into the ring would lose the district; release would teach that a crowd can open a jail.

- **Precautions:** women in the first line, no trophy video, medics, no collective punishment, watch for a second ambush.

Introduction

The **naxalite** map has **shrunk**, but **pockets remain**. Rohit, **SP (Special Operations)**, has just **overpowered ten hard-core cadres** and their **automatic weapons**. **Two** carry a **ten-lakh prize**. **More than five hundred tribal women** now **surround the village** and **demand release**. If he **does not release**, the crowd **may explode**. If he **does release**, the **State's word** and the **dead of earlier years** become a **joke**. This is **force, gender, tribe and law** in one afternoon.

Body

(a) Options available to Rohit

First, he can release all ten to buy the road out, which saves his team today and returns rifles to the forest tomorrow. Second, he can release the eight and keep the two prize cadres, a bargain that still teaches the crowd that a siege works. Third, he can order a forceful dispersal with lathi and perhaps fire, which may open a corridor and may leave women dead on a success story. Fourth, he can hold the arrests, move the prisoners in a tight box toward a pre-planned LZ or road, call additional force to a perimeter not through the women, open a loudspeaker and a woman officer's channel, and wait the crowd's hunger and night while not humiliating anyone. Fifth, he can invite a trusted local mediator - a teacher, a priest, an elected tribal woman - to explain that the men will face a court, not a forest execution. Sixth, he can freeze, which hands the clock to the loudest. The live options are three, four and five; one and two are capitulation dressed as tribal sensitivity.

(b) Ethical dilemmas

Duty to law (arrest of persons with automatic weapons) versus duty to life of five hundred women and of his own constables. Unique role of SP (Special Operations) versus replaceable tactical pride. Prize money as a perverse incentive to hold at any human cost. Women as a human shield - some voluntary, some pushed by the party - versus seeing every woman as a combatant. Tribal historical wound (CRPF camp, fake encounter memory, lost land) versus the two prize men who may have killed a teacher. Transparency versus operational security. Gandhi's talisman (the poorest woman in the ring) versus Kautilya's need to not let a siege become constitution. Integrity of means: a secret release to look like an escape would be a lie.

(c) Most appropriate option

The appropriate course is to keep every arrested person in custody, not to fire into the ring, to extract along a prepared corridor with shield and patience, to put women police and a local woman interlocutor in front, to film the prisoners' safety so a rumour of torture cannot ignite the night, and to ask the District Magistrate to own the civil face (food, a promise of fair trial, no collective punishment of the village). Why. Release rewards the tactic and endangers the next patrol. A massacre of women loses the district for a decade and fails distinction. Patience plus lawful custody honours both the dead of the past and the living women who are not the rifles. Prize money is not a moral reason to kill; it is a reason not to trade. Aristotle's courage is the mean between rash fire and cowardly release.

(d) Extra precautions with women protesters

Assume presence of children and pregnant women. Women police in the first line; male hands off except to prevent a weapon. No sexualised abuse, no filming of faces for trophy. Lathi only as last shield, not as a lesson. Water, shade, a medic. Do not cut the village's water as collective punishment. Loudspeaker in the local language. Watch for a second ambush using the crowd as cover. Body-worn cameras if they exist, for the police as much as for the crowd. Separate any armed male who infiltrates the ring. After extraction: no revenge search that burns a house; record injuries; let the DM hold a mahila sabha. International humanitarian distinction is not only a war law; it is why a republic does not win a village by breaking its women.

Flow diagram

Ten in custody -> Dilemma

500 tribal women -> Dilemma

Dilemma -> Keep arrests

Dilemma -> No release no massacre

Keep arrests -> Women police mediator corridor

Conclusion

Rohit should not trade the ten for a quiet road, and he should not clear the ring with fire. Hold the arrests, talk through women officers and a local mediator, extract with patience, and leave the village unpunished. The women are a crowd with a history, not a free-fire target.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/case-study-with-a-multipronged-strategy-of-the-central-and-state-governments-the-naxalite-problem-has-been-resolved-to-a-large-extent-however-there-are-a-few-pockets-where-it-still-persists-rohit-is-posted-as-sp-special/>

Q10 · 20 marks

Case study. Sneha is a Senior Manager working for a big reputed hospital chain in a mid-sized city. She has been made in-charge of procurement for a new super speciality centre. She notices that her brother, who is a well-known supplier in this domain, has also sent his expression of interest. Since the hospital is privately owned, it is not mandatory for her to select only the lower bidder. Her brother's company has been facing financial difficulties and a big supply order will help him recover. Allocating the contract to her brother might bring charges of favouritism. (a) What should be Sneha's course of action? (b) How would she justify what she chooses to do? (c) In this case, how is medical ethics compromised with vested personal interest?

GS IV · 2024 · Ethics Case Studies

Revision summary

Sneha should disclose the brother's EOI, recuse from all related decisions, and refuse to shape specifications around his firm.

Private ownership does not cancel conflict-of-interest duty; patients still bear device risk.

Justification is integrity, appearance of justice, and the patient as the moral centre rather than the brother's debt.

Medical ethics is compromised when a weaker product is bought to rescue a relative, when trust leaks, and when a brother-vendor cannot be dropped.

Financial distress of the supplier is a quality red flag, not a reason to bend the indent.

Introduction

Sneha is **Senior Manager, procurement**, for a **new super-speciality wing** of a **reputed private hospital chain**. Her **brother**, a **known supplier**, has filed an **expression of interest**. The hospital is **not bound to the lowest bidder**. The brother's firm is in **financial trouble**; a **big order** would **save him**. A family rescue and a **favouritism charge** sit on the **same indent**. Private ownership does **not** wash **medical ethics** or **conflict of interest**. Patients still **bleed under those lights**.

Body

(a) Course of action

Sneha should **declare the relationship in writing the same day** to her **reporting director and to internal audit**. She should **recuse from evaluation, negotiation and sign-off** on this EOI and on **any re-tender** in the same category while the brother's firm is in the field. She should **ask that a panel with no family link** run a **documented quality-and-price process**, even though the law of **public GFR does not bind a private chain: the hospital's own probity policy and the patient's body** do. She should **not coach her brother's bid, not share rival quotes, and not design the specification** around his catalogue. She should **tell her brother, once, that she cannot be his market**. If the firm is **objectively the best** on **published criteria**, the **panel** may still award; **she must not be in the room**. If the chain

presses her to sign, she should **refuse and escalate**. A **side letter** that "we all knew" is **not** a defence.

(b) Justification

Integrity is **one person, one interest** on the file. **Justice must be seen**: even a **fair award** to the brother will **look like a rescue**, and **staff and rival suppliers** will **price the next tender** as a **family shop**. **Role morality**: she is **trustee of procurement for a clinical purpose**, not a **sister with a chequebook**. **Private** does not mean **anything goes**; **clinical equipment** that **fails kills**. **Virtue**: **Aristotle's liberality** to family is a **private virtue**; here it is a **public vice**. **Kant**: a maxim of **sister-awards** cannot be a **hospital rule**. **Gandhi's talisman** is the **patient on the table**, not the **brother's EMI**. **Courage**: a **bad ACR** from a promoter who **wanted the brother** is **cheaper** than a **device scandal**. **Justification to the board**: **process legitimacy** protects the brand; a **quiet family order** is a **time-bomb**.

(c) Medical ethics compromised by vested interest

Beneficence and non-maleficence fail if a **weaker ventilator** or a **tainted implant** is bought because a **sibling needed cash**. **Justice** in the clinical sense is **fair access to competent kit**, not a **family subsidy** built into **patient bills**. **Autonomy** is wounded when **consent** is to a **hospital** that **hid a conflict**. **Trust** - the **soul of the clinical relationship** - leaks to the **ward boy** who **saw the brother in the store**. **Professional codes** (IMC/NMC spirit, **nursing and admin** alike) treat the **patient as end**. A **vested indent** treats the **patient as a revenue pipe** for a **private distress**. **Pharmacovigilance and device safety** need **suppliers who can be dropped**; a **brother-vendor** is **harder to blacklist**. **Financial distress** of the firm is a **red flag for quality and for kickback pressure**, not a **humanitarian exception**. **Hippocrates** did not add "**unless your brother is broke**." The compromise is **complete** when **clinical criteria are rewritten** around a **catalogue**, when **lowest competent** is **ignored without reasons**, and when **incident reports** are **softened** to **protect the sibling**. That is how **probity failure** becomes a **mortality statistic**.

Flow diagram

Brother EOI -> Written disclosure
 Written disclosure -> Recuse from panel
 Patient safety -> Quality criteria
 Vested indent -> Weaker kit and lost trust

Conclusion

Sneha must declare, recuse, and keep her brother off her pen. A private hospital still owes patients a conflict-free buy. A family rescue through a super-speciality indent turns medical ethics into a subsidy, and the patient pays in risk.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/case-study-sneha-is-a-senior-manager-working-for-a-big-reputed-hospital-chain-in-a-mid-sized-city-she-has-been-made-in-charge-of-procurement-for-a-new-super-speciality-centre-she-notices-that-her-brother-who-is-a-well/>

Q11 · 20 marks

Case study. With the summer heat being exceptionally severe, the district has been facing severe water shortage. The District Collector has taken strict measures for stopping the over-exploitation of groundwater. Farmers are agitated that they are not being allowed to irrigate their crops while big industries located near the river are drawing huge amounts of water. The farmers allege that the administration is anti-farmer and corrupt. The industry cannot be closed as this would result in a large number of workers being unemployed. (a) Discuss all options available to the District Collector as a District Magistrate. (b) What suitable actions can be taken in view of mutually compatible interests of the stakeholders? (c) What are the potential administrative and ethical dilemmas for the District Collector?

GS IV · 2024 · Ethics Case Studies

Revision summary

The DM's options run from lifting the groundwater curb, to a theatrical industry shutdown, to metered priority allocation with reuse.

Compatible action is drinking water first, rostered irrigation, industrial reuse and caps, and wages kept during process cuts.

Farmers and plants can both live under rules they can see; 2 a.m. secret pumping is the farmers' allegation made true.

Dilemmas include injunctions, mixed political ownership, worker versus farmer, and the unborn aquifer.

Integrity in this heat is public numbers, not a speech that the office is pro-poor while the pipe is pro-plant.

Introduction

Summer has gone **beyond ordinary**. The **district's water** is **short**. The **Collector** has **stopped reckless groundwater pumping**. Farmers say they **cannot irrigate** while **big industries on the river** still **draw huge volumes**. They call the office **anti-farmer and corrupt**. The **industry cannot be shut** without **throwing workers into the heat**. This is **Article 21** as **water, livelihood**, and a **commons** that will **not stretch** because a **speech stretched**.

Body

(a) Options available to the District Magistrate

The DM can **lift the groundwater curb** to **calm the tractor rally**, which **buys a week** and **steals the next summer**. He can **order industry to zero draw** overnight, which **may be stayed**, **may dump workers**, and **may be the right threat** if **meters are lies**. He can **do nothing but police the rally**, which **confirms the corruption story**. He can **meter**

everyone: farms, tankers, plants, publish the numbers, and set a drought roster. He can invoke disaster and irrigation law to allocate by priority: drinking and livestock first, standing food crop second, industrial process third, luxury and non-essential last. He can require industry to switch to treated reuse, night draw limits, and tankered-from-elsewhere only with a cap. He can run village tanks, canal rosters, and tanker schedules that farmers can see. He can prosecute illegal borings including a politician's farm. He can ask the State for a temporary closure of the most water-intense non-essential line without killing the whole payroll. He can set a joint committee of farmer, labour, plant and panchayat that meets twice a week in public. The adult option is the metered, published, priority roster plus industrial reuse, not a theatrical shutdown and not a silent pump.

(b) Mutually compatible actions

Compatibility is not equal unhappiness as a goal; it is enough water for life, enough for a crop that can still be saved, enough for wages. Industry funds immediate village tankers and a reuse plant, cuts non-process luxury (lawns, washing), and accepts a published cap - this is not charity, it is paying for the river they socialised. Farmers accept rostered irrigation, millet and short-duration where the standing paddy is already lost, and no new illegal bore. Labour is kept on rolls during a process cut, with State disaster support if a line must pause. Urban wards face the same tanker honesty. Technical: leak repair, check dams that already exist, night irrigation, real-time river gauge. Ethical frame: commons (Ostrom: rules that users helped write), Gandhi's face of the thirsty, Mill on harm. A photo-op of closed gates that reopen at 2 a.m. is not compatibility. It is the allegation coming true.

(c) Administrative and ethical dilemmas

Administrative: injunctions, incomplete meters, tanker mafias, an MLA on both the farm and the board, labour union versus farmer union, media that wants a villain, State industry department versus State irrigation, your own groundwater order that looks one-sided if industry pipes are unmetered. Ethical: livelihood of workers versus livelihood of farmers versus drinking water of a ward that has no lobby. Present crop versus aquifer of the unborn. Equality (Article 14) if a plant drinks while a dalit hamlet queues. Integrity when a corrupt story is already in the air - sunlight is the only solvent, not a press ban. Compassion that lifts a curb for a dying orchard versus precedent that kills the rule. Role: DM is not a water minister, yet omission is a choice. Kant: a maxim of industry first in a drought cannot be universal in a thirsty district. Leopold: the river is a member. The dilemma is real because workers are not the plant owner. Ethics is to cut water, not the wage, wherever that split is technically possible, and to record why when it is not.

Flow diagram

Severe summer -> Priority: drink crop wage
 Farmers -> Published meters
 River industry -> Published meters
 Published meters -> Reuse roster cap
 Reuse roster cap -> Jobs kept water shared

Conclusion

Meter and publish every major draw, put drinking water first, and make industry reuse and cap rather than perform a fake shutdown. Farmers get a visible roster, not a whispered exception. The dilemma is worker, farmer and aquifer together; secrecy is what turns it into a corruption story.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/case-study-with-the-summer-heat-being-exceptionally-severe-the-district-has-been-facing-severe-water-shortage-the-district-collector-has-taken-strict-measures-for-stopping-the-over-exploitation-of-groundwater-farmers-are/>

Q12 · 20 marks

Case study. Dr. Srinivasan is a senior scientist working for a reputed biotechnology company. He is heading a research team working on a new drug aimed at treating a rapidly spreading viral infectious disease. There is huge pressure to expedite the trials. Senior team members suggest shortcuts: manipulating data to exclude some negative outcomes, foregoing informed consent, and using compounds already patented by a rival company. Dr. Srinivasan is not comfortable taking such shortcuts, at the same time he realises meeting the targets is impossible without using these means. (a) What would you do in such a situation? (b) Examine your options and consequences in the light of the ethical questions involved. (c) How can data ethics and drug ethics save humanity at large in such a scenario?

GS IV · 2024 · Ethics Case Studies

Revision summary

Dr Srinivasan should refuse data manipulation, skipped consent and stolen compounds, lock the raw files, and escalate in writing.

Silent resignation leaves the protocol running; partial cheating is still fraud.

Lawful speed is adaptive design, more sites and honest timelines, plus a public-law path if a compound must be shared.

Data ethics keeps negative results visible so a million doses do not hide a harm.

Drug ethics - consent, committees, pharmacovigilance - is how a viral emergency stays medicine rather than an experiment on the unwitting.

Introduction

Dr **Srinivasan** heads a **biotech** team on a **drug** for a **rapidly spreading viral disease**. Seniors want **speed**. The suggested means are **three crimes against persons: drop negative data, skip informed consent, and use a rival's patented compounds** as if they were **yours**. Targets are **impossible without the shortcuts**. This is **Helsinki versus a dashboard**, with a **virus** that will **not wait** and **patients** who **must not be used as fuel**.

Body

(a) What I would do

I would **refuse all three shortcuts in writing, the same day, to the seniors and to quality/regulatory**. I would **lock the raw data** so a **negative arm cannot vanish overnight**. I would **stop any protocol that enrolls a person without consent**, and **treat an already enrolled unconsented person as a medical ethics emergency** (care, disclosure, report). I would **not import a rival's protected compound by theft**; if a **licence or a compulsory path** exists in a **true public-health emergency**, that is a **State and court file**, not a **lab swipe**. I would **put a realistic timeline on the table: what can be done lawfully in this many weeks**. I would **offer extra honest speed: adaptive design, more sites, shared data with public labs, night shifts**. If the firm **insists**, I would **escalate to the**

board, the CDSCO/ethics committee, and, if harm is imminent, a whistle channel. I would **not resign in silence** while the **protocol continues**. **Nuremberg and Helsinki** are **not optional in a hurry**.

(b) Options, consequences, ethical questions

Option: comply. **Consequence:** a **faster press note**, a **possible licence**, a **possible mass harm** when **hidden toxicity** meets a **million doses**, **criminal and professional ruin**, and a **virus still mutating**. **Ethical questions:** **persons as means** (Kant), **fraud as policy**, **theft as innovation**. **Option:** partial cheat (only drop a few outliers). **Consequence:** the **same fraud with a milder story**; **regulators** can still **find the raw files**; **self-deception**. **Option:** quit and stay silent. **Consequence:** **clean hands, dirty drug**. **Option:** refuse, document, propose a lawful crash programme, whistle if blocked. **Consequence:** **career risk, possible delay, a trial that can be trusted, patients who chose**. **Consent** is **autonomy**; skipping it is **assault dressed as care**. **Data integrity** is **justice to future patients** who will **take the pill**. **Patent theft** is **not Robin Hood** if it **also skips safety**; a **compulsory licence** is the **public-law cousin**, **not a fridge raid**. **Virtue:** courage is **the mean** between **cowardly fraud** and **vain delay**. **Gandhi:** means. A **cured statistic** built on **unwitting subjects** is a **plague of another kind**.

(c) Data ethics and drug ethics saving humanity

Humanity in a **viral wave** is saved by **interventions that work**, not by **interventions that look like they work**. **Data ethics** (FAIR-enough honesty, **no p-hacking**, **pre-registration**, **negative results published**) stops a **second wave of iatrogenic death**. **Drug ethics** (**preclinical sense**, **independent ethics committee**, **informed consent**, **equipoise**, **pharmacovigilance**, **recall power**) stops a **thalidomide-class story** in a **new font**. Together they **protect the trial subject** and the **unborn taker**. In an **emergency**, **ethics accelerates by dropping vanity**, not by **dropping the person**: **platform trials**, **real-world evidence with consent**, **data sharing among labs that are rivals in peace**. **Humanity** is also **the rival firm's patients**; **stolen compounds without a licence** can **collapse the incentive to invent the next antiviral** - a **utilitarian cost** - while **honest pooling** can **save**. The **civilisational lesson** of **Nuremberg**, **Tuskegee**, and **Ujjain-type** wounds is that **speed without consent** is **how medicine becomes an occupying army**. **Data and drug ethics** are **how a republic stays a hospital**.

Flow diagram

Viral urgency -> Cheat or honest speed

Cheat or honest speed -> No fake data no skipped consent no theft

No fake data no skipped consent no theft -> Adaptive trial licence path

Data ethics -> Trusted drug

Drug ethics -> Trusted drug

Conclusion

Refuse the data wipe, the skipped consent and the stolen compound; write it down and offer every lawful form of speed. A viral emergency makes honesty more necessary, not less. **Humanity** is saved by **drugs that are true**, not by **dashboards that hid the dead**.

Open WRAP page — <https://wrapexams.com/upsc/mains-answers/gs-4/2024/case-study-dr-srinivasan-is-a-senior-scientist-working-for-a-reputed-biotechnology-company-he-is-heading-a-research-team-working-on-a-new-drug-aimed-at-treating-a-rapidly-spreading-viral-infectious-disease-there-is-huge/>

WRAP Exams

Compiled answer key

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

ask@wrapexams.com · wrapexams.com

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

Question-wise key

Q1(a) · 10 marks Solution

Q1(b) · 10 marks Solution

Q2(a) · 10 marks Solution

Q2(b) · 10 marks Solution

Q3(a) · 10 marks Solution

Q3(b) · 10 marks Solution

Q3(c) · 10 marks Solution

Q4(a) · 10 marks Solution

Q4(b) · 10 marks Solution

Q5(a) · 10 marks Solution

Q5(b) · 10 marks Solution

Q6(a) · 10 marks Solution

Q6(b) · 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

WRAP Exams · Write. Read. Analyse. Practice. · <https://wrapexams.com/upsc/mains/gs-4/2024/> · ask@wrapexams.com · wrapexams.com