

APPROACH – ANSWER: G. S. MAINS MOCK TEST - 1525 (2020)

SECTION – A

1. (a) *Administration discretion can be a blessing if used correctly, however its misuse can prove to be a curse. Discuss with examples.* (150 words) 10

Approach:

- Alongside a brief introduction, discuss with examples the advantages of correctly using discretionary powers in administration.
- With examples, discuss how its misuse can prove to be a curse.
- Conclude accordingly.

Answer:

Administration has undergone a rapid expansion since its inception in independent India and as we progress further into the 21st century, the range of activities that are being left to administrative control are ever increasing. More and more discretion is being given to administrative authorities to arrive at decisions without interference from other bodies.

If the administrative discretion is used correctly by the authority, it can be a blessing:

- This is best seen from the fact that **Parliament cannot legislate on all aspects of a certain matter** and simply vest authority in the executive to implement the same allowing them to act on a case-to-case basis.
- It allows them to **look at various alternatives** that the authority can choose to take in a situation which can give better results **depending on local conditions and resources**.
- It helps authorities in case of any **gaps or lacunae in statutes**. Administrators may act upon their wisdom for larger public good. It may also lead to efficient utilization of resources at the disposal of the civil servants.
- It helps an individual bureaucrat to grow more **confident** as well as keep him or her motivated and brings out **leadership qualities**, which are very important characteristics required from civil servants.
- It invites **out of box thinking**, which is the need of the hour in the Indian bureaucracy as the level of complexity grows in administration.

However, this discretionary power leads to its abuse also. In India, it happens in the form of improper purpose, misdirection of law and facts, arbitrary actions etc. **Thus discretionary power if misused can prove to be a curse in following ways:**

- It can act as a **source of corruption, nepotism and favoritism** as the decision lies in the hand of an individual with mala fide intentions. *For e.g.* while granting a tender, he may show favoritism or bias, which may lead to the misuse of public resources and hamper larger public interest.
- It can lead to a **culture of lethargy and impose bureaucratic hurdles** which can hamper the ongoing process. *For e.g.* in absence of rules/regulations/guidelines, a public official may refrain from acting on a matter, leading to administrative delays.
- Some discretionary powers exercised with mala fide intentions **can have a cascading effect on the system of administration and demotivate other efficient bureaucrats**.

However, there are established checks and balances in the system for the use of these discretionary powers. It is not the discretionary powers, but their misuse, which creates the problems in the system. So, it is imperative that there shall be a Code of Ethics prescribed for civil servants in India.

1. ***(b) There is a view that corrupt practices have been socially accepted in India. How can this 'acceptance' be shifted to 'rejection' towards corruption? (150 words) 10***

Approach:

- Define corruption.
- Highlight the reasons for social acceptance of corruption in India.
- Mention ways to shift social attitude towards rejection of corruption.
- Conclude with a way forward.

Answer:

Corruption is the use of public office for private gain or dishonest behavior by those in power. It is so widespread that it has become a socio-cultural issue. Reasons for its increasing acceptance in society include:

- **People's willingness to offer bribes** to the public officials as a sign of gratitude to get work done and **cut bureaucratic delays and complexities**.
- **Low awareness about rules of conduct/anti-corruption laws** or **lack of courage** to denounce corrupt behavior and situations conducive to corruption.
- **Personal greed** that leads to an unfettered desire for money or power, with no regard whatsoever to moral boundaries.
- **Lack of internalisation of universal democratic norms** allows nepotism and favoritism to thrive and breed corruption.
- Less focus on **moral and value education** than on technical and job-oriented education.
- **Overburdened judiciary and low conviction rate** in corruption cases have undermined the legitimacy of anti-corruption measures.

In India, corruption is said to be not just tolerated but also viewed as a status symbol and people strive for it to gain respect. The stigma is against those who condemn corruption and not those who engage in it.

Changing social attitude towards corruption

The following approaches can be used to shift the public attitude from tolerance to rejection of corruption:

- **Informational Campaigns:** Campaigns aimed at challenging prevalent belief systems that consider corruption as normal by widely disseminating stories of its negative consequences and reinforcing positive role models for people to follow, with technology and social media actively facilitating the process. *For example*, marathons against corruption; organising informative sessions on anti-corruption efforts before public events like cricket matches, movies etc.
- **Focus on value education:** Increasing the role of the family and educational institutions to ingrain the importance of upright and moral conduct in children during early socialisation.
- **Leadership and instilling a culture of integrity:** While institutions and rules can help frame social action against corruption, leadership that represents high levels of integrity, honesty and transparency inspires mass behavior against corruption. Strong leadership and political will can ensure timely justice, which will deter people from promoting corruption.
- **Reframing the cultural environment and identity:** There is a need to first identify and acknowledge parts of culture that facilitate corrupt behavior. The cultural values that go against corruption need to be promoted by attaching them to the collective identity in the public discourse through media campaigns.

There is a need to promote the emotional reward in individuals that comes from doing something "right" by appealing to the conscience inside each of us.

2. (a) *Ethical business practices are key for long-term survival of a company. Comment. (150 words) 10*

Approach:

- Briefly write about business ethics.
- Discuss how ethical business practices are key for long-term survival of a company.
- Conclude with a way forward.

Answer:

Business decisions and behaviour at work are considered ethical or unethical, based on whether they strengthen or compromise the morals of employees, society and the country in which an organisation operates. Ethical business practices are considered key for **long-term survival of a company for the following reasons:**

- **Maintaining reputation:** It makes sure that ethical behavior is demonstrated by everyone in the organization at all times in their actions and activities. Thus, it limits the ethical violations by the employees, which puts the reputation of the organization at risk.
 - Moreover, the eventual exposure of unethical conduct by organisations significantly damages the brand equity of the company. For example, Volkswagen scandal.
- **Rise in employee satisfaction:** Adopting ethics ensures that the employees work in an environment where their needs are considered, they are not discriminated against for their sexuality, gender, race or language and they receive fair wages. It would result in increasing the work satisfaction and long-term association with the company along with attracting best talents.
- **Maintains faith of investors in the company:** If investors know that the company always does its dealings based on ethical principles with respect to its impact on the environment, society and people, it not only increases their faith in the investment but also attracts new investors. This is also because business ethics help balance the interest of all the stakeholders in an organisation.
- **Earn the respect and trust of the society:** Any company that takes the trouble to go that 'extra mile' to help the society by creating a good work environment, through Corporate Social Responsibility will always be extolled for its efforts.
 - It also increases the sales of the company as consumers trust the company and their products as no mistakes have been made in the past by them. For example: Amul, Tata Products etc.

The world is becoming increasingly complicated, thus there are many unclear and unique situations that appear in the workplace. Due to the advent of technology, new ways of committing fraud have emerged and old loopholes continue to allow such frauds to go unpunished. This highlights the importance of business ethics. Adopting a code of conduct and a code of ethics will help the organizations maintain ethical values and principles in the organization.

However, there is a need for proper implementation by the corporates and better regulation by the government to ensure that the companies follow ethical norms in their business dealings. Proper enforcement of anti-corruption laws, imposing of penalties on demonstration of unethical business practices, punishing corporate frauds, increasing employee's awareness regarding code of conduct etc. are required to nudge the organisations and individuals towards business ethics.

2. (b) *Law succeeds in encouraging ethical behaviour in a society only when it is backed by conscience of its individuals. Discuss. (150 words) 10*

Approach:

- Highlight the logic behind the working of law and conscience.
- Explain with the help of examples that plenty of laws to encourage ethical behaviours exist but rampant violations of laws are common.
- Explain how such laws can work if backed with conscience.
- Conclude with a way forward.

Answer:

Laws are **codifications of certain ethical values meant to help regulate society** and guide decision-making by penalising the wrongs. For instance, breaking a traffic rule attracts a fine. On the other hand, **conscience is a moral sense of differentiating between right or wrong**. Conscience makes a person take the right decision simply because doing otherwise would be morally wrong. For instance, conscience makes a person follow traffic rules not because breaking the law would attract fine, but simply because breaking laws or putting someone's life at risk by rash driving is morally wrong.

There are several laws, which have been brought by the government to encourage ethical behaviours, however, these laws will not be effective and are not backed by individual conscience. For example:

- **Practicing untouchability** is a crime as per the Scheduled Castes and Tribes (Prevention of Atrocities) Act, 1989. However, there have been plenty of cases related to discrimination against Scheduled Castes.
- Under the Indian Penal system, **sex determination** (Pre-Conception and Pre-Natal Diagnostic Techniques Act, 1994), exchange of dowry (Dowry Prohibition Act, 1961) and **domestic violence** (Protection of Women from Domestic Violence Act, 2005) are considered as crimes but still cases of female foeticide, dowry deaths and domestic violence are rampant in India.
- There are strict laws against **corruption** (Prevention of Corruption Act, 1988), still most public departments are marred with corrupt practices. To get around the bureaucratic maze, even common people are ready to pay bribes despite being aware of its far-reaching consequences.

All the above situations show that laws **alone cannot by itself bring behavioural change** in the society. People need to have a sense of respect for equal rights, a sense of duty towards the nation and its people, an empathy towards vulnerable people, an attachment towards the environment and a faith in democracy, secularism, sovereignty, peaceful co-existence, etc. A person feels **rational association in these values only when he has conscience**.

Therefore, unless and until the laws are not backed by conscience of its individuals, it cannot bring any change in ethical behaviour. The laws must therefore discuss the ideals it wants to inculcate in its citizens and there should be an awareness campaign regarding potential benefits of the laws. Other than that, there is a dire need to include moral values in the school curriculum, so that the conscience of an individual develops early.

3. Given below are quotations of moral thinkers/philosophers. Bring out what they mean to you in the present context:

(a) Our lives begin to end the day we become silent about things that matter. Martin Luther King Jr. (150 words) 10

Approach:

- Write a short note to establish the relationship between humans and the society.
- Discuss the importance of speaking out as an essential condition for collective well-being.
- Elaborate upon the adverse consequences of passively accepting unjust laws or behaviour.
- Support your arguments with some examples.
- Conclude accordingly.

Answer:

A peaceful societal life requires goodwill, mutual assistance and preservation. The essence of individual existence and maintenance of social order lies in upholding the collective values agreed upon as essential for social solidarity. When these values start eroding, it adversely affects collective well-being. It is both an individual and the collective responsibility of human beings to stand for what is right, just and truth.

It is the responsibility of the citizens to raise their voice at every instance of injustice. A passive observer tacitly extends indirect support to the propagators of injustice. Further, silence against injustice encourages bad or unethical actions.

For example, people's silence regarding violence against medics by patients' families is not only criminal, it also badly affects the morale and mental health of doctors and support staff. Further, silence on issues like mob lynching, hate speech, sexual harassment not only disturbs the peaceful and harmonious social order but also creates fear psychosis and loss of public trust in the institutions of governance.

On the other hand, resisting/dissenting against injustice is a powerful force that inspires other people to speak up, fight and bring about the much-needed social change. For instance, small uprisings in some parts of the Middle East catapulted into major revolutions, most commonly known as the 'Arab Spring'. The global acceptance and support to the voices of some women who decided to fight gender discrimination/sexual exploitation transformed into the all powerful 'Me Too' movement.

Today, Indian society is facing a lot of contentious issues related to gender, race, caste and class. These have led to various incidents of violent clashes and disrupted the fabric of society, which has grown more divided in recent years.

To keep silent is to render the society meaningless as a means for the protection of human beings against the consequences of their own nature. Every individual must hence speak up, so as to stop incidents of violence and change the tone of rhetoric of hate and communalization and other social ills.

3. ***(b) 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*** ***(150 words) 10***

Approach:

- Write a short definition explaining the meaning of law and ethics.
- Establish the important points of distinction between the two, emphasising upon the importance of intention.
- Use examples to support your arguments.
- Conclude accordingly.

Answer:

Both law and ethics are the means to determine the rightness or wrongness of human behaviour. Law codifies actions, which are legally permissible and non-permissible and these are enforced externally. On the other hand, ethics is essentially a guide to individual conscience regarding the right thing to do.

Law and morality are intimately related to each other. Both regulate the conduct of the individual in society. However, there are important lines of distinction between the two.

In law, a person is held guilty not for the intention of committing a wrongdoing, but only if he commits an act that goes against the law. Mere intention of committing something illegal in itself doesn't constitute a crime.

On the other hand, ethics being one's personal moral compass, the mere intention of committing wrongdoing is enough to constitute a moral wrong. For instance, someone cannot be held guilty in a court of law, for objectifying women. However, the same person although absolved by law is liable to be thought of as an immoral being.

Similarly, a deeply casteist human being is an immoral person but not a legal offender unless he violates the respective law. Part of the reason behind this is that the law of the land must be backed by physical coercion i.e. its breach is punishable by the courts. The same is not the case with ethics.

It must be recognized, however, that the relationship between law and ethics isn't antithetical. Laws are generally based on the moral principles of society. In fact, morality is an essential prerequisite for laws to be effective. Laws, which are not supported by the moral conscience of the people, are liable to become dead letters. For instance, laws against dowry/prohibition have not been entirely successful because they have not been able to fully arouse the moral conscience of the people.

Both ethics and law are meant to create just, peaceful and harmonious society. They are complementary to each other as most of the laws are derived from ethics, and both of them reinforce each other.

4. (a) What do you understand by Social Intelligence? Discuss its relation with the Emotional Intelligence of an individual. (150 words) 10

Approach:

- Introduce by defining social intelligence and emotional intelligence.
- Bring out the relationship between social intelligence and emotional intelligence of an individual.
- Give example(s) to support your arguments.
- Conclude accordingly.

Answer:

Social intelligence (SI) is the ability of a person to tune into other people's emotions and read the subtle behavioral cues to choose the most effective response in a given situation. It **aids people to successfully build relationships and navigate social environments**. It includes awareness of situations and the social dynamics that govern them, and knowledge of interaction styles and strategies. It also involves a certain amount of self-insight and a consciousness of one's own perceptions and reaction patterns.

Whereas, **emotional intelligence (EI)** is the ability to identify and manage own emotions and the emotions of others. It consists of three competencies-emotional **awareness**, **applying** emotions to processes such as problem-solving and emotion **management**.

Relationship between SI and EI:

- Emotional intelligence is a crucial set of human capacities within an individual, the ability to manage own emotions and our inner potential for positive relationships, whereas, social intelligence enlarges beyond a one-person psychology - the capacities an individual has within to a two-person psychology i.e. what transpires as we connect with another person.
- Empathy (a component of EI), the sensing of another person's feelings allows rapport. Empathy is an individual ability, one that resides inside the person. But rapport only arises between people, as a property that emerges from their interaction i.e. social interaction.
 - For instance, Mother Teresa's EI led her to empathise with the plight of the poor and sick population, while her social intelligence enabled her to exhibit social sensitivity by living on similar income and eating the same food as them and communicating effectively with them about their issues without any discrimination.
- Thus, **social intelligence is an extension or a superset of emotional intelligence**. It is a **broader concept** than emotional intelligence.

Some deficits in SI arise from inadequate development of EI; conversely, some deficits in SI may lead to unsuccessful social experiences which may undermine a person's sense of self-worth which is part of EI. Therefore, SI and EI are **complementary** to each other. When they come together, they form ESI, or Emotional and Social Intelligence.



4. (b) While code of conduct presents a structure to organized values, code of ethics gives a foundation to that structure. Examine. (150 words) 10

Approach:

- Briefly discuss code of conduct and code of ethics.
- Analyse the relationship between the code of conduct and code of ethics.
- Explain how code of ethics gives a foundation to rules of conduct.

Answer:

A **code of ethics** is the value statement of an organization with **general principles** to help guide employee behaviour whereas a **code of conduct** lists several **specific norms and laws** relevant to different aspects of organizational operations that employees need to obey.

Code of ethics is more general as the document outlines a set of principles that affect decision-making. For example, if an organization is committed to protecting the environment, then the code of ethics will state that there is an expectation that any employee, when faced with a problem, should choose the most "green" solution. A code of conduct applies this code of ethics to a host of **relevant situations**. It outlines **specific behaviours** that are required or prohibited as a condition of ongoing employment. For example, while it will provide some 'green solutions' or alternatives, it will also levy a penalty on use of non-biodegradable plastics.

An organization needs to identify and define a **set of values** that represent the ethical ideals of the organization to inculcate them into the members of the organization. These are guidelines attempting to provide guidance about values and choices to **influence decision-making**. Ethical standards generally are wide-ranging and non-specific, designed to provide a set of values or decision-making approaches that enable employees to make independent judgments about the most appropriate course of action. The code of ethics is a **moral standard** that the company expects employees to follow.

Code of Conduct, however, is based on the code of ethics, and it converts the norms into specific guidelines that must be followed by the members of the organisation. The purpose of a code of conduct is to limit or prohibit inappropriate behaviour by managers and employees. The definition of appropriateness, however, is defined by the value system (code of ethics). Every code of ethics scenario has a corresponding set of rules in the conduct code. There is a specific link between the two since ethics mean different things to different people. If companies outline particular ethical values, such as transparency, integrity and social responsibility and integrate these are conduct rules that can help employees understand the specific ethics or conduct principles that drive the organization.

Therefore, every organization should have a clear vision, when it comes to ethics and conduct. It ensures that employees work better as a team, job satisfaction increases and performance improves when companies set the tone with meaningful ethical and conduct standards.

5. (a) According to Buddhism, for a man to be perfect there are two qualities that he should develop equally: compassion (karuna) on one side, and wisdom (panna) on the other. Analyse. (150 words) 10

Approach:

- Introduce by briefly discussing the concept of a perfect man in Buddhism.
- Explain how compassion is related to the values associated with emotional quotient and wisdom is related to the values associated with intelligence quotient.
- Explain how attainment of only one of the qualities would not help a person in becoming the perfect man.
- Conclude accordingly.

Answer:

A perfect man or "**Arhat**" in Buddhism is the one who has gained insight into the true nature of existence and has achieved **nirvana** (spiritual enlightenment) i.e. a state of happiness and light where there is no suffering. A perfect man knows the truth about what suffering is, the reason for it

and how it can be removed. There are two essential qualities i.e. compassion and wisdom which make a man perfect. A person must develop both these qualities equally to release himself from the sufferings of the world.

Importance of Compassion (Karuna):

- It represents love, charity, kindness, tolerance, and such noble qualities which develop the emotional side of a person.
- It does not only include understanding the pain of others but a desire to mitigate that pain as well.
- It helps a person abstain from wrong-doings in the first place, so that he may develop right speech, right actions and right livelihood. In this way he keeps himself away from things which create hatred and enmity and promote honourable and peaceful conduct leading to happy life.
- Compassion helps in development of will or desire to make right efforts, being mindful and attentive to the surroundings and finally being able to look at things as they are i.e. attainment of wisdom.
- In the absence of compassion, a person develops low self-esteem and respect for himself and this becomes a reason for sorrow.

Importance of Wisdom (Panna):

- It stands for the intellectual side or the qualities of the mind, which develops through experiences and meditation and helps a person in making right decisions or avoiding the wrong ones.
- Wisdom leads to development of right thoughts and understanding that helps in removal of delusions and makes the person see things as they are. Thus, it aids in development of self-renunciation or detachment.
- The fundamental cause of suffering is 'Ignorance' i.e. the idea of permanent independent self. Once a person gains wisdom, he understands the essential equality of all living beings and thus becomes compassionate.
- All thoughts of selfish desire, ill-will, hatred, greed, anger, and violence are the result of lack of wisdom in different spheres of life whether individual, social, or political.

The term **Buddha** literally means **enlightened one**, a knower. A Buddha is one who has attained Bodhi; **an ideal state of intellectual and ethical perfection** which can be achieved by man through purely human means. Emotions without intellect may make the person a good-hearted fool. Similarly, a hard-hearted intellect without feelings for others is also of no use. Being perfect is the realisation of the ultimate Reality. It is the attainment of complete freedom, happiness, and peace through moral, spiritual, and intellectual perfection. That is why to be perfect, one needs to develop both emotional (Karuna) intelligence and intellectual (wisdom) quotient equally.

5. *(b) The life of Dr. A.P.J. Abdul Kalam presents a broad range of lessons and virtues to be learnt by public servants in India. Discuss. (150 words) 10*

Approach:

- Briefly mention Dr. A.P.J. Abdul Kalam's professional life..
- Examine the lessons to be learned by public servants from his life and experiences.
- Conclude briefly.

Answer:

Dr. A P J Abdul Kalam was a scientist, a teacher, and the President of India from 2002-2007. He touched multiple lives and ignited many young minds to believe in the power of thinking, knowledge, self-belief and public service. His life teaches the following lessons and virtues for public servants in India:

- **Leadership ability:** According to him, one must **have vision and passion** and not be afraid of any problem. Instead, one should know how to defeat it. Most importantly, one must work with integrity. These are much required in public servants while performing their duties.

- **Governance:** He desired a nation where **governance is responsive, transparent and corruption free**, where poverty has been totally eradicated, illiteracy removed and crimes against women and children are absent and none in the society feels alienated. This ambition must be followed by the public servants as well.
- **Attitude:** He always had something to learn from almost anyone and was grateful for any of the experiences he gained such as while distributing newspapers. Such a positive attitude and willingness to learn is a must have to for public servants.
- **Learn from failure:** Dr. Abdul Kalam himself failed in achieving his dream of becoming a fighter pilot but he used that failure to achieve even bigger things in life. Public servants must realise this and be ready to face all the adversities and failures while performing their duties and should strive to achieve desired results for betterment of the society.
- **Connect with people:** He is rightly known as the 'People's President' as he always maintained interaction and connection with the common people while delivering his services as a public servant while being the President of India. Public servants must have public spiritedness for better policy making and its successful implementation.
- **Humility:** All success in life comes to naught if it is laced with vanity. Modesty is an important trait because where egoism falters, humility conquers. So, public servants must remain humble while performing their duties.
- **Societal unity:** The public servants must follow his teaching of evolving an enlightened society with three components; education with a value system, religion transforming into a spiritual force and economic development for removal of societal imbalances.

Dr. Abdul Kalam taught that public service is a lifetime job. After retirement, he set himself a demanding schedule of speeches, notably to educational institutions, and had an uncanny ability to connect with a variety of audiences. Even on his last day, he was doing public service by teaching valuable lessons to the students. The public servants must learn such commitment and dedication from him.

6. *Identify which essential information should be made available to the public via Citizen's Charter? Also, suggest some steps for successful implementation of the Citizen's Charter. (150 words) 10*

Approach:

- Briefly explain citizen charter.
- Mention the essential information, which should be made available to the public through it.
- Suggest some measures through which citizen's charter can be successfully implemented.
- Conclude accordingly.

Answer:

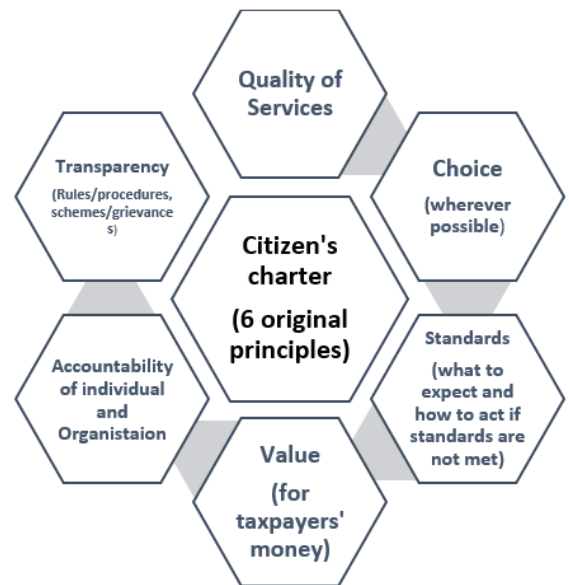
The **citizen's charter** is a document that outlines the service commitment of organizations or service providers towards providing quality, high-standard services, including mechanisms for grievance redressal. Its basic **objective** is to empower citizens in relation to public service delivery. It was originally based on six principles (see infographic).

To achieve the objective of citizen's charter, following essential information should be made available to the public:

- The charter should clearly **identify the services**, which would be provided by the organisation to maintain its vision and mission.
- A **minimum or an average standard** that should be expected from the organisation at all times and in any case, should also be made available.
- A commitment for prompt action should also be clearly expressed in terms of **targets response time or waiting time**.
- It should also provide names, designations, telephone numbers etc. of **those who are in charge** with indication as to when they could be approached by the public.
- It should also identify the **relevant functionaries responsible for provision of these services**, so that the citizen would not waste their time and energy in approaching the wrong levels.

- **Rules and procedures** followed by the organisation and **charges (wherever) levied** by them should be made available in understandable language (as well as displayed) with clarity and without ambiguity.
- **Clearly spelt out dispute resolution mechanism** has to be an integral part of the charter.

It has been more than two decades since the citizen's charter was included within the "Action Plan for an effective and responsive government" but still service providers have a lackadaisical attitude towards its implementation. In that context, following steps can be taken:



- **Participation of the relevant stakeholders** (staff, users, citizens etc.) in the preparation, design, implementation and evaluation of projects to improve public accountability.
 - For any Charter to succeed, the employees responsible for its implementation should have proper **training and orientation**, as commitments of the Charter cannot be expected to be delivered by a workforce that is unaware of the spirit and content of the Charter.
- **Awareness campaigns** to educate the public about the Charter. Also, earmarking of specific budgets for awareness generation and orientation of staff.
- The **standards/time norms** of services mentioned in Citizens' Charter should not be too lax or too tight and be **realistic** and create a favourable impression on the clients of the Charter.
- Establishing **citizen-friendly Information and Facilitation Counters** such as help desks, helplines, citizen information centres etc.
- Establishing an **effective grievance handling and redressal system** and responding to feedback and grievances from users.
- The CC initiative should have an **in-built mechanism for monitoring, evaluating and reviewing** the working of the Charter, preferably through an outside agency.

Further, to make Citizen's Charter successful in the long run, a consistent effort is required to bring about attitudinal changes in the administrators as well as people demanding the services.

7. **Respect for human rights and humanitarian principles is a responsibility for all members of the international community. Discuss in the context of roles and responsibilities of States for protection of refugees. (150 words) 10**

Approach:

- Explain what you understand by refugees and briefly discuss their status.
- Discuss why protection of refugees is a collective concern of all nations.
- Conclude with a way forward.

Answer:

A refugee is a person forcibly displaced from his country due to persecution, war or violence. Refugees fear persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, refugees cannot return home or are afraid to do so. There are 70.8 million forcibly displaced people worldwide according to the UN. Notably, the New York Declaration for Refugees and Migrants, adopted on 19th September 2016 reaffirmed the human rights of all refugees and migrants, regardless of status, and pledged to fully protect such rights.

However, there are times when response of countries/residents to refugees has been narrowly defined and at times also hostile. Arguments such as drain on economic resources, fear of loss of jobs, entry of extremist elements etc. are employed to oppose entry to refugees. Even regional cooperation regarding their asylum remains a hurdle. For instance, due to domination of anti-

immigrant governments such as Italy, Hungary, Austria etc., countries of the European Union (EU) have not come to agreements on reforms of EU asylum laws and fair distribution of responsibility regarding refugees. Even the USA which has historically been sympathetic to the cause of refugees has minimised its intake of refugees in the recent years.

In this context, protection of refugees should be a collective concern of all nations and not just a select few that bear the burden because of geographical proximity for the following reasons:

- **Establishing an effective framework:** Countries were caught off-guard by the recent humanitarian refugee crisis, without an effective framework for sharing and using information to capture early signals of impending surges in demand.
- **Giving a chance at life with dignity:** Pooling up resources of all nations would help stepping up efforts to help refugees and vulnerable migrants integrate with the society, find livelihood and make a life. Moreover, humanitarianism demands that refugees be accorded respectful treatment and meaningful assistance in the event of distress.
- **Sharing burden and responsibility:** International cooperation is particularly important when countries, especially developing countries, end up hosting a large number of refugees for long periods of time, without necessarily having sufficient resources. In such situations, other countries can contribute by providing financial and technical assistance, and by formulating refugee resettlement programmes.
- **Security issues demand cooperation:** An absence of international cooperation to ensure adequate assistance, protection and solutions to refugees may increase the risk of irregular onward movements, often through transnational smuggling networks, or aggravate tensions between refugees and host communities. Thus, further enhancing the security issues. Moreover such scenarios lead to extreme steps such as border closures etc. leading to economic costs for the global community as well.
- **Legal obligation:** Nations that have signed the 1951 Refugee Convention or its 1967 Protocol are legally obligated to protect refugees and respect fundamental protection principles, such as non-refoulement (it forbids a country receiving asylum seekers from returning them to a country in which they would be in likely danger of persecution) and non-expulsion. Even non-signatories to the Convention are obliged to respect the principles.

Thus, protecting refugees is a shared responsibility and only by working together can nations provide effective protection that they deserve. Nations should adopt pragmatic refugee policies guided by principles of humanism and empathy. International cooperation is not just a key principle of the international refugee regime, but a practical necessity in order to improve responses to many refugee situations.

8. What is red-tapism? Why is it considered a hurdle in the process of transitioning towards citizen centric governance? (150 words) 10

Approach:

- Introduce the answer with the meaning of red-tapism.
- Explain why it is considered a hurdle towards citizen centric governance.
- Conclude the answer appropriately.

Answer:

Red-tapism is defined as “**rules, regulations and procedures that entail a compliance burden without advancing the legitimate purposes they were intended to serve.**” It is basically excessive norms and regulations that end up creating redundancy and thwarting progress in the day-to-day functioning of administration thus impeding overall governance.

Bureaucracies around the world are expected to adhere to rules and procedures, which are important for good governance. But, citizens today expect more transparent, accessible, and responsive services from the public sector and these rules and procedures are cumbersome at times and do not serve their purpose.

In this context, red-tapism is usually considered a hurdle in the process of transitioning towards citizen centric governance due to the following reasons:

- **Tedious service delivery:** In an organisation with high instances of red-tapism, the employees also become exhausted of the procedures making them indifferent to the outputs and outcomes. This decreases their commitment to work, thereby lowering the service delivery quality. Moreover, this also repels talent to enter in the organisation resulting in inadequate human resource capacity.
- **Low citizen satisfaction:** A recent survey conducted by McKinsey found that citizens feel frustrated by cumbersome or confusing websites and find that it is often still necessary to speak with multiple parties before their question is answered or their request is completed. This results in increased costs and citizen's dissatisfaction. Moreover, vulnerable citizens like the elderly, differently abled, single women have to undergo unnecessary procedures to get things done.
- **Encourages fraudulent and corrupt practices:** Red-tapism usually leads people to indulge in bribe giving to get their issues resolved at higher priority. This feeds into a cycle of greed and lethargic attitude on the part of employees to get their official duty/duties done.
- **Discourages innovation and initiative:** Citizen centric governance needs innovation and ability to adapt to the change as per the requirements of the people they serve, while red-tapism involves mechanical adherence to rigid rules and paperwork, thereby discouraging creativity and breeding resistance to change in employees in the longer term.

All these have a negative impact on the overall governance performance and goes against the principles of citizen centric governance, that is, responsive, transparent and accountable institutions; efficient service delivery; effective work procedures etc.

Thus, there is a need to undertake measures, which make the interface of a common citizen with government an easy and speedy affair; which puts citizen's interests above institutional interests and transforms the processes in a way to empower citizens and not subdue them.

In this context, **online passport sewa kendra, online grievance redressal mechanisms, Delhi government's door step service delivery, online banking and services for senior citizens etc.** are some of the examples that show how unnecessary paperwork can be minimised while also trusting the citizenry.

SECTION – B

In the following questions, carefully study the cases presented and then answer the questions that follow (in around 250 words):

9. *Given the rising tide of Covid induced fatalities, the government is under extreme pressure to deliver some vaccine to the population. You are the Cabinet Secretary to the Government of India. You are heading the committee to oversee the process of vaccine development and distribution to fight against the Covid outbreak in the country. You have been asked to expedite the process and come up with a solution at the earliest.*

Some vaccines are available around the globe, but they are in limited supply and also expensive. One of the indigenously developed vaccine has shown initial positive results, but health experts have raised concerns over its safety, efficacy and the methodology being followed for its approval. Other promising vaccines under development, following a rigorous methodology, may take months to enter the market. In this context:

(a) What are the critical issues involved in the case?

(b) Explain, with relevant reasons, the course of action that you would take.

(20)

Approach:

- Briefly highlight the facts of the case.
- Mention the critical issues involved.
- Discuss the course of action to be followed, with relevant reasons.
- Conclude on the basis of the above points.

Answer:

The case involves the efforts aimed at expediting the process of vaccine development while ensuring its safety and efficacy in the long term. The **stakeholders** involved are vaccine developers, governments across the world, and humanity at large.

(a) The critical issues involved in the case are:

- **Ensuring accessibility and affordability** of the vaccine for the affected persons and **upholding their right to life**.
- **Maintaining strict adherence to ethical standards** in the development of vaccines, which include:
 - **Informed consent** of the participants involved in vaccine trials, with information sharing about the possible side-effects and adverse events that could occur in the future, prior to vaccination.
 - Ensuring that respect (autonomy), beneficence, non-maleficence and justice are all woven into the **conduct of vaccine trials**. Further, the participants need to be adequately compensated and ensured risk coverage for future complications that may result because of the vaccine.
- Weighing the **opportunity cost** of not administering the available vaccine because of the potential health and ethical concerns raised against the benefits it offers.
- **Ensuring the balance** between the intellectual property rights of the vaccine developers with the needs of the general public arising out of a public health emergency.
- Taking strict actions against **crisis profiteering and price gouging** and ensuring that public health is prioritised over other considerations.

(b) As a Cabinet Secretary, I would take the following comprehensive course of action on multiple fronts, including:

- **Indigenously developed vaccines with some concerns:**
 - Due to the urgency of the situation and **time and supply constraints**, I would suggest that the vaccine be administered to a relatively small section of patients with critical/terminal conditions initially. This should be followed by stringent monitoring of the symptoms shown by the patients. Thereafter, if any harmful symptoms appear, vaccine use should be immediately stopped, and focus should be on preventive steps.
 - If the vaccine turns out to be effective, a phased plan to expand its use on a larger scale should be formulated to cover the rest of the population.
- **To ensure affordability and accessibility of the vaccine:**
 - Since vaccines are expensive and we would require more than a billion doses, I would persuade vaccine manufacturers to supply vaccines on a '**not-for-profit**' basis or **adopt 'ethical margins'** on price or offer differential prices for developing countries.
 - If the above step does not materialise, a feasible option would be to **implement price controls** on approved vaccines in the interest of the general public.
 - To ensure accessibility of the vaccine, adoption of a **distribution mechanism** which prioritises vulnerable groups and frontline workers / responders in the health sector and high-mortality risk groups including the elderly, the under-nourished with low immunity and those with certain comorbidities as the first beneficiaries of the potential vaccine.
 - I would also ensure that all queries are addressed by the relevant authorities given the scepticism surrounding the development of vaccines..
- **For vaccines under development:**
 - Ensure that regulators **speed up administrative processes**, fast-track procedures and reduce paperwork to hasten research and clinical studies so that red-tapism and bureaucratic delays do not hinder the process of vaccine development and distribution.
 - Suggest **Emergency Use Authorisation** of vaccines, which have been granted similar authorisation in other countries, after monitoring their efficacy and probable side-effects. Further, the methodology used and tests conducted by the concerned firms seeking approval should be thoroughly studied. This is to make sure that necessary precautions are taken beforehand given the gravity of the situation.

- Encourage **participation of multiple vaccine candidates** to address future large-scale production challenges and prevent monopolies..
- **For vaccines available around the globe:**
 - Engage with other vaccine manufacturing countries/firms and enter into pre-purchase agreements with them to ensure adequate supply of vaccines.
 - The orders could be placed in bulk to reduce our expense and increase the profit margin of the manufacturers.

The course of action followed would reduce the death toll, minimise the spread of the disease and prevent long-term health hazards for the population vaccinated. The challenges to develop an effective and safe vaccine are followed by an equally tough moral test to make it adequately available at affordable pricing. In this context, a collaborative global approach is needed to address the issues ailing the public health system domestically.

10. Literacy levels have been increasing in India over the past few decades, and the literacy rate was found to be 74.04 per cent after the 2011 census. Though this increase in literacy rate seems like a very great accomplishment, it is a matter of concern that still so many people in India cannot even read and write. Children are going to school but not learning much beyond “floor level tasks”.

Moreover, the higher literacy level has not resulted in better human values and this is manifested in the troubled atmosphere in the society at large. This failure of the education system to reform human behavior is troubling for a young democracy, like India. Given this situation, answer the following:

(a) What role is education expected to play in reforming human behaviour and inculcating human values?

(b) Do you think only the government is responsible for this state of the education system? If not, identify the stakeholders who should press for a change in the education system in this regard. (20)

Approach:

- Briefly highlight the state of education system in India.
- Discuss the role of education in reforming human behaviour and inculcating human values.
- Provide arguments to bring out the responsibilities of the government and its limitations as well.
- Also identify other stakeholders who should press for a change in the education system in this regard.
- Conclude with a way forward.

Answer:

The current education system in India has contributed to substantial rise in literacy levels and enabled the younger generation to earn livelihoods by performing floor level tasks. However, going beyond these achievements, the **Annual Status of Education Report** has regularly highlighted poor learning outcomes at school level. Further, increasing instances of hate crimes, mob lynching, caste wars, and rape incidents indicates **social degradation**.

(a) Human behaviour is the way in which an individual thinks, speaks and acts. Through education, these aspects of behaviour can be fine-tuned with the societal realities.

Education imparts general knowledge, which **exposes young minds** to the world beyond the family and surroundings therefore expands the horizon of understanding, which is reflected in their responses.

- Though **observation** is inherent in human nature, the education process develops the powers of reasoning and judgment therefore enhances it further through which an individual learns about the accepted and unaccepted set of behaviours. Accordingly, he/she tries to align himself. Similarly, a proactive **feedback system** from teachers and peers on actions gives ideas about the behavioural aspects.

Human values are the virtues like compassion, tolerance, kindness etc., which guide individuals to take into account the human element when they interact with other human beings. It is the

prime concern of education to evolve the good, the true and the honest so as to **establish a moral life in the world.**

- It is expected that education through a value-based system **creates morally strong characters** driven by greater instincts. Further, it enables them not only to **identify and differentiate between right and wrong** but also gives courage to **speak against injustice and inequality.**
- It introduces the **element of rationality** in the human mind that may help them to see through existing prejudices and ills and encourage the informed people to fight them.
- It develops a deeper understanding of culture of own as well as others so that they can learn to **respect the diversity and tolerate** others social and cultural practices.

(b) The government is an authority vested with the powers to govern all the aspects of society including education. It is its duty to create an enabling framework wherein, the education curriculum, teachers and assessment system is designed in a way that promotes holistic education. Further, its role is not only limited to creation but also to ensure smooth implementation and incorporation of changes with changing dynamics.

However, the government alone can't be held responsible for the present state of education because:

- **Limited resources:** The government has to rationalize the utilisation of resources according to various priorities. It hinders the capacity of the state to provide free quality education to all and create a large number of institutions of excellence.
- **Inadequate demand for quality education:** Despite the government introducing and popularising the right to education as a legal right, peoples' exercise of their rights and the demand for quality education is still not adequate.
- **Lack of public support:** The policy formulation and its execution are the responsibilities of the state. But without active public support, the novel desired objectives remain unachieved.

Apart from government, there are other **stakeholders** who need to come forward and play a constructive role in reforming the education system, such as:

- **Parents:** They should raise their voices and demand better education. Further, they should actively engage with administration to ensure that institutions deliver real capabilities rather than certificates for namesake.
- **Media:** It should engage in sustained scrutiny of public offices to hold them accountable and build strong public pressure on the political class and the executive for it.
- **Corporates:** They should come forward and support the government educational initiatives, which are in the right direction. They may also supplement the exchequer by creating additional support systems for existing educational institutions.
- **Not-for-profit organisations:** These organisations can engage more deeply with political processes to demand effectiveness from the institutions of the state. Further, they can use their network to deliver the educational services as well.

The need of the hour is to focus on holistic development of children and not just providing them skills to earn livelihoods. We must provide the children an education, which builds their character and develops the nation, as envisioned by Gandhiji.

- 11. *Problems surrounding air pollution present an urgent challenge for many countries, including India. Among other reasons, this challenge has been exacerbated by the indifferent attitude of people towards it. Various studies have pointed out the harmful effects of air pollution. Despite the government bringing various regulations on activities like stubble burning and bursting fire crackers, people violate them.***

(a) *Discuss the reasons behind such behaviour on part of society towards air pollution.*

(b) *Suggest measures that are required to be undertaken to nudge people towards pro-environment behaviour.* **(20)**

Approach:

- Give a brief introduction highlighting the issue of air pollution and attitude of people towards it.
- Highlight the reasons behind such behavior of society towards air pollution.
- Suggest measures required to nudge people towards pro-environment behavior.
- Give a brief conclusion.

Answer:

India is particularly badly affected by air pollution, and the situation is made worse by a large section of the population having limited access to health care, resulting in poor morbidity and mortality outcomes. Air pollution though prevalent in India, has not been adequately addressed by different stakeholders – people, private industry, government etc.

Moreover, historical and current greenhouse gas and particulate matter emissions will not only affect the health of individuals and communities today but impact the well-being of future generations as well. Air pollution disproportionately affects poor and vulnerable members of society and does not fall evenly on population.

Thus, there is a strong need to inculcate concerns in public towards rising air pollution, change the apathetic attitude and develop active actions oriented approach to address this environmental issue.

(a) Reasons behind indifferent behavior of society towards air pollution:

- **Optimism bias:** The problem of air pollution seems distant where major effects would be happening mostly in the future to other people, which makes it easier for people to not worry about this issue.
- **No identifiable victim:** The distance between emissions and their effects also makes it harder to feel guilty or outraged about the issue. Everyone's emissions go into the same atmosphere and no one knows in advance who exactly will suffer.
- **Feeling of uncontrollability:** Individuals often feel powerless in achieving large goals such as mitigating climate change, improving air quality etc. at personal level, thereby having difficulty in sustaining motivation.
- **Perceived equality of effort:** Usually people who may be undertaking certain efforts at personal level lose motivation when they see others are not pulling their weight and are freeloading on others' efforts.
- **Political apathy:** The apathy in citizens is also due to similar attitude shown by lawmakers. The political class is involved in only blame game over the pollution situation with no one being ready to accept responsibility for transformation.
- **Perceived inconvenience and status issue:** Anti-pollution efforts are seen as a threat to one's freedom and comfortable lifestyle. For example, going to the office by public transportation. Moreover, owning a personal vehicle, especially car is also synonymous with better status in Indian society.

(b) Measures required to nudge people towards pro-environment behavior

- **Sharing the burden fairly:** Government must take smart initiatives, which share burden on all citizens equally otherwise initiatives such as taxing pollution, penalties for not following environmental norms etc. may lead to rich buying their way out of any necessary sacrifices.
- **Enforcing Penalties:** Not following adequate construction norms leading to dust pollution, not following the ban on certain activities in a place etc. should attract said penalties to ensure that such measures are taken seriously by the citizens.
- **Incentivising pro-environment behavior:** People taking pro-environment measures at their personal level should be rewarded to incentivize others in the same colony or area or ward.
 - Moreover, there is a need to **improve infrastructure as well, which supports pro-environment behavior**. For example, suitable and sustainable public transport, recycling facilities, energy saving electronic devices and water saving technologies etc.
- **Changing value systems:** Information campaigns, education programs, media campaigns and leadership that aims at changing the attitude of the population away from greatly focusing on material wealth towards a more 'green' culture may be very beneficial.

- **Targeting different demographic groups differently:** Programs aimed at promoting environmental behavior should be targeted towards specific demographic groups. For example, more weight should be put on the lower performing groups such as younger people, very high income classes etc.

Apart from these, people most at risk from air pollution should be given adequate representation in the drafting or amending of public policies and provided with their right of access to a healthy environment by constantly engaging at all the levels.

12. *In recent times, social media has emerged as an important platform for all to share their information and opinions. Many civil servants are also quite active on the social media. Given this situation, there have been calls to revise or update the Civil Services Conduct Rules.*

Suppose you are a senior IAS officer who is heading a panel set up by the government to bring suitable changes in the conduct rules. Elaborate on how you will respond to the following questions:

(a) What are the issues with a civil servant expressing his/her views on social media on various matters?

(b) Should criticism of government policies on social media by civil servants be allowed?

(c) How should civil servants conduct themselves on social media? (20)

Approach:

- Introduce by giving the gist of the case study and the stakeholders involved.
- Discuss the issues involved with a civil servant expressing his/her views on social media.
- Comment on whether criticism of government policies on social media by civil servants be allowed or not.
- Conclude by suggesting how civil servants should conduct themselves properly on social media.

Answer:

The above case-study is related to conflict between the fundamental right that guarantees Freedom of Speech to every citizen and Rules 8 and 9 of Central Civil Services (Conduct) Rules, 1964 which limit the right of speech of a civil servant. With the rising popularity and use of social media, such debates are more highlighted as seen in the case of Shah Faesal's twitter row. The questions in this context can be addressed as follows.

(a) According to the Civil Services Conduct Rules, civil servants are expected to maintain a high level of probity in public life and they cannot share their views and opinions on the public platforms. Following are some of the issues involved with a civil servant expressing his/her views on social media:

- **Divulging professional confidential information:** Social media opens up a 'pandora's box' where anyone can ask, troll and instigate the officer about a situation. In the absence of limitation over freedom of speech, the officer can divulge confidential information in the heat of the moment.
- **Undermining the government:** Though criticizing a public policy or government's initiatives can bring positive changes in policy making, expressing it at a public platform may embarrass the government of the day and can affect the trust it has among people. It also brings political neutrality of the civil servant into question.
- **Increasing conflict between centre and state and among nations:** Being a part of policy making, the bureaucrats have prior as well as inside information about policies to come. A free expression about their views on key policies and issues in public may take away the option of diplomatically handling issues through negotiation and mediation, away from public glare. This may also increase conflict among centre and states and even jeopardize international relations.

(b) Central Civil Services (Conduct) Rules governing the conduct of India's bureaucracy largely ensure that officers do not criticize recent government policy or action, and remain politically neutral. However, these rules have often been a point of debate.

Arguments in favour of free speech of civil servants:

- According to the conduct rules, action can be taken against any conduct, which is seen as 'unbecoming'. This becomes highly subjective as the law does not define what exactly constitutes 'unbecoming' conduct, and hence can be misused by the government.
- The rules are very tough and the threat of disciplinary action is not limited to the expression through written word. It includes caricatures that are uncharitable to the government too.

Arguments against criticism of government policies by civil servants on social media:

- It is fair for the government to ensure that its employees (civil servants) do not conduct themselves in ways that can damage its credibility and public image.
- Freedom of Speech guaranteed under Article 19 is not an absolute right and can be curtailed in the larger national interest.
- These restrictions are not unique to India and can also be seen in countries like the UK, USA, Australia etc.

In the context of freedom of speech of civil servants, the Kerala HC said in a 2018 judgement that, "Discipline and servitude are to be distinguished. If an employee speaks out in social media in a general perspective, which is not inconsistent with the collective interest of the Institution, that is part of his right of free speech. No authority should expect one to be silent. However, when the rights of an individual become repugnant to the collective interests of the institution, the individual must fall within the lines of collective interests."

(c) Civil servants must recognize the difference between being a citizen expressing his/her personal opinions and being public intellectual dispensing policy information and the job description of a civil servant.

- Civil servants should try to avoid negative criticism of the government initiatives in the first place itself and should act responsibly while being in the public sphere. They should follow self-regulation while using social media platforms.
- A civil servant should keep out of partisan politics and should remain away from the limelight by following the principle of anonymity. Where a serving civil servant wants to express an opinion that runs contrary to this, then the proper thing to do is resign from office first.

The survival of public institutions depends upon how it accounts for democratic values and freedom of speech is a cornerstone of democratic value. Therefore, the conduct rules should be flexible enough to accommodate certain kinds of expression and should not be misused to restrict the constructive criticism by the civil servants which may not necessarily be political in nature. Appropriate internal and institutional mechanisms must be utilised to channel any critical views. However, the criticism should also be in consonance with the principles enshrined in the Civil Services (Conduct) Rules and the Constitution of India and must not be influenced with personal bias.

13. *Economic growth has been the primary goal of economic policies, and the principal measure of an economy's success. In the last few decades, economic growth benefitted mankind in multiple ways. But alongside these benefits, it has also generated significant issues and a series of converging challenges. In light of this, answer the following:*

(a) What was the rationale behind GDP growth being considered the pillar of economic policies the world over in the past few decades?

(b) Explain the need to go beyond GDP growth and reassess our measures of development. Identify some of the components that need to be complemented with GDP growth going forward. (20)

Approach:

- Briefly mention the reasons behind considering GDP growth as the major factor for economic policies.
- Highlight the issues/lacunae in the making GDP has the sole indicator of economic growth and prosperity.

- Conclude appropriately.

Answer:

(a) As against the world prior to the 19th century, many countries across the world experienced sustained growth and associated benefits in recent times. Classical economists propagated the notion that the growth of national income represented the growth in the wealth of a nation. In the 1930's, **Simon Kuznets popularised the use of GDP** as a measure of the national income. It came to be widely believed that **GDP growth** that increased the size of economic pie, not only bode well for the **country as a whole**, but also offered a number of advantages at the **individual level**.

Since economic theory considers individuals as rational economic agents who want to maximize their consumption, it was believed that increase in consumption and more choices would lead to increase in satisfaction – **called 'Utility'** by economists. For a long time, economists suggested that the average utility of a citizen of a particular country should be correlated with per capita GDP in that country. There has also been quite a **lot of empirical support** for this correlation; particularly if we refer to fairly poor countries – a higher standard of living (implying higher GDP per person) makes a big difference.

These assumptions of higher GDP leading to more satisfaction (or utility) at an individual level were however based on the assumption that growth rates would eventually **trickle down** to those at the **bottom of the ladder**. GDP is also an important indicator of the health of an economy highlighting whether economic resources are being optimally utilized making it a popular aggregate metric with the policymakers.

(b) In recent times, a new narrative for rethinking economic policy based on a broader conception of economic progress has intensified. The need to go beyond economic growth and reassess our measures of development can be illustrated as below:

- **Rising Inequalities:** GDP growth is now widely associated with rising inequalities. All major economies, in the last four decades, have witnessed a declining share of national income going to wages and salaries (labour), with a rising share going to the owners of capital.
- **No correlation with human well-being:** It is now widely accepted that people's sense of a fulfilled and flourishing life comes from a wide variety of other factors like job security, work satisfaction, physical and mental health, social networks and personal and family relationships and not just income.
- **Environmental degradation:** Severe environmental degradation has forced recognition of today's patterns of economic growth that are undermining our capacity to maintain current standards of living.
- **Economic behaviour:** Classical economics suggest that human beings always make a rational choice in a market situation. However, evidence from economic psychology highlights the role of strong emotional and social elements in guiding human behaviour towards making otherwise irrational choices.
- **Value of currently unpaid work:** The current approach does not account for unpaid labour (gender roles of women) and hence undervalues such work that plays a critical role in sustaining the society and its institutions.

Critiques of the dominant economic perspective argue for richer frameworks for economic, social & environmental analysis and inclusion of a wider set of objectives in the reimagined economic policy structure. Hence, GDP growth should be complemented with a wider set of objectives for measuring economic and social progress. New components can be included within its fold like:

- **Environmental sustainability:** This implies a path of rapidly declining greenhouse gas emissions and environmental degradation and achieving a stable and healthy level of ecosystem services.
- **Rising wellbeing:** A rising sense of improvement in the quality of life and condition of individuals and society as a whole must be accounted for.
- **Reduction in Inequality:** This suggests a reduction in the gap between the incomes and wealth of the richest and poorest groups in society and loss of opportunities for those experiencing systemic disadvantage.

- **System resilience:** This component implies the ability of an economy to withstand financial, environmental or other shocks without catastrophic and system-wide effects.

Economic and social policymaking must come out of their traditional silos and seek synergy. In response to the new economic goals, richer concepts like '**Gross Happiness Index**' have emerged that seek to operationalise indicators like living standards, good governance, community vitality, ecological diversity and resilience.

14. The Covid-19 pandemic is far from over but governments across the world appear to have either relaxed lockdown parameters or will do so soon. Containing Covid and restoring our economies requires not just good policy decisions and medical advice; it also needs continued compliance with the recommended behavioural changes. Daunting as they may seem, the drastic changes in behaviour being called for, can indeed be brought about. Answer the following in this regard:

(a) Why is behavioural change seen to be desirable in a country like India, when it is faced with a pandemic of the kind of Covid-19?

(b) What role have different stakeholders in India been playing in helping communities adhere to the desired behaviour?

(c) Discuss the challenges in bringing about behavioural change, particularly in such an environment of anxiety and uncertainties. **(20)**

Approach:

- Briefly explain the issue mentioned in the case.
- Highlight the importance of behavioral change during pandemic in India.
- Mention the role of different stakeholders in making communities follow desired behavior.
- Bring out the challenges in bringing about such behavioral change.

Answer:

In the aftermath of Covid-19 pandemic, many countries including India had to enforce lockdown to control the movement of the people and contain the spread of the virus. However, given its economic implications, governments had to relax the lockdown norms. But the spread of the virus continues. In this light, there is a need to bring behavioral changes such as following social distancing norms, staying indoors, wearing masks etc.

(a) Need for Behavioral Change in India

- **Lack of Curative Option:** Currently there exists no vaccine or medicine that can cure or prevent the Covid-19 infection. Therefore, the best strategy is to avoid the spread of infection by following the recommended behavioural norms.
- **Burdening Health Infrastructure:** Huge numbers of Covid patients have not only burdened the already under-staffed and inadequate healthcare system of India, but has also put the doctors and nurses at risk.
- **Cost effective and efficient strategy:** Behavioural change is not only a cost effective strategy in India, where poverty is rampant but also very efficient at preventing the spread of the infection.
- **High Population Density:** Since India has high population density and people live in close proximity to each other, adherence to norms like wearing masks and regular hand wash are key strategies to tackle the infection spread.
- **Religious and Cultural factors:** Events like festivals, processions and marriages are a significant part of social life of Indians requiring gathering of huge crowds in small spaces. To avoid such gatherings people must learn new ways and methods to celebrate these events.

(b) Role of different stakeholders

- **State machinery:** The state must ensure that following new norms should not only be a legal obligation but also a moral obligation for the citizens. It can be done by effective Behavior Change Communication by highlighting the responsibility and duty of each citizen to themselves, their family and society as a whole.

- **Political leaders:** In countries like India, political leaders command huge respect and good will. Their words and speeches mean a lot to their followers and people in general. It was witnessed during Janta Curfew in India. However, the leaders must ensure that social messages regarding behavioral change should be conveyed effectively without any effort to garner political mileage.
- **Religious leaders:** Like political leaders, these religious leaders also command goodwill among the people due to religious/cultural affiliation. They should also pay heed to the advice of experts and the scientific community regarding prescribed behavioral change and communicate the same to their local community.
- **Healthcare professionals:** In the pandemic situation, the doctors, nurses and other healthcare workers act as role models. They themselves should adhere to the new norms and communicate the same to others.
- **Community:** Communities play a vital role in the support for screening, referrals of suspected cases, contact follow-up, monitoring of the outbreak, and communication initiatives.

(c) Challenges in bringing behavioral change

- **Tackling Social Stigma:** Contagious diseases like Covid-19 carries some stigma and the patient may fear social ostracization. It is important that the persons carrying symptoms should follow all the instructions and norms without any fear of stigma.
- **Right messaging:** In India, diverse nuances of different religious and ethnic groups must be understood and incorporated in devising effective messaging in a culturally appropriate manner.
- **Cultural Indifference:** It is difficult to amend the behavior of people in a country like India that is characterised by cultural inertia to change. People generally resist giving up their habits, beliefs and practices.
- **Lack of awareness among the community members:** For new diseases like COVID-19, communities are often not familiar with what the disease is and how to prevent and treat it. The problem is further complicated by unverified information coming from numerous sources, which may not be accurate.
- **Vulnerable sections:** Belonging to a marginalised group exacerbates the situation. Their information needs, accessibility of information, and the sources they can trust could be different from the general population. Thus, it is important that 'no one is left behind'.

It is important to address misinformation regarding COVID-19 to avoid increasing anxieties around the disease outbreak. Further, in light of the lack of an effective drug against Covid-19 on the one hand and economic constraints to ease lockdown on the other, it becomes imperative that behavioural changes are brought in communities.

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