



# LUKMAAN IAS

...Lead with Edge...

## SPACE FOR TEACHER'S REMARKS

उम्मीदवारों  
को इस  
रूप में ही  
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Categories	Below average	Average	Good	Better	Outstanding
1. Understanding of questions:			—		
2. Structure of answer:			—		
3. Content of answer:			—		
4. Presentation:			—		

5. Any other remarks:-

→ Good & specific & content  
- Good presentation & structure  
- However there is scope to  
enhance specificity of  
answer in some q.



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## Section A

1.

(a) वे कौनसे बुनियादी मानवीय मूल्य हैं, जिन्हें किसी व्यक्ति की राष्ट्रियता, जाति, धर्म या रंग पर विचार किए बिना अविच्छेद्य बना जा सकता है? आप ऐसे मूल्यों को महत्वपूर्ण क्यों मानते हैं?

What are the basic human values which can be considered as inalienable from any person irrespective of his/her nationality, caste, religion or colour? Why you consider such values important?

(150 words) 10

Some human values are in the form of natural values → they are immutable, transient & apply in all situations

Example: -

1. Peace - everyone desires peace & security
2. Self Respect & Dignity - every person possesses these, and they cannot be taken away
3. Basic freedoms: To be able to speak, move, work.

These values are extremely important because without them, human existence would be reduced to animal existence.

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These values enable humans to live in a vibrant society where they can use their capabilities for self good & self betterment.

They put the 'human' in our life and hence our intrinsic to us living our lives as civilised human beings & not as mere descendants of the ape.

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1. (b) यह तर्क दिया जाता है कि कौटिल्य के अर्थशास्त्र में अर्थशास्त्र और नैतिकता के बीच एकीकरण का स्तर बहुत अधिक है। उपभोक्तावाद और क्रोनी पूंजीवाद के उदय के संदर्भ में इस कथन की प्रासंगिकता की बर्खा करे।  
It is argued that the level of integration between economics and ethics is significantly higher in Kautilya's Arthashastra. Discuss the relevance of this statement in the context of rise of consumerism and crony capitalism. (150 words) 10

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Kautilya's arthashastra recognises that corruption in public offices is inevitable as you 'cannot put honey on someone's tongue & ask them to not taste it'.

After recognising the problem, he suggests way to tackle corruption by suggesting that only those with high ethical principles be chosen for economics related posts. This will ensure that the economy of a country does not suffer on account of its ~~dushtantyas~~ <sup>corrupt</sup> (bad officers).

Relevance in today's times:

- Consumerist world where people tend to waste money on unnecessary expenditures
- Crony capitalism i.e. the unhealthy nexus between government & business

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It reduces efficiency in contracts & leads to waste of public money as contracts are awarded to players at uncompetitive prices.

By drawing on the principles of Arthashastra, we can lessen the corruption by recruiting only those to our country's civil services who exhibit high understanding of ethics & morality.

Good content

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2.

(a) "जब तक दार्शनिक राजा के रूप में शासन करते हैं या वे जो अब राजा कहलाते हैं और बुद्धिमत्ता और पर्याप्त दार्शनिक चिंतन का नेतृत्व करते हैं, जब तक राजनैतिक सत्ता और दर्शन इत्तेफाक से एकसाथ होते हैं .... शहरों को बुराइयों से मुक्ति नहीं मिलगी .... वहां सार्वजनिक या व्यक्तिगत रूप से कोई खुशी नहीं हो सकती, किसी अन्य शहर में भी नहीं।" (सुकरात) टिप्पणी करें।

"Until philosophers rule as kings or those who are now called kings and leading men genuinely and adequately philosophize, that is, until political power and philosophy entirely coincide...cities will have no rest from evils...there can be no happiness, either public or private, in any other city." (Socrates) Comment. (150 words) 10

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By this statement, Socrates means that those who rule must have adequate understanding of ethics & philosophy. **Good**

- If the king (ruler) has no ethical principles for guidance, it can lead to arbitrary use of power.
- Ethics, <sup>seen as</sup> the realm of philosophers, are a must to provide standards of governance.
- Ethics should not be seen as something too 'soft' which cannot be applied to the 'hard' narrative of state power.

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Instead, ethics should be seen as a good friend & guide of ~~governance~~.

Use of principles like utilitarianism, difference principle, ~~and~~ deontology can help resolve dilemmas of governance.

$5 \frac{1}{2}$  Ethics ~~uphold~~ ~~individual~~ ~~rights~~ and ~~protect~~ citizens from the caprice of unlimited state powers ~~by~~ acting as checks.

Conclude

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2. (b) "लोक सेवाओं का उद्देश्य विशुद्ध रूप से सेवा होना चाहिए और केवल उन्हीं लोगों को, जिनमें लोक सेवा की भावना हो लोक सेवाओं में आना चाहिए।" क्या आप इस दृष्टिकोण से सहमत हैं? अपने तर्कों को न्यायोचित सिद्ध करें।  
"Civil services should purely be based on service motive and only those who have public service spirit must join civil services." Do you agree with this view? Give justification for your argument. (150 words) 10

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The statement indicates that public service must be the only motive while for joining the civil services. public service is a major consideration when one decides to apply for the civil services, it cannot be the only reason.

Some selfish considerations such as enjoying ill-gotten gains of corruption, abuse of authority, unhealthy attraction to power must certainly be avoided. In fact, these should act as disqualifying factors in the ethics of motivation for civil services.

At the same time, not all selfish considerations are wrong.  
Example: self-actualisation;  
self-betterment;  
self-satisfaction

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are all other considerations which can motivate one to join the ~~services~~

These are not contrary to the spirit of public services. Instead, they result in improved services as the spirit of public service is ~~accompanied~~ by the spirit to improve oneself.

6  
500  
Therefore, public service ~~motives~~ cannot be the ~~only~~ ~~motives~~ to join the civil services.

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3.

(a) हाल ही में भारतीय लोक सेवा के कुछ युवा लोक सेवकों द्वारा आत्महत्यायें की गयीं। इस संदर्भ में, निम्नलिखित प्रश्नों का उत्तर दें :

- क) क्या लोक सेवकों द्वारा आत्महत्या करना कमजोर अभिवृत्ति या अभिरुचि की अभिव्यक्ति है?  
ख) राज्य और समाज को ऐसी आत्महत्याओं को कैसे देखना चाहिए? बताएं कि क्या आत्महत्या के कारणों के समाधान में उनकी कोई भूमिका है?

Indian civil services have recently experienced some incidences of suicides by young civil servants. In this context, answer the following questions:

- a) Whether act of suicides by civil servants is manifestation of weak aptitude or attitude?  
b) How the state and society should view such suicides? Explain whether they have any role in resolution of causes of suicides? (150 words) 10

a). Suicide cannot be related to high or low aptitude, i.e. IQ. Instead, suicide can have relations with the attitude, or the emotional quotient (EQ).

A person commits suicide when he or she

- feels hopeless
- does not see anyway out
- sees no reason to remain alive
- faces intense mental trauma or harassment
- does not want to trouble others with their issues

Here, a change in attitude that people care for you & are willing

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to listen to you can prevent many a suicides. effective ~~emotional~~ venting & ownership over one's emotional responses can have a high cathartic value.

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(b) The State should

• View this as a failure on its part to not be able to provide a young officer with good working culture

• Use this as an opportunity to boost yoga; stress ~~in~~ resolution; & lessen political pressure on the bureaucracy.

The Society should

• View this as a failure on its part to detect the warning signs.

• Use this as an opportunity to maintain good interpersonal relations with such officers.

While the act was committed by the deceased, the State & society cannot be totally absolved.



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3. (b) एक सार्वजनिक सेवा में "नैतिकता के बुनियादी ढांचे" या उसके देश की "राष्ट्रीय अखंडता प्रणाली" के साथ व्यावसायिकता और नैतिकता के लिए प्रतिबद्धता हो तो उसकी लक्ष्य प्राप्ति की संभावना बढ़ जाती है। तर्क दें।  
A public service committed to professionalism and ethics is more likely to attain its goals if it has in place an "ethics infrastructure" or its country, a "national integrity system". Argue. (150 words) 10

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Public service has the necessary physical & human infrastructure available. Yet, its services remain sub-par. This can be attributed to the lack of a common code of ethical values & integrity that provide guidance & direction to the civil services & public services.

Having an ethics infrastructure or national integrity system will have the following effect:

1. Shared values
2. Motivational work culture as all have same ethics
3. More accountability & responsibility
4. Better service delivery
5. Reduced corruption
6. Increased public trust in service delivery.

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However, merely framing an ethics infrastructure would not ~~suffice~~. It must be imbibed & internalised by the employees too,

This can be done through :-

1. Top notch training
2. ~~Constant reinforcement~~ leading to ~~conditioning~~ **MORE** **specific** **incentives**
3. ~~Providing incentives~~ **needed**
4. Name and ~~shame~~ of those who seek to tarnish institutional image.

**Conclude**

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4.

- (a) समझाएं कि कैसे भारत में जातिवाद, साम्प्रदायिकता या लैंगिक पूर्वाग्रह और भेदभाव को संस्थागत किया जा रहा है? यह लोगों की नैतिक प्रवृत्ति को कैसे प्रभावित करता है और भ्रष्टाचार के 'संस्कृतीकरण' की घटना में इसका क्या योगदान है?

Explain how prejudices and discriminations be it caste/communal or gender have been institutionalised in India? How it affects people's moral attitude and contributes to the phenomenon of 'sanskritisation' of corruption? (150 words) 10

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While people claim that 'there is no caste in urban India' or 'India is secular' or 'gender is just about biology' the prejudices are internalised in our society & institutionalised as well.

Ex

**Caste** 1. Young educated adults confirm the caste of the other before entering into any romantic relation.

**Religion** 2. People still exclude certain religions from being tenants. The law allows housing societies based on religion.

**Gender** 3. When Nirinjala Seetharaman became defence minister, videos of her making pickle circulated, to show how 'domesticated she is'.

Such prejudices colour every aspect of our life consciously or subconsciously.

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Such behaviour gets firmer when repeated constantly, when someone sees a person in authority do it, they think it is okay to harbour such prejudices.

It has relation to the Sanskritization of corruption. Sanskritization refers to a process where low castes adopt practices of upper castes in order to fit into the 'mainstream'.

↳ When lower level officials see higher ups engage in corruption, they think it is allowed. They have the moral backing of their

Senior's implicit approval & therefore engage in Sanskritization of corruption.

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4.

(b) जब कानून और व्यवस्था का विघटन होता है और सामाजिक व्यवस्था चरम पर होती है, तो समाज का नैतिक चोला उतर जाता है। जब अस्तित्व ही सर्वोच्च मूल्य बन जाए तो भ्रष्टाचार जीवन जीने का तरीका बन सकता है। क्या आप इससे सहमत हैं? उचित तर्कों के साथ अपने मत का वर्णन करें।

When a breakdown of law and order and extreme social dislocation occur, the moral fabric of a society can be torn apart. When survival becomes the paramount value, corruption can become a way of life. Do you agree? Elaborate your view with proper justification.

(150 words) 10

The theory of evolution talks of the survival of the fittest i.e. a being will adapt in all necessary manners to remain alive.

↳ In case of humans, such adaptation can lead to sidelining and disregarding all laws, ethics & moral values in order to survive.

- In case of riots, when law & order breaks down and extreme social dislocation occur, it can be said that the moral fiber has broken down as persons engage in wanton killing.

- If in an organisation, the wages are low and everyone is involved in corruption, a person may engage in corruption even though it may go

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against his or her moral principles in order to survive.

- Mark Twain famously said that principles matter only as long as a person is not hungry. When survival is concerned, savageneess takes over & principles are oft forgotten.

- This is where the ultimate test

5 of ethics occurs - how far a person can uphold his or her ethics before collapsing to the race for survival.

It also depends on how 'survival' is defined.

Therefore I agree with the statement given. Further

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5.

सार्वजनिक क्षेत्र के नैतिक आचरण में सुधार लाने हेतु किसी नीति के विकास में भीड़िया से क्या उम्मीद की जा सकती है? क्या प्रेस को सरकार के साथ अपने संबंध में नैतिक आचरण के नियम खुद ही अपनाना चाहिए? क्या यह संभव है कि प्रेस और सरकार के बीच एक ऐसा संबंध हो जो लोक सेवकों में जो लोक सेवा में बेहतर नैतिक मानकों के विकास में योगदान दे?

What may be expected from the media in the development of a policy aiming at the improvement of ethical conduct in the public sector? Should the press itself adopt rules of ethical conduct in its relationship with the government? Is it possible to visualize a relationship between the press and the government that would contribute to the development of more ethical standards in the public service?

(150 words) 10

~~— I want?~~  
Expectations from the media :-

1. Truthful reporting
2. No paid / propagande news
3. Focus on sting operations and revealing unethical conduct
4. Conducting surprise checks
5. Remaining fearless.
6. Not being partisan.

The media must adopt a policy to keep its own ethics under check on the above mentioned parameters. once the media is clean, any of its actions aimed at improving ethics in public sector will not be questioned as being motivated. Doing so will uphold the position of the media as the 4<sup>th</sup> pillar of democracy.

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The fearless role of the ~~media~~ has led to perceptions that ~~the~~ government can only work with media that favours it. Such perceptions are wrong:-

- A 2 way relationship between the government & the ~~media~~ when both offer checks on each other & remain accountable to values of truth & public at large can be highly beneficial.

- Such a cooperative ~~relation~~ can foster better ethics in public service.

- Media can be used as a tool to highlight good conduct of public sector employees to boost similar performance.

— Conclude —



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6.

लोक सेवकों की नकारात्मक छवि के क्या कारण हैं? इस प्रतिष्ठा को कैसे बचाया जा सकता है? राज्य की ओर से उठाए गए सुकारात्मक कदम किस हद तक लोक सेवा में नैतिक आचरण में सुधार करने में योगदान कर सकते हैं?

What are the reasons for the negative image of civil servants? How can this reputation be rescued? To what extent does state reform contribute to improving ethical conduct in the public service?

(150 words) 10

In India, civil servants are highly respected. Yet, there is a negative image associated with them that ~~they are~~

- indifferent
- slow
- careless
- corrupt
- unreliable
- partisan

Reasons for such an image :-

1. Apathy towards poor sections
2. Special treatment to the well heeled
3. Unresponsiveness despite repeated requests
4. Actual corruption & nepotism

Rescuing the image :-

1. Having constant public contact through press releases, dialogue
2. Acting on complaints
3. Better implementation of Prevention of Corruption Act
4. Equal treatment of all → objectivity
5. No abuse of authority.

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State reform has the element of fear of sanctions (danda). It deters public servants from engaging in unethical conduct.

At the same time, it needs to be backed by proper implementation as reform on paper is as good as no reform. Reform that seeks to promote good conduct rather than just penalise misconduct is also important.

6 Without reform, only a few righteous persons will unfailingly be ethical. Reforms help bring ethical uniformity leading to equal treatment for all government service beneficiaries.

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7.

कारण सहित चर्चा करें कि क्या पुरुषों और महिलाओं के समान नैतिक मूल्य होते हैं? कैसे देखभाल (Care) की नैतिकता इस कथन से संबंधित है और लोक सेवाओं में प्रासंगिक है?

Discuss with reasons whether men and women have the same moral values? How ethics of care is related to this statement and is relevant in civil services? (150 words) 10

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Men & women are often ascribed certain gender roles:

<u>Men</u>	<u>Women</u>
- Rational	- Emotional
- Do not cry	- Cry a lot
- Suited for 'productive' activities	- Suited for 'care' activities

The only difference between men & women is biological. It has no correlation with moral values. ~~Shown~~ off the gender roles, it will be seen that men & women have the same set of inherent values.

The difference in perceived values occurs as men & women ~~try~~ to fit into the traditional roles assigned to them. Otherwise, both men & women have moral values of

- empathy
- compassion
- hardwork
- determination

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The so called 'feminine' values of care, empathy, ~~providing for~~ are equally present in men as well.

In civil services, this means that all ~~officers~~, ~~irrespective~~ of their gender, can be expected

- to
- understand others' problems
  - show ~~compassion~~ towards the weak
  - be approachable and soft in approach rather than being seen as ~~stern~~ at all times.

6 ~~Good~~ This will help in making the public connect more to the civil servants.

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8.

परियोजनाओं में नीलामी के नियम और अन्य कानून जो सरकारी कर्मचारियों पर कड़े प्रतिबन्ध लगाते हैं, सामान्य रूप से एक गैर-आर्थिक निर्णय लेने की प्रक्रिया को बढ़ावा देते हैं। क्या यह सार्वजनिक सेवा में ईमानदारी को बढ़ावा देने का सबसे अच्छा तरीका है? यदि नहीं, तो अन्य कौन से विकल्प उपलब्ध हैं? सामान्य धारणा है कि कानूनों के सख्ती से लागू करने के बावजूद उल्लंघनकर्ताओं को कभी दंडित नहीं किया जाता है।

The Laws related to projects bidding and other statutes impose strict limitations on public servants, which frequently lead to an uneconomical decision-making process. Is this the best way to promote probity in the public service? If not, what other options are available? Public opinion considers that, in spite of the laws in force, violators are never punished.

(150 words) 10

The prime consideration of the government is to have the most efficient & economical contracts through formal bidding process. Yet, the many laws relating to public servants sometimes lead to uneconomical decision making :-

- If the public servant has a relative in a very efficient organisation, the organisation cannot bid.

- Risk aversion  
↳ The fear of SCs (Court, CAG, CVC, CBI & CIC) lead civil servants to take 'safe' decisions over 'risky' ones, even if the safe ones are not as cost-effective.

Therefore, such strict laws may

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not be the best way to promote probity in civil services.

↳ Civil servants must be allowed to have control over the discretion available to them.

options available:

- Ethical conditioning so that civil servants do not abuse their available discretion.
- Implementing existing laws without creating more onerous ones.
- Giving civil servants enough freedom to make the best, even if risky, choice. At the same time, providing for effective RTI disclosures & audits to expose any wrongdoings, which must then be severely dealt with as per law.

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## Section B

9.

देश के कुछ हिस्सों में गरीबों के परिवारों द्वारा मारपीट किए जाने के विरोध में चिकित्सक हड़ताल पर चले गए। सिर्फ वही चिकित्सक काम पर थे, जो आपातकालीन सेवाओं में लगे हुए थे। इन दिनों यह प्रवृत्ति बन गई है कि चिकित्सकों को धमकियां दी जा रही हैं और पीटा जा रहा है और सरकार इसे रोकने के लिए उचित कदम नहीं उठा रही है। चिकित्सक अपने कार्य स्थल पर सुरक्षित वातावरण चाहते हैं। इन घटनाओं के चलते चिकित्सक बेहद दुखी और डरे हुए हैं।

दूसरी ओर मरीजों और उनके रिश्तेदारों का कहना है कि चिकित्सक लापरवाह हो गए हैं और वे अधिक से अधिक घन कमाने के उद्देश्य से अपना काम कर रहे हैं। इस तरह की स्थितियां चिकित्सकों के काम के प्रति समर्पण और देखभाल वाले दृष्टिकोण में कमी के चलते हुई हैं। उनकी लापरवाही भरे व्यवहार का परिणाम यह हुआ है कि एक प्रमुख अस्पताल में गरीज के एक घायल पैर के इलाज की जगह दाएं पैर का इलाज किया गया।

मान लीजिए कि आप चिकित्सकों के संगठन के अध्यक्ष हैं, तो आप कौन से उपाय करेंगे जिससे चिकित्सक और मरीज के बीच एक बेहतर रिश्ता बन सके और चिकित्सक स्वास्थ्य संबंधी नैतिकता का पालन कर सकें?

Doctors in some parts of the country went on strike in the wake of recent attacks on them by patients' relatives. Only emergency duty schedule of resident doctors remained open.

Now a day's it has become a trend that doctors are threatened or beaten up and governments are not able to take any effective measures. But doctors want a safe environment at their workplace. Doctors are extremely unhappy and are very fearful due to such incidents.

Patients and their relatives, on the other hand, complain that doctors have become careless, commercial and their main motive has been money. Such developments have resulted into erosion of compassion and caring attitude of doctors which even result into negligent behaviours such as in one premier hospital a patient right leg was operated instead of the injured one.

Suppose you are the head of Doctors' Association then what appropriate measures will be taken by you which will help in establishing trustworthy relationship between doctors and patients and doctors adhere to medical ethics?

(250 words) 20

Doctors perform the noble task of saving lives. Medical ethics, as seen in the Hippocratic Oath, refer to:-

1. Giving utmost care & concern to the life of the patient.
2. Selfless duty upholding without putting monetary greed in the middle.
3. Honesty with the patient.
4. Seeking informed consent.
5. Acting in the interest of the patient.

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The stakeholders in the present situation are:

1. Doctors (individual capacity)
2. Doctors Association (organizational capacity)
3. Patients
4. Relatives
5. Prospective patients
6. Government

Any measures taken by me must address to all these stakeholders. In this situation, the foll. measures will be taken

## ① Short Term

- Beef up security by requesting the government to provide adequate police constables / <sup>security</sup> in government hospital
- Increasing number of private security guards in private establishments by using funds at my disposal (of the association) to aid small practice doctors
- Issue a public statement condemning the attacks on doctors

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requesting patients & relatives to maintain calm

telling them how ~~not~~ every instance of death can be prevented

→ Meeting the striking doctors and requesting them to call off their strike. Take a written charter of demands from them to negotiate with the government.

→ Involve top lawyers to represent the doctors in cases filed against them.

## ② Long Term Measures

→ Creating a database of hospitals/doctors providing free or subsidised service. This will help patients distinguish between which kind of healthcare they want.

→ Installing a complaint redressal

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mechanism in the hospitals -

→ Workshops for doctors on how to  
be more responsive & approachable  
as that is one of the prime  
reasons for discontent

→ ~~has~~ consulting the government &  
submitting a draft law on protecting  
doctors.

Conclude -

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10.

हाल ही में अधिक दवा खाने के कारण एक नौजवान लड़के की मौत हो गई। उसके परिवार के लोगों ने आरंभ लगाया कि उसकी मौत के लिए उसके फ़डोस में रहने वाला अफ़्रीकी व्यक्ति जिम्मेदार है, जिसके चलते उस इलाके में रहने वाले लोगों के अंदर अफ़्रीकी विद्यार्थियों के खिलाफ गुस्सा फैल गया।

जैसे उस इलाके में अफ़्रीकी मिलता लोग उसे पीटने लगते। उन्होंने यह भी अपील की कि अफ़्रीकी लोगों को उस झांके से निकाल दिया जाए और कोई भी उन्हें अपना घर किराए पर न दे।

इस घटना के चलते अफ़्रीकी लोगों में डर और असुरक्षा का माहौल बन गया। भारत में अफ़्रीकी मिशन ने इस पर तीव्र प्रतिक्रिया दिखाई। उन्होंने कहा कि यह मामला नस्लीय भेदभाव का है और इस मुद्दे को वे संयुक्त राष्ट्र में उठाएंगे। इसका परिणाम यह हुआ कि सरकार ने इस स्थिति से निपटने के लिए तीव्र गति से कदम उठाए।

इस घटना के आधार पर मीडिया में एक बहस शुरू हो गई जिसमें दोनों पक्षों के बीच आरोप प्रत्यारोप शुरू हो गए :

क. अफ़्रीकी नागरिकों ने आरोप लगाया कि भारतीय नस्लवादी, रूढ़िवादी हैं और वे उनकी उदार जीवनशैली को पराप्त नहीं करते हैं।

ख. स्थानीय लोगों में अफ़्रीकी लोगों के बारे में यह संदेह है कि वे अपराधी किस्म के, नशीली दवाओं के विक्रेता और सेक्स वर्कर्स हैं। इनमें से कई लोगों ने स्थानीय समुदायों के साथ अपने आपको मिलाने की कोशिश की है, लेकिन वे इसमें बहुत कम सफल हुए हैं।

मान लीजिए कि आप उस इलाके के निवासी कल्याण संघ(RWA) के प्रमुख हैं। आपकी इन दोनों पक्षों के विचारों पर क्या प्रतिक्रिया होगी? दोनों पक्षों से जुड़े नैतिक मुद्दों को चिन्हित कीजिए। दोनों पक्षों के बीच शान्ति लाने के लिए कौन सा सबसे बेहतर तरीका होगा?

Recently, a young boy died due to overdose of drugs. It is alleged by the family that the African neighbours are responsible for his death which has snowballed people's sentiment in the area against African students.

People have started beating any African nationals found in the area. They have also been appealing to expel Africans from the locality and not to give any one house on rent.

African nationals have reacted with sense of fear and insecurity. There is extreme level of reactions from African Missions in India. They allege that it is racial discrimination and the issue will be raised at United Nations. This has resulted into the government to respond swiftly to the emerging situation.

Based on this incident, a debate has started in media wherein the both sides blame each other

- African nationals allege that Indians are racial, conservative and they don't like their liberal life-style.
- Local residents harbour deep suspicion over Africans being crime-prone, drug peddlers and sex workers. Many of them have tried to assimilate with local communities, but only with limited success.

Suppose you are the head of that area's Resident Welfare Association then how you will react to the incident and the above views. Also identify the ethical issues: What will be the most appropriate way to strike a peace deal between both sides? (250 words) 20

Stakeholders involved: -

1. Young influencable children in the locality
2. African nationals
3. Residents
4. The government

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## Ethical issues involved:

1. Racial hatred that strikes to the root of concept of equality
2. The right of the community to decide the kind of people who should live there (utilitarianism) - vigilantism
3. The right of the Africans to stay in any place legally permitted.
4. Self awareness of the community on its racial hatred
5. Need for emotional intelligence
6. Linking of one incident to all prevalent stereotypes

In this case, being the head of the Resident Welfare Association, I will do the following: -

1. Appeal to the community to maintain peace & calm:



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2. Tell them it is wrong to paint the entire community with the same brush because of one incident i.e. stereotyping is harmful.
3. Inform them how they have a right to live there as they have legal documents.
4. Suggest to them to file an FIR & take any decision on the status of African migrants only if the investigation proves the grave charges levelled against them.
5. Request the government to deploy heavy security in the community area.

Most appropriate way to strike a peace deal:-

• I will draw upon JS Mill's harm principle.

As long as the activities of the

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African community are ~~not~~ causing anyone harm, they cannot be expelled.

- No action to be taken against them until police report is ~~out~~; post which the law can take its own course. Will curb vigilantism.

II  
- In the interim, I will organise a meeting of representatives with both sides. I will ~~personally~~ mediate over the issue to achieve an ~~outcome~~ that is favourable to all.

- Focusing on the salad bowl theory of multiculturalism where all co-exist without ill-will.  
Upholding athiti devo bhav: principle

— Conclude —

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11.

UNHCR के मुताबिक भारत में हजारों की संख्या में शरणार्थी रहते हैं, जिसमें अकेले दिल्ली में ही 24,000 शरणार्थियों के आठे हैं और 9,000 शरण चाहते हैं। इनमें अधिकतर सोमालिया, सीरिया, अफगानिस्तान, म्यांमार के निवासी हैं। म्यांमार के 40,000 से ज्यादा रोहिंग्या शरणार्थी भारत में रहते हैं। वे अपने देश में नस्लीय हिंसा के शिकार हैं। उनमें से अधिकांश के पास दस्तावेज के नाम पर सिर्फ UNHCR कार्ड है। भारत में उनकी कानूनी स्थिति स्पष्ट नहीं होने के चलते उन्हें शिक्षा, नौकरी और स्वास्थ्य सुविधाओं का लाभ नहीं मिलता। चूंकि भारत 1951 की संयुक्त राष्ट्र शरणार्थी संधि में शामिल नहीं है, इसलिए भारत में शरणार्थियों का कानूनी स्तर विदेशी अधिनियम 1946 और नागरिकता अधिनियम 1955 के आधार पर तय होता है। बिना किसी वैध दस्तावेज के यात्रा करना या निवास करना अपराध है। हाल ही में सरकार ने रोहिंग्या शरणार्थियों को वापस म्यांमार भेजने का विचार किया है।

यह एक अंतर्राष्ट्रीय शरणार्थी समस्या है, लेकिन अंतर्राष्ट्रीय समुदाय UNHCR संधि की भावना के अनुरूप प्रतिक्रिया नहीं व्यक्त कर रहा। इस स्थिति में निम्नलिखित सवालों का उचित जवाब क्या हो सकता है?

- क्या यह मामला राष्ट्रीय हित और मानव हित के बीच के संघर्ष का है? इस स्थिति में किस हित को सबसे ज्यादा प्राथमिकता देनी चाहिए और क्यों?
- लम्बी अवधि में शरणार्थी समस्या से निपटने के लिए भारत को कौन सी रणनीति अपनाना बेहतर होगा?
- जब तक इन शरणार्थियों के निर्वासन या अन्य कानूनी मुद्दों को हल किया जाए, तब तक शरणार्थियों को कौन से अल्पावधि अधिकार देने चाहिए? कारण सहित व्याख्या कीजिए।

India is home to thousands of refugees of which Delhi is home to about half of the 24,000 refugees and 9,000 asylum seekers — mostly Somalis, Syrians, Afghans, Burmese — registered with UNHCR in India.

There are over 40000 Rohingyas living in India as refugees from Myanmar. They have been facing ethnic cleansing in their country. The only document most carry is a UNHCR card. But they have lack of access to education, jobs and healthcare because of their not-so-clear legal status in India, which is not a signatory to the 1951 United Nations Refugee Convention.

The legal status of refugees in India is governed by the Foreigners Act 1946 and the Citizenship Act 1955. It is a criminal offence, under these Acts, to be without valid travel or residence documents. Recently, the government has expressed its view to deport Rohingyas to Myanmar. There is also international refugees' crisis and the international community has not responded as per the spirit of the UNHCR convention. In such situation what are the appropriate ways to address the following questions:

- Is this crisis a classic case of conflict between national interests vs. interests of human? In such situation, which interests should be given more priority and why?
- What should the most appropriate strategy for India to tackle refugee problems and challenges as long term solutions?
- By the time their deportation or other legal issues are addressed, what should be the short term rights enjoyed by the refugees? Explain with reasons. (250 words) 20.

a) This does strike as a case of national v. human interests.

National Interests :-

- To maintain a particular 'kind' of community.
- To ensure less competition for its citizens and on country's resources.

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- For efficient management when the country cannot accommodate, it seeks to deport.

## Human Interest

- The refugees have come here not for tourism but to escape the persecution
- It is in the interest of humanity that a country should not turn away those it can probably save
- Human instinct for self preservation

Here, the human interest must prevail

- Moral culpability if Rohingyas are deported :- as they have no place to go to.
- If a country can attract 'expats' to come & settle, then refugees can surely be accommodated.
- Upholding principles of Indian

→ Balance both

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ethics & international law as well.

The balancing between national & human interests can be done ~~by~~ capping the number of refugees that can be reasonably accommodated.

(b) • Long Term Solutions:

→ Instead of setting up refugee camps in big cities, they can be resettled in villages or semi-urban areas with cultural similarities as them

→ Deciding on a pre-determined number of refugees that can be accommodated in a particular year beforehand.

→ Having a policy or law in place to provide entitlements for refugees, to ensure that not every case has to go to the Supreme Court. Eg: The question of Chakma refugees.

→ Signing the Refugee Convention or aligning standards with customary international law

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c) Short term rights :-

1. Access to food at subsidised costs  
↳ The Buffer Stocks of our country are overflowing.

2. Education & Healthcare at subsidised rates

↳ Mohalla Clinics in Refugee Camps  
↳ Tie up with NGOs for makeshift schools

3. Cultural acclimatization

↳ To make the refugees familiar with the culture of the country they are in.

— Conclude —

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12.

आपको एक IAS प्रशिक्षु के तौर पर अपने कैडर राज्य में SDM के रूप में रक्तंत्र दायित्व मिला है। आप उस जिले के जिलाधिकारी से मिलते हैं, जिसका व्यक्तित्व काफी प्रभावशाली है। वह मेहनती, अनुशासित और समय का पाबन्द है। वह किसी भी काम को समयबद्ध तरीके से पूरा करना पसन्द करता है। आप उसके अच्छे दोस्त बन जाते हैं।

आप मध्यमह मोजन योजना के तहत दिए गए स्थानीय अनुबंधों की जांच करते हैं। और आप पाते हैं कि इसमें भ्रष्टाचार और गठजोड़ है और जिलाधिकारी के खिलाफ इस मामले में पर्याप्त सबूत है। ठेकेदारों का कहना है कि इस अनुबंध को पाने के लिए जिले स्तर के सभी अधिकारियों को घूस दी गई है। यहां तक कि उन्होंने SDM को भी घूस देने का प्रस्ताव किया।

एक SDM के तौर पर अपनी जिम्मेदारी को पूरा करने और अपनी व्यक्तिगत रूचि से बचने और सत्यनिष्ठा, पारदर्शिता तथा सेवाओं की गुणवत्ता को बनाए रखने के लिए आप क्या करेंगे?

You as an IAS trainee get first posting as an independent charge as SDM in one such district of your cadred state. You meet the DM whom you find very impressive. He is very hard-working and likes discipline and punctuality. He likes his tasks to be done on time. You have become very friendly with him.

You are scrutinising the past local contracts related to Mid Day Meal scheme and you find that there is nexus and corruption in which there is substantial evidence against DM. The contractors state that they have to pay bribe to every officer in the hierarchy at district level to get this contract. Even they offer bribe to you also.

Suppose you are the SDM then what courses of action will be taken by you to avoid conflict of interest, ensure integrity, transparency and quality of service delivery. (250 words) 20

Issues (apart from ones already mentioned in the question) :-

1. Jeopardising career in the first posting itself by raising voice
2. Personal friendship with the DM affecting my course of action
3. Upholding my commitment to
  - the constitution
  - service rules
  - personal ethics

Stakeholders

1. State government & bureaucracy
2. Contractors
3. Beneficiary students

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4. Public at large and its trust in the government.

Courses of action to be taken:

Firstly, I will speak to the contractors to gain evidence. I will also speak to the teacher in-charge of Mid Day Meal Scheme to know if ~~there is~~ any irregularity in service delivery.

Once I have the information, I will raise the issue of corruption with the DM. I will ~~not~~ point fingers at him. Instead, I will tell him of the bribe offered to me.

↳ This will allow me to give the DM a chance to correct his behaviour (fair warning)

↳ No adverse affect on my career immediately.

If the DM's response is positive,

You are supposed to report to academy

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then we will together issue firm warnings in the department - that anyone found taking bribe would be proceeded against.

If the DM's response is not positive - I will refer the matter to the Central Vigilance Commission and let the law take its own course.

- I will do this as:-

1. Public money cannot be allowed to be wasted
2. It is important to be transparent & honest in public service delivery
3. Such action will change work culture and prevent future incidents of this kind from taking place

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4. Upholding the value & trust reposed in me by the public, the ministers & the Constitution

9  
Balance  
your  
answer

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13.

आज का समाज अतिसतर्कता, असहिष्णुता, तार्किक लोगों की हत्या, विश्वविद्यालयों में अशांति और सोशल मीडिया ट्रोलिंग जैसे मुद्दों का सामना कर रहा है। ऐसी स्थिति में यह धारणा बन रही है कि तथ्य और तार्किकता की जगह भावनात्मक मुद्दे महत्वपूर्ण हो गए, जोकि सांस्कृतिक श्रेष्ठता से जुड़े हुए हैं। इसे पोस्ट ट्रूथ दुनिया के लक्षण के रूप में देखा जा रहा है।

समाज में धीरे-धीरे अराजकता, भाषणों द्वारा उत्तेजना और प्रतिक्रियावादिता बढ़ रही है। सरकारें पिछली सीटों पर बैठ गई हैं और लगता है कि दर्शक की भूमिका में आ गई हैं। नागरिक समाज, न्यायपालिका, मीडिया और मानवाधिकार कार्यकर्ता एक तरफ हो गए हैं। जबकि दूसरी तरफ कट्टरपंथी कार्यकर्ता और उनके समर्थक हो गए हैं। यह दोनों पक्ष विरोध और प्रतिरोध की आवाजें उठा रहे हैं।

इस स्थिति में मान लीजिए आप समाज के एक संवेदनशील और समझदार व्यक्ति हैं, तो निम्नलिखित प्रश्नों पर आपकी प्रतिक्रिया क्या होगी?

- श्रीमान् अ एक ऐसे व्यक्ति हैं, जो ऊपर बताए गए किसी एक मुद्दे के ऊपर अपनी आवाज उठाते हैं और उन्हें ऐसा करने से गना किया जाता है क्योंकि इसके पहले उन्होंने किसी अन्य मुद्दे पर अपनी प्रतिक्रिया नहीं दी है।
- श्रीमान् अ को सोशल मीडिया पर फांसीवादी या नास्तिक, कामपंथी या दक्षिणपंथी आदि बातें कही जाती हैं। आप लोग उनकी "प्रतिक्रिया" पर नहीं, बल्कि उनकी पृष्ठभूमि पर सवाल उठा रहे हैं।
- इस तरह के वाद-प्रतिवाद सामाजिक नैतिकता को कैसे प्रभावित करते हैं?
- समाजीकरण के दौर से गुजर रहे आज के बच्चे कैसे स्टडी में उठाए गए मुद्दों से कैसे प्रभावित हो रहे हैं?

There is a range of issues today' society is facing such as vigilantism, intolerance, murder of rationalists, unrest in universities, social media trolling, etc. In such situation, a perception is emerging that facts and rationality hardly matter rather emotions are stoked linking with cultural superiority which has come to be characterised as post-truth world.

Society is increasingly becoming chaotic, rhetorical and reactionary. The governments seem to have taken the back seat and are playing a role of spectator. Civil society, judiciary, right-based activists and media on the one hand, right-wing activists and their sympathiser on the other, have become main actors giving voices and counter voices.

In such situation, suppose you are a sensitive and sensible person of the society then explain your responses to the following questions.

- Mr A is one such person who raises his voice on one above mentioned issue and he is being told not to react as he has not reacted on other issues in past.
- Mr A is being trolled on social media as fascist or atheist, leftist or rightist, etc. that is, the others are not reacting on his 'reaction' rather on his background.
- How these voices and counter voices have influenced or affected your social ethics?
- How the children in present age undergoing socialisation will be affected by such type of issues as mentioned in the case study?

(250 words) 25

a) My advice to Mr. A:-

- Not having reacted ~~does not mean~~ that one cannot react in the present.

- In fact, it only adds more weight to why he MUST react now.

- Any silence on his part will only



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give the negative elements the courage to continue their actions.

- The individual voices of many such Mr. A's will ensure that the collectivity of reasoned voices is able to defeat the reactionary forces.

b). Labels such as 'leftist' 'atheist' are just that - labels. Labelling is not equivalent to wiring of thoughts in a particular way.

The fear of being labelled by trolls must not make a person fear. One must always think rationally & respond in a right way to any situation, irrespective of any preconceived notions.

Those who engage on social media must always engage with the thought, rather than the background of the

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person making it.

Eg: If Guru Ram Rahim makes a novel statement on importance of hygiene, it must be given due weight. The argument must not get lost in attacking his character.

Yet, one's character & antecedents have an extremely vital role to play in the legitimacy of the statement. If Ram Rahim requests people to respect women, no one will take him seriously.

c) The voices & counters have affected my social ethics in various ways:-

1. The dilemma of remaining quiet, or engaging with those who are not willing to have a conversation but can only impose their views is one which I still am looking answers for

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2. Standing up for those without a voice / those who are ~~getting~~ bullied  
↳ Putting social pressure on the perpetrator.

3. The importance & value of putting your thoughts in public domain on issues that ~~move~~ you strongly.

d). Children in the present age are likely to have more open mindsets due to  
↳ exposure to ~~various~~ heterogeneous viewpoints  
→ knowing the importance of speaking out

→ knowing the importance of free speech & role of social media

12  
However, ~~much~~ of it will also depend on the socialisation at home. If the parents have extreme views, it may be difficult for the child to completely grow out of them.

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14.

परम्परागत रूप से भारत में सार्वजनिक क्षेत्र सेवाभाव पर आधारित रहा है और इसलिए सरकार इनके कर्मचारियों को निजी क्षेत्र की अपेक्षा कम वेतन और अन्य सुविधा देती रही है। विशेष रूप से संगठन के मध्य और ऊपरी स्तर के कर्मचारियों को। लेकिन समाज में भूमण्डलीकरण, ICT, प्रतियोगी के बतौर निजी क्षेत्र के बढ़ने आदि के चलते निम्नलिखित समस्याएं सामने आई हैं :

- राज्यसेवाओं, स्वास्थ्य और शिक्षा सेवाओं और सार्वजनिक क्षेत्र की कंपनियों से प्रतिभाओं के निजी क्षेत्र में पलायन के चलते सार्वजनिक क्षेत्र के सामने यह चुनौती उत्पन्न हो गई है कि वह कैसे योग्य प्रतिभाओं को अपनी ओर आकर्षित करें।
- जो लोग सार्वजनिक क्षेत्र में जाते हैं वे अंशकालिक रूप में अन्य काम जैसे सरकारी शिक्षक, व्यक्तिगत ट्यूशन पढ़ाते हैं और सरकारी चिकित्सक निजी प्रैक्टिस आदि करने लगते हैं।
- नौकरी की सुरक्षा के चलते आत्मसंतोष, अनुशासनहीनता, लापरवाही और उदासीन व्यवहार की संस्कृति पैदा हो जाती है। उदाहरण के लिए विश्व बैंक की रिपोर्ट के मुताबिक भारत के सरकारी स्कूलों के 50 प्रतिशत शिक्षक पढ़ाते नहीं आते।

पिछले दिनों इस मामले में सरकारों ने कई कदम उठाए लेकिन वे प्रभावशाली नहीं रहे। आपके विचार में इस समस्याओं से निपटने के लिए क्या मौजूदा कदमों को सही तरीके से लागू करने की जरूरत है या कुछ नए कदम उठाने की जरूरत है? इस बात की भी चर्चा कीजिए कि सरकार की ओर से उठाए गए कदमों की अपेक्षा नए कदम किस तरह से अधिक प्रभावशाली हो सकते हैं? Traditionally, the public sector in India is based on service motive and therefore, the state provides less pay and perks vis-a-vis private sector, especially towards middle and top levels of organisation.

But due to changes in society such as globalisation, ICT, and emergence of private sector as competitor to public sector, now the latter is facing following problems:

- Flight of talents from public sector to private sector such as state services, health and education sector and PSUs, due to which they are facing extreme challenges of attracting appropriate talents.
- Those who join public sector, they have started finding out other part-time or side-opportunity such as government teachers teaching private tuitions, doctors doing private practices, etc.
- Due to job security, there are cultures of complacency, indiscipline, casual and non-chalant behaviour for example according to a World Bank report 50% school teachers in India do not go and teach.

In past, governments have taken many steps but they have not been very effective. In your view, whether we need to effectively implement the present steps or some new steps are must for effective solutions to the above problems? Also discuss how they will be more effective than the steps taken by the governments so far? (250 words) 25

Stakeholders involved:

- Public at large
- Public servants
- State exchequer
- Private sector

Ethical issues involved:-

- Human desire of public employees to have a better lifestyle.

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- The demand that public employees be fully committed to the public sector
- limitation on the government to provide comparable salaries as private sectors
- Public employees wanting to have the cake & eat it too i.e. job security of a public sector job & extra money from private engagement.

## Steps taken:

- Having conduct rules
- Service contracts with the employees with penalty clauses in case a public servant undertakes private work
- Provisions of Indian Penal Code that apply

Yet, these steps cure the symptoms but not the malady itself.  
The malady is :- ① unhappiness of

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- public servants
- ② unmet aspirations
  - ③ poor work culture

So, I suggest the following steps :-

1. In addition with the Pay Commission increments, having a system of rewards in place to encourage good performers.

2. Taking elements from corporate work culture
- ↳ punctuality
  - ↳ adherence to deadlines
  - ↳ output based promotions & raises
  - ↳ independent evaluation
  - ↳ self assessment

to improve the current work culture.

3. Spending on renovation of workplaces itself so that employees look forward to come to office.

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4. Sector specific ethical conduct codes.

5. e-Portal for citizens to file complaints against officials flouting these rules.

6. Organising tea parties within departments to increasing work cooperation & synergy

7. Having 'employee of the month' system

13 These steps will work by virtue of being different from earlier steps as they seek to

500 - promote work satisfaction & enthusiasm in the employees



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# GS MOCK TEST

FOR MAINS 2017 (With All India ranking)

DAY	DATE	PAPERS	TIME
DAY 1	30 SEPT.	ESSAY TEST	10 AM- 1 PM
DAY 2	01 OCT.	GS PAPER I	10 AM- 1 PM
		GS PAPER II	02 - 05 PM
DAY 3	03 OCT.	GS PAPER III	10 AM- 1 PM
		GS PAPER IV	02 - 05 PM
DAY 4	05 OCT.	OPTIONAL	PAPER I
		PUBLIC ADMN.	10 AM- 1 PM
		SOCIOLOGY	PAPER II
		GEOGRAPHY	02 - 05 PM

हिन्दी माध्यम में भी उपलब्ध

## CASE STUDY BATCH III

FROM 12 SEPT. (9 -11:45 AM, TOTAL CLASSES - 07)

**LAST BATCH OF CASE STUDY  
FROM 18 SEPT. (3:30 TO 6:30)**

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## ETHICS WITH S. ANSARI GS PAPER IV ENRICHMENT BATCH

TOTAL CLASSES- 13 (6 THEORY+7 CASE STUDIES)

FROM 04 SEPT., TIME-3:30 PM

CASE STUDY BATCH IV FROM 18 SEPT.

**CASE STUDY BATCH III**  
**FROM 05 SEPT. (9 -11:45 AM)**  
**(TOTAL CLASSES - 07)**