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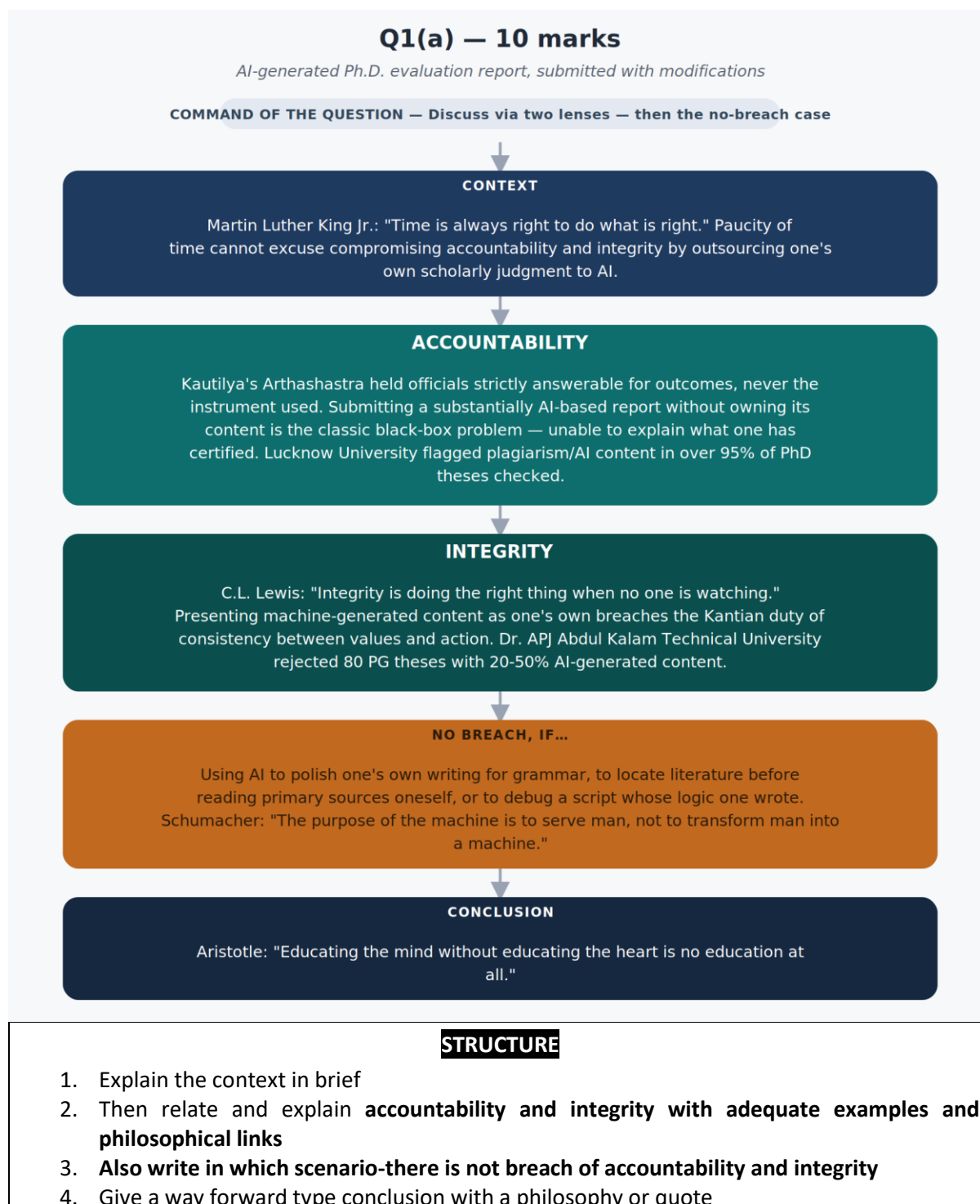
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UPSC GS-IV ETHICS PAPER 2026**MODEL ANSWER (THEORY SECTION)****SECTION A**

Q1.(a) Owing to paucity of time, a university professor generates a Ph.D. evaluation report using Artificial Intelligence and submits it with some modifications. Discuss this from the perspective of accountability and integrity. (150 words, 10 marks)

ANS.



THE CONTEXT (INTRODUCTION)

"Time is always right to do what is right" -Martin Luther King Jr view seems to play here a reminder role that paucity of time can't become an excuse for compromising **accountability and integrity** by generating a report without application of **one's own wisdom**.

BODY

It is true that Artificial Intelligence has transformative effects on society beyond human imagination but it has become a double edge sword.

In the context of the university professor, the AI has been used to produce a sort of plagiarised report which compromises both accountability and integrity.

Compromise of Accountability:

- **By submitting substantially based on AI, the report lacks a sense of ownership on content which one cannot explain-the problem of EXPLAINABILITY and BLACKBOX.**
- Accountability requires the professor to personally own every conclusion in the report; **Kautilya's Arthashastra** held officials strictly answerable for outcomes, never the instrument they used.
- **Example: Lucknow University** flagged plagiarism and AI-generated content in over 95% of PhD theses submitted across various disciplines.

Compromise of Integrity:

"Integrity is doing the right thing when no one is watching"-CL Lewis

- **Erosion of Intellectual Integrity:** Presenting machine generated content as human thought is breach of intellectual integrity. Integrity demands consistency between professional values and actions (**Kantian Duty/Categorical Imperative**).
- **Example: Dr. A.P.J. Abdul Kalam Technical University** rejected 80 postgraduate (MTech, MPharm, MArch) theses when it was 20% and 50% AI-generated content and plagiarism.

"The purpose of the machine is to serve man, not to transform man into a machine."— E. F. Schumacher.

Although there can be scenarios in which accountability and integrity will not be considered compromised like:

- **Writing:** Polishing self-written text for flow and grammar.
- **Literature:** Using AI to find papers, then reading primary sources.
- **Data Analysis:** Writing script logic and using AI to debug syntax.

"Technology is a useful servant but a dangerous master."— Christian Lous Lange

How to preserve of integrity and accountability?

- **Codifying the "Human-in-the-Loop" Standard**
- **Mandatory Disclosure and Transparency Declarations**
- **Shift from "Output Auditing" to "Process-Based Integrity"**

CONCLUSION AI should serve as an intellectual multiplier that supports human reasoning, rather than a replacement for critical thought. **"Educating the mind without educating the heart is no education at all."**— Aristotle

Q1. (b) A business house is working on a project that could displace a forest community from their habitat. As the administrative officer of that district, what ethical challenges are you likely to face? (150 words, 10 marks)

ANS.



STRUCTURE

1. Explain the context in brief
2. Then relate and explain **administrative officer ethical challenges**
3. **How to overcome**
4. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

The triple bottom line -planet, people and profit should work as the guiding principle being an administrative officer to play the role of environmental stewardship and get through the challenges.

"The best way to find yourself is to lose in service of others"-Gandhi.

BODY Development-environment conflict in the given situation poses following ethical challenges:

- **Duty vs. Compassion:** One is bound to enforce law as administrative officer but at the same time the state is supposed to be **compassionate-Yogakshema of Kautilya-the go ahead of Nicobar Project by NGT.**
- **Efficiency vs. equity:** Ease of doing business and its profit motive is to be protected for the sake of growth-Bentham's GGGN but then state also has welfare commitment-John Rawls' social justice-the issue highlighted by Narmada Bachau Andolan.
- **Good governance vs. ethical governance:** Adopting outcome driven approach on the one hand and rightness of action on the other-the recent stay by SC on Aravalli case.
- **Coercive enforcement of law vs. informed consent:** The case related to Niyamgiri Hills, in which the Gram Sabha rejected approval of Vedant project.
- **Rights vs. alternative:** The **forest community** has right under the Forest Rights Act 2006 and the Fifth Schedule and the alternative land for rehabilitation or dislocation-as will happen in case of Nicobar Project.
- **De-growth/deep ecology vs. growth/anthropocentrism:** Whether to adopt life as per the nature or follow growth with the least destruction and dislocation.

Since it is a case of conflict between development and environment, there exists past judicial precedents and administrative interventions in resolutions of the ethical challenges:

1. **Strategic Environment Impact Assessment** advocated by UNs
2. Exploring alternate sites to ensure livelihood-linked rehabilitation under the RECTLARR Act 2013
3. Resist inducements by keeping the file transparent and open to higher-authority review.

"We won't have society if we destroy the environment"-Margaret Mead

CONCLUSION Gandhi's talisman remains the surest test, 'recall the face of the poorest, weakest man, and ask if the step contemplated will be of use to him'. As **Amartya Sen** reminds us, true development must **expand people's freedoms, not merely GDP**-a project that displaces its poorest is development only on paper.

Q2. (a) An endangered tribe has developed a severe skeletal deformity. A university research has identified a mineral supplement as a possible remedy, though clinical trials are yet to be conducted. Should the District Magistrate (DM) use this research on the tribe? Discuss from the perspective of medical and administrative ethics. (150 words, 10 marks)

ANS.

Q2(a) — 10 marks

An untested mineral supplement for an endangered tribe's skeletal deformity

COMMAND OF THE QUESTION — Should the DM proceed? — discuss via two lenses, then decide

CONTEXT

Tests the DM's emotional intelligence and moral fortitude, guided by the four principles of medical ethics (Beauchamp & Childress: Autonomy, Beneficence, Non-Maleficence, Justice) alongside administrative ethics. Hippocrates: "As to diseases, make a habit of two things — to help, or at least to do no harm."

THE DILEMMA**SHOULD THE DM PROCEED?**

No — the DM should not directly administer the unverified supplement; place it before a medical board, guided by the Nuremberg Code and ICMR guidelines, while conventional means work to delay the deformity's progress.

MEDICAL ETHICS

Non-maleficence — an unverified supplement risks severe harm to an already vulnerable population; autonomy — tribal groups often lack the means for truly informed consent; beneficence vs paternalism — the desire to cure must not turn a community into "guinea pigs." Example: the Havasupai tribe case (Arizona, 2003), where diabetes research was later misused without proper consent.

ADMINISTRATIVE ETHICS

Administering unapproved drugs violates ICMR/CDSCO protocol; unilateral decisions bypassing medical oversight risk legal liability and catastrophic harm to public trust. Cautionary examples: the Indore Clinical Trial Scandal (2005-10, deaths and organ failure from unauthorised trials); the Tuskegee Syphilis Experiment (1932-72, 40 years of deception); CRISPR germline editing's 'designer baby' risk of altering the gene pool without future generations' consent.

THE DM'S STANCE

Route the proposal through an ICMR-approved ethics committee for a phased, monitored trial; obtain free, prior and informed consent from the Gram Sabha; pursue emergency drug-approval or compassionate-use provisions rather than unauthorised administration; keep conventional treatment running alongside. Julian Savulescu: "Science can only tell us how to do something; philosophy and ethics determine what we should do."

CONCLUSION

The DM should act as a benevolent facilitator of fast-tracked, ethical trials with medical supervision and culturally sensitive consent — compassionate stewardship. As the Nuremberg Code reminds us, true beneficence lies in healing with the tribe, never experimenting on it.

STRUCTURE

1. Explain the context in brief
2. Then relate and explain the role of **the District Magistrate from the perspective of medical and administrative ethics**
3. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

The given situation in the questions tests **emotional intelligence and moral fortitude of District Magistrate** that involves a conflict between the urgent need to save an endangered tribe and clinical trials SoP.

The action must be guided by the four principles of medical ethics- **Autonomy, Beneficence, Non-Maleficence and Justice (The Four Core Principles of Beauchamp & Childress)** on the one hand and **administrative ethics on the other-based on code of conduct/ethics(ARC-II).**

"As to diseases, make a habit of two things — to help, or at least, to do no harm." — Hippocrates.



Should the District Magistrate (DM) use this research on the tribe?

- No, the DM should **not** directly administer the unverified mineral supplement as a treatment.
- The DM with the help of medical board in the district **to delay the skeletal deformity**
- **The mineral supplement be placed before the** medical board and the action must be guided by principles of medical ethics, Nuremberg Code and ICMR guidelines

The reasons why from Medical Ethics and Administrative Ethics perspective:

Medical Ethics:

- **Non-Maleficence:** Deploying unverified research poses severe safety risks, side effects, or toxicity that could further threaten the survival of a vulnerable, endangered population. **"Wherever the art of Medicine is loved, there is also a love of Humanity."** — Hippocrates
- **Autonomy and Informed Consent:** Vulnerable tribal groups often lack the awareness to provide fully informed consent, raising serious concerns regarding human subject exploitation.
- **Beneficence vs. Paternalism:** The desire to cure must not degenerate into administrative overreach or using a marginal community as **"guinea pigs."**

Example: The Havasupai tribe case (Arizona, 2003), where diabetes research was later misused without proper consent, shows how easily vulnerable, endangered communities become subjects rather than partners.

The Nuremberg Code holds that **"voluntary consent of the human subject is absolutely essential"**

EXAMPLES

- **The Indore Clinical Trial Scandal (2005–2010):** Clinical trials were conducted on thousands of vulnerable patients at MY Hospital. **Dozens of trial participants died** during these unauthorized trials, while hundreds suffered severe, long-term health complications, including organ failure, chronic internal bleeding, and neurological damage.

- **CRISPR and Heritable Human Genome Editing:** The ability to alter DNA in human embryos using technologies like **CRISPR-Cas9** creates a tension between preventing devastating genetic diseases and stepping onto a "**designer baby**" slippery slope. **Modifying germline cells alters the gene pool for future generations without their consent.**
- **The Tuskegee Syphilis Experiment (1932–1972):** 40-year study syphilis in nearly 400 impoverished Black sharecroppers in Alabama. Researchers actively deceived the men, telling them they were being treated for "bad blood" when they were actually given placebos. Dozens of participants died, many wives contracted the disease, and children were born with congenital syphilis.

Administrative Ethics:

- **Rule of Law and Due Process:** Administering unapproved drugs violates statutory protocol (ICMR guidelines and CDSCO approvals).
- **Accountability:** Unilateral administrative decisions bypassing medical oversight risk legal liability and catastrophic harm to public trust.

ANALYSIS

The DM should route the proposal through an ICMR-approved ethics committee for a phased, monitored trial, obtain free, prior and informed consent from the Gram Sabha, and pursue emergency drug-approval or compassionate-use provisions rather than unauthorised administration, while arranging conventional treatment alongside so refusal does not mean abandonment.

"Science can only tell us how to do something; philosophy and ethics determine what we should do." — Julian Savulescu

CONCLUSION The DM should act as a benevolent facilitator to initiate **fast-tracked, ethical clinical trials** with medical supervision and culturally sensitive informed consent, upholding the principle of **compassionate stewardship**.

As the **Nuremberg Code** reminds us, good intentions can never substitute for consent — **true beneficence lies in healing with the tribe, never experimenting on it.**

Q2. (b) Discuss how national security can be balanced with concerns of human rights. (150 words, 10 marks)

ANS.

STRUCTURE

1. Explain the context in brief
2. Then define both **national security and human rights** and then relate to three different situation of their relationship with examples
3. Go for a synthesis type take away
4. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

The ethical principles for state were set by **Kautilya-Yogakshema, Palana and Rakhshana also known as Rajddharma**, in which **moral realism** becomes the guiding principle for the security and welfare of the state.

The present world scenario has posed one of the most important moral dilemmas as the challenges of national security have increased by manifold on the one hand and on the other, societal consciousness have made human rights as absolute type **Kantian categorical imperative**.

BODY **National security** is the state capacity of a sovereign nation to **protect its citizens, territory, economy, and institutions** from external threats, internal subversion, and systemic crises.

Sardar Patel: "Every citizen must place the nation above self."

Human rights are the fundamental moral and legal entitlements inherent to all human beings, regardless of nationality, sex, national or ethnic origin, colour, religion, language, or any other status. They represent the basic standards necessary for people to live with dignity, equality, freedom, and security.

The state tries to balance between them by adhering to both legal and moral principles. The primary standards used globally are the **Siracusa Principles (1984)** and the judicial **Test of Proportionality** by **International Commission of Jurists**:

1. The Legality Test (Prescribed by Law)
2. The Genuine Aim Test (Legitimate Threat)
3. The Proportionality Framework
4. The Non-Derogable Baseline
5. Due Process and Independent Oversight

There can be three types of scenarios

Balance between both	National security over human rights	Human rights over national security
- Reasonable restriction and test of reasonableness CJP protest case 2026- The SC ordered all FIRs withdrawn except one to conduct investigation against those who have criminal antecedents PUCL case 1997- Phone Tapping Case: The SC allowed state surveillance for national security, but mandated strict procedural guidelines Doctrine of Mean of Aristotle.	ADM Jabalpur 1976 Puttaswamy case 2017-three conditionality Legality of NSA/UAPA Mohammad Salimullah v. Union of India (2021): The SC permitted the government to proceed with deportations of over 150 Rohingya Muslims under the Foreigners Act. Hobbes' social contract and Machiavelli's ends justify means	The Sonali Khatun / Sweety Bibi Case 2026- The SC intervened to secure the repatriation of the family members back to India. Pegasus Case 2021: The SC held that the State cannot get a "free pass every time the spectre of national security is raised." Anuradha Bhasin case 2020: The SC held that indefinite internet bans are unconstitutional and national security must strictly adhere to the Doctrine of Proportionality. Kantian categorical imperative

CONCLUSION

Although there can be scenario when national security becomes imperative like in case of Rohingya Muslims, but the ultimate guiding principle should be **Doctrine of Proportionality or Doctrine of Mean of Aristotle**. "The moral arc of the world is long but it bends towards justice"-Martin Luther King Jr.

Q3. (a) Dr. B. R. Ambedkar had cautioned that employing civil disobedience within a constitutional democracy equates to endorsing 'anarchy'. How should modern democracies navigate the ethical dilemmas posed by civil disobedience movements that aim to promote social justice against policies that may raise genuine concerns? (150 words, 10 marks)

ANS.



THE CONTEXT (INTRODUCTION)

Dr. B. R. Ambedkar, in his Constituent Assembly address, termed **extra-constitutional methods**—such as civil disobedience, non-cooperation, and satyagraha—the "**Grammar of Anarchy**" when constitutional remedies are available. He warned that bypassing legal channels weakens institutional legitimacy and risks mobocracy.

The Core Dilemma

- **Rule of Law vs. Natural Justice**
- **Public Order vs. Right to Dissent**

BODY But does it mean he was against right to show dissent or protest or how the constitution went on going balance both? Also, the history of protests all over the world and in India including the ongoing protests:

1. **CJP protests and students protests throughout the country**
2. **Protests against the UGC guidelines**
3. **Farmers and CAA protests**
4. **Protest against Trump in US**

Ambedkar was not against protest or dissent, he was only against deliberate disobedience to law when a better remedy was available. In a constitutional democracy, there is democratic system in place for grievance redressal.

He himself had resisted against case operations and led agitations but that was a colonial power without democratic means. **He was against protest like Bangladesh in which people acted in barbaric manner.**

As Dr. Ambedkar said, "**Constitutional morality is not a natural sentiment. It has to be cultivated.**"

Does it mean even an unjust law will not be protested like TADA or what if the democratic process itself is hostaged by those who are in power-should citizens wait for that threshold.

Examples:

- Democracy became dictatorship-Iraq/Turkey/Pakistan and even trump administration in US
- The civil right movement in US by **Martin Luther King Jr.**
- **Anti-apartheid movement in SA by Mandela**

"There is a higher court than courts of justice, and that is the court of conscience." – Mahatma Gandhi

Those who may not agree with Ambedkar

John Rawls	Martin Luther King Jr	John Locke	Einstein
"Civil disobedience, correctly understood, is part of the stabilization mechanism of a constitutional system, although it is an illegal one."	"One who breaks an unjust law that conscience tells him is unjust, ..., is in reality expressing the highest respect for law."	A government which fails to perform should be overthrown-liberty and property as inalienable right	"Never do anything against conscience even if the state demands it." – Albert Einstein

"An unjust law is no law at all." — St. Augustine

Model synthesis:

However, there should be balance between both. Law is essential for order in society, individual rights are essential for fullest human growth. Even **the SC in Ramlila Maidan case 2012, recognised right to peaceful protest as fundamental right.**

"Law is bottom-line, ethics is ceiling" -Martin Luther King Jr

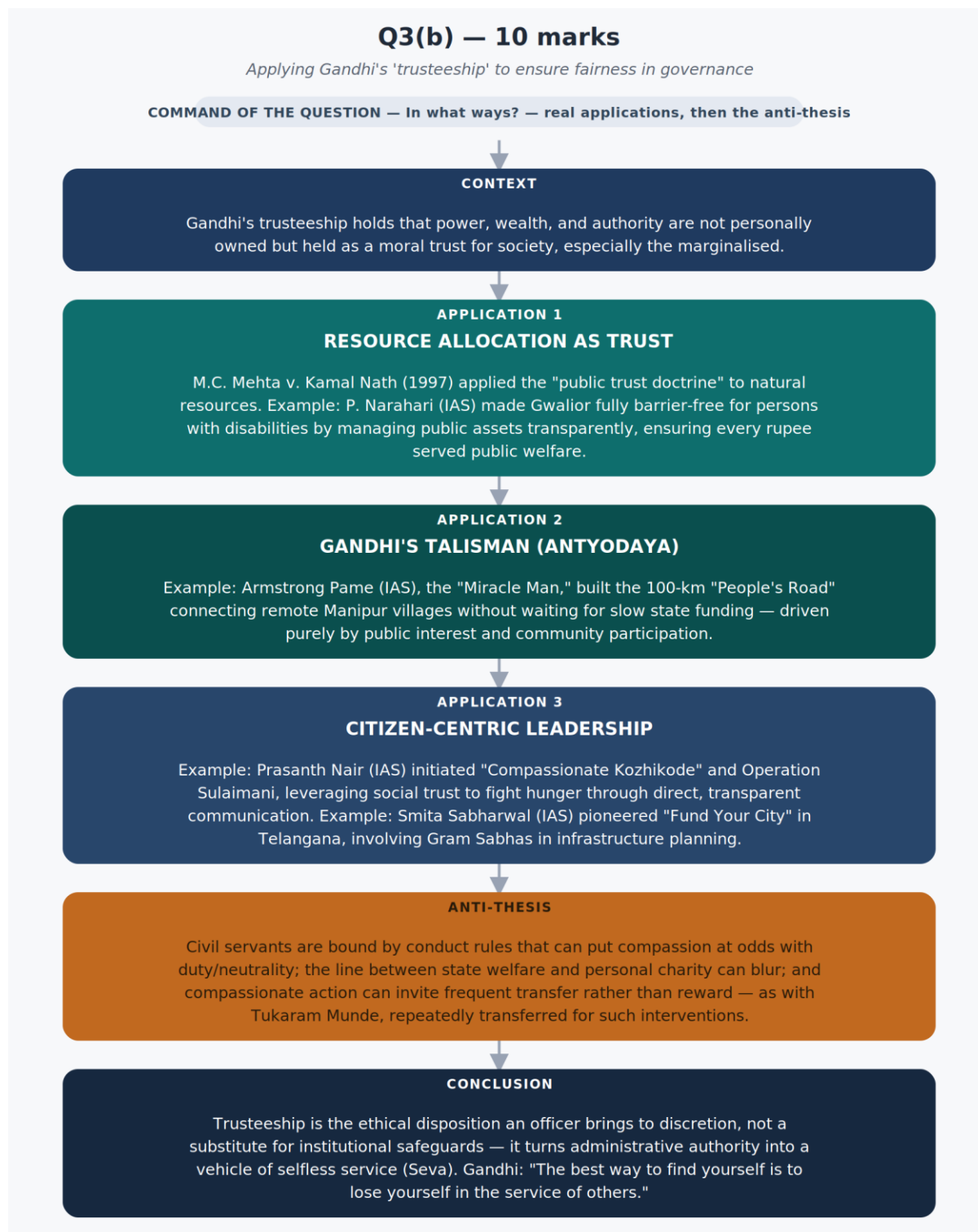
Martin Luther King Jr.: "Never forget that everything Hitler did in Germany was legal."

CONCLUSION Constitutional democracy provides the structural foundation for stability, while principled civil disobedience provides the moral compass for evolution.

"If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary." — James Madison

Q3. (b) In what ways can an Indian Administrative Officer apply Gandhi's notion of 'trusteeship' to ensure fairness in governance? (150 words, 10 marks)

ANS.



STRUCTURE

1. Explain the context in brief with **Gandhi's notion of 'trusteeship'**
2. Then relate to Indian Administrative Officer how to ensure fairness in governance with examples
3. Give any anti-thesis
4. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION) Mahatma Gandhi's philosophy of **Trusteeship** posits that power, wealth, and authority are held not for personal ownership, but as a moral trust held on behalf of society—especially the marginalized.



Trusteeship

- Trusteeship is a socio-economic philosophy that was propounded by [Mahatma Gandhi](#). It provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general. This concept was condemned by socialists as being in favor of the landlords, feudal princes and the capitalists, opposed to socialist theories.
- Trusteeship essentially means having faith and confidence in a process of taking responsibility for assets and social values, and administering their rightful and creative usage for the benefit of others—now, and in coming generations.

BODY Indian Administrative Officer operationalizing Trusteeship:

- **Resource allocation as trust(Ethical Custodianship):** M.C. Mehta v. Kamal Nath (1997)- where the Supreme Court applied the "public trust doctrine".
Example: P. Narahari (IAS) applied this by managing public assets transparently to make Gwalior fully barrier-free for persons with disabilities, ensuring every rupee of the state budget served public welfare.
- **Applying Gandhi's 'Talisman' in Policy Execution (Focus on Antyodaya)**
Example: Armstrong Pame (IAS), known as the "Miracle Man," built the 100-km "People's Road" connecting remote villages in Manipur without relying on slow state funding, driven purely by public interest and community participation.
- **Ethical Leadership & Citizen-Centric Accessibility**
Example: Prasanth Nair (IAS) initiated the "**Compassionate Kozhikode**" project and **Operation Sulaimani**, leveraging social trust to fight hunger while maintaining direct, transparent communication with citizens.
- **Participatory Governance & Decentralized Power**
Example: Smita Sabharwal (IAS) pioneered the "**Fund Your City**" and community-driven monitoring initiatives during her field postings in Telangana, actively involving Gram Sabhas and local residents in public infrastructure planning.

Anti-thesis

- Civil servants are bound by conduct rules which poses conflict between compassion and duty/neutrality-over activism by civil servants

- Blurring distinction between welfare by state and charity
- **SIR for cleaning electoral role vs empathy and compassion**
- Frequent transfer for compassionate action-**Tukaram Munde**

CONCLUSION Trusteeship should be read as the ethical disposition an officer brings to discretion, not a substitute for institutional safeguards. By adopting Trusteeship, a civil servant transforms administrative authority from an instrument of control into a vehicle of self-less service (*Seva*). **“The best way to find yourself to lose in service of others.”-Gandhi.**

Q3. (c) Shakespeare in Henry IV says, "The arms are fair when the intent of bearing them is just". What ethical implications does this have in governance? (150 words, 10 marks)

ANS.



STRUCTURE

1. Explain the statement in brief
2. Then relate to ethical implications both positive and negative in governance with examples
3. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

Shakespeare ties the **moral legitimacy of force** to the justice of the purpose behind it, not to the power itself — a line with direct bearing on how the state's coercive instruments (police power, preventive detention, prohibitory orders, surveillance) are **ethically justified in governance**.

Implications in governance (Positive):

- **Legitimacy of intent:** The same legal power can be "fair" or "unfair" depending on why it is actually used — echoing **Just War theory's requirement of right intention**.
Example: Operation Sindoor was meant to retaliate and give a strong message to Pakistan.
- **Proportionality of means:** **Operation Sindoor** was proportional and also India ended the operation once objective achieved—ending the war is a feature of **Just War Theory**.
- **Power with responsibility:** **No first use principle which India has adopted for its nuclear weapon**.

Anti-thesis

- **A just intent does not license unlimited means:** The 2019 Hyderabad "**Disha**" encounter is a **stark illustration** — police claimed to deliver justice for a horrific rape-murder that had provoked nationwide outrage, but the Justice Sirpurkar Commission found the extrajudicial killing unlawful.
- **Lack of proportionality and restraint:** Bulldozer justice violates proportionality, turning even a security objective into an unethical act—the **SC judgement "bulldozer action is lawless and ruthless"**—2023.
- **State surveillance and suppressions of voice:** Pegasus case observation by the supreme court.
- **Right to self-defence by Israel and disproportionate use of force:** Ethnic cleansing in Gaza goes against **Just War Theory**.

Synthesis

A civil servant is a custodian of state authority. When exercising discretionary powers—such as issuing sanctions, granting licenses, or allocating budgets—the intent must always align with ethical responsibility of Max Weber

Gandhian ethics of 'means should be as good as ends' become the guiding principle.

CONCLUSION Governance must therefore treat intent as necessary but never sufficient: As **Justice Louis Brandeis** warned in **Olmstead v. United States (1928)**: "**The greatest dangers to liberty lurk in insidious encroachment by men of zeal, well-meaning but without understanding.**" Shakespeare's just intent must always be paired with external checks.

Q4. (a) Citing the serious adverse effects of long-term medication, a doctor convinces the family of a female patient for surgery. This led the patient to reluctantly consent for the surgery, though her original choice was to opt for medication. Explain the concepts of paternalism and beneficence by analysing the doctor's action. (150 words, 10 marks)

ANS.



STRUCTURE

1. Explain the statement CONTEXT in brief
2. Then **Explain the concepts of paternalism and beneficence by analysing the doctor's action with positive and negative views**
3. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

Medical ethics is a system of moral principles that applies values and judgments to the practice of clinical medicine. It governs the practitioner-patient relationship based on **Four Core Pillars**:

1. **Autonomy**
2. **Beneficence**
3. **Non-Maleficence**
4. **Justice**

BODY The doctor's decision to steer the patient toward surgery highlights a classic tension between two core ethical principles: **Beneficence** and **Paternalism**.

Paternalism

Paternalism is overriding a person's own autonomous choice for what is judged to be their own good. Here the doctor did not directly argue the patient out of her preference — he bypassed her by convincing her family, who then brought pressure to bear on her.

Indian law has explicitly rejected this route: In **Samira Kohli v. Dr. Prabha Manchanda (2008)**, the Supreme Court held that consent from a **patient's relatives cannot substitute for the patient's own** informed consent to a procedure, except where she is incompetent or it is a genuine emergency — neither of which applies here.

Beneficence Vs Autonomy

The doctor's intent was beneficent — protecting the patient from documented long-term harm is a legitimate clinical goal, not mere paternalism for its own sake. But beneficence and autonomy can conflict, and modern medical ethics (**Beauchamp and Childress's four principles**) treats neither as automatically superior.

Mill's harm principle is the relevant limit: overriding a competent adult's own choice is justifiable to prevent harm to others, not merely to protect her from a risk she has knowingly chosen to accept for herself. Consent obtained through family pressure, even for her own good, fails the **Belmont Report's "respect for persons"** standard, which requires consent to be free of coercion or undue influence — including influence exerted through relatives rather than the clinician directly.

Anti-thesis — was this really paternalism?

A closer look suggests the ethical failure is **procedural, not substantive**. Sharing information about medication's serious adverse effects is not paternalism — it is exactly what informed consent requires; a doctor withholding that information to avoid influencing her choice would itself be a lapse in beneficence.

The wrong lies specifically in whom the doctor persuaded: routing the case through the family, rather than returning to the patient herself with the same facts, treated her as someone to be managed through others rather than reasoned with directly. **Recommending surgery was not the breach; disenfranchising her from that recommendation was.**

"I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice." — The Hippocratic Oath

Synthesis

True beneficence does not compete with autonomy — it is only realised through it: the doctor should have returned directly to the patient with the full clinical picture and let her, not her family, weigh medication's risks against surgery's.

CONCLUSION As Justice Cardozo held in **Society of New York Hospital Case 1914**: **"Every human being of adult years and sound mind has a right to determine what shall be done with his own body."** Good intentions administered through someone else's authority over her are still, in the end, someone else's authority over her.

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Q4. (b) Efficiency is doing things right, while effectiveness is doing the right thing. How do you strike a balance between the two to enhance productivity? (150 words, 10 marks)

ANS.



STRUCTURE

1. Explain the statement CONTEXT in brief
2. Then **Explain both Efficiency is doing things right, while effectiveness doing right things with examples**
3. Show synthesis
4. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

Both efficiency and effectiveness are considered the two principles of public administration by Peter Drucker.

Efficiency focuses on the means and processes of an action. It is the ability to accomplish a task with minimal expenditure of time, effort, energy, financial resources, or materials. It asks: **"How well, fast, or cheaply is the work being done?"**

Effectiveness focuses on the ends, outcomes, and strategic goals of an action. It is the degree to which an objective is achieved and produces the intended or desired result. It asks: **"Is the work being done producing the correct, moral, or optimal impact?"**

BODY

Efficiency	Effectiveness
1. DBT has reduced wastage and leakage: Rs 3-6 lakh crore 2. Jharkhand has closed over 4k schools and has saved over 400 crore 3. Predictive policing has reduced time and cost consumption for police in law and order management-Delhi police	1. Death of a family members in Jharkhand and 30 lakh deletions of names of beneficiaries of all schemes 2. Right to education is violated when education is denied by closing schools-capability approach 3. Wrongful identification of protesters as highlighted by India Express and deportation of one Indian family to Bangladesh.

Synthesis

Both are important and can play complement to each other.

Kautilya: In the Arthashastra, Kautilya stressed that statecraft requires a balance: the administration must select the right moral and strategic goals (effectiveness), but must execute tax collection, infrastructure, and intelligence operations with administrative precision and zero leakage (efficiency).

CONCLUSION *Even if both have relevance but action of state must be more aligned to effectiveness-doctrine of humanity of Kant.*

"Result-oriented governance demands that process efficiency must always bow to substantive justice and human dignity." — Dwight Waldo

Q5. (a) Usually schools, working in remote areas, do not fully comply with government regulations. However, if the rules are enforced strictly, it would lead to most schools closing down. How should an administrator strike a balance between enforcement of rules and educational rights of children? (150 words, 10 marks)

ANS.



STRUCTURE

1. Explain the statement **CONTEXT** in brief
2. Then explain **administrator strike a balance between enforcement of rules and educational rights of children with examples**
3. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

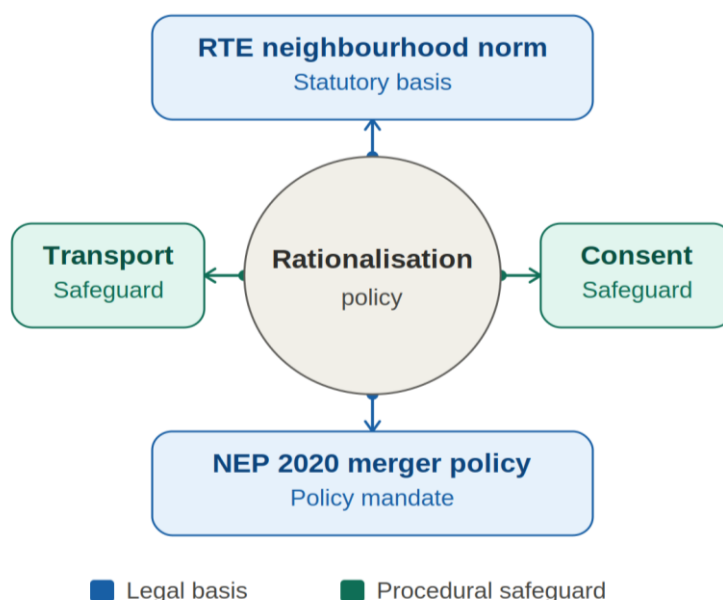
A NITI Aayog report, "School Education System in India — Temporal Analysis and Policy Roadmap for Quality Enhancement" (2026), flags this as a structural "pyramid problem": broad access at entry, sharp attrition thereafter, both in schools and students. Roughly 94,000 government schools closed over the last decade.

An administrator in this scenario faces a classic dilemma between **deontological rule enforcement** (strict compliance) and **utilitarian/rights-based welfare** (ensuring access to the fundamental Right to Education under Article 21A).

BODY Remote schools often fall short of RTE Act, 2009 norms — pupil-teacher ratio, infrastructure, trained-teacher requirements — not from neglect but from genuine resource scarcity.

Administrator striking a balance between enforcement of rules and educational rights of children:

1. **Categorization of Non-Compliance Norms (Zero Tolerance):** Structural safety (fire safety, stable buildings), basic sanitation (functional toilets, drinking water), and child protection policies. Failure here poses an immediate threat to life and dignity; non-compliant schools must rectify these immediately or face temporary suspension.
2. **Implementation of a Phased Compliance Plan:** Issue conditional operational licenses giving schools a realistic timeframe (e.g., 12–18 months) to meet mandatory benchmarks, rather than summary closures.
3. **School Management Committees (SMCs):** Empower SMCs and Gram Panchayats to monitor compliance, mobilize local funds, and report genuine field constraints.
4. **Alternative Transition Mechanisms Before Closure**
5. **School rationalisation/merger drives:** consolidating low-enrolment schools into composite schools with shared infrastructure and staff (SATH-E model).
6. **Third-party quality assessment** and strengthened governance structures in state education departments.
7. **NEP 2020 structural reform:** 5+3+3+4 curricular structure, stronger focus on Early Childhood Care and Education (ECCE).
8. **Composite/cluster schools** and proposals for a NIRF-like school ranking system and PISA-type Class 10 assessment.



JHARKHAND — "EK SHALA EK PARISAR" (ONE SCHOOL, ONE CAMPUS): Under NITI Aayog's SATH-E project, Jharkhand merged 4,380 schools onto shared campuses, saving an estimated ₹400 crore.

CONCLUSION Rules are designed to serve human welfare, not suppress it. The role of an administrator is not merely that of a punitive regulator, but of a **facilitator of constitutional rights**. As Rawls held, "**each person possesses an inviolability founded on justice that even the welfare of**

society as a whole cannot override" — a remote child's access to her only school is exactly the kind of individual claim that a system-wide compliance target cannot simply override.

Q5. (b) In international relations, ethical considerations are often subjugated to the strategic interests of nation-states. Discuss this from an ethical perspective. (150 words, 10 marks)

ANS.



THE CONTEXT (INTRODUCTION)

In international relations (IR), the conflict between **MORAL REALISM-Realpolitik** (pursuit of power and national self-interest) and **MORAL IDEALISM-Cosmopolitan Ethics** (universal moral duties) is a central dilemma.

States frequently relegate ethical values—such as human rights, justice, and non-intervention—to a secondary position when vital strategic, economic, or security interests are at stake.

BODY Manifestations of Ethical Subjugation

- **TRUMP/Europe** double standard against India's oil import from Russia
- **Double Standards in Human Rights:** Powerful nations often overlook authoritarian practices or human rights abuses committed by strategic allies (e.g., weapon sales to regimes with poor human rights records) while sanctioning rival states for similar violations.
- **National Security vs. Global Commons:** Unilateral military actions (e.g., the 2003 invasion of Iraq) or refusal to sign non-proliferation/climate treaties highlight how states prioritize sovereignty and strategic dominance over collective global ethics.
- **Selective Humanitarian Intervention:** Intervention decisions under frameworks like **Responsibility to Protect (R2P)** are frequently influenced by geopolitical utility rather than pure moral imperative.

"ends justify means"-Machiavelli**Ethical Critique of Realpolitik**

1. **Erosion of Global Trust & Institutions:** When nations breach international norms for immediate gain, they weaken multilateral bodies (e.g., the UN, ICC) and undermine the rule-based international order.
2. **Short-Term Gains vs. Long-Term Instability:** Sacrificing moral principles for expediency often creates greater long-term chaos (e.g., funding proxy groups that later turn into terror networks).
3. **The Trap of "National Egoism":** Treating the state as a moral vacuum leads to collective action failures on planetary challenges like climate change, refugee crises, and pandemic control.

It is against what India propagates- Vasudhaiv Kutumbakam**Towards 'Principled Realism'**

Pure idealism can lead to strategic vulnerability, but pure realism leads to global lawlessness. Modern governance requires a **synthesis of morality and national interest**:

- **Enlightened Self-Interest:** Recognizing that ethical actions—such as climate stewardship, humanitarian aid, and equitable trade—ultimately enhance a nation's soft power, legitimacy, and long-term security.
- **Ethical Foreign Policy:** Adhering to **Jus ad Bellum (justice of war)** and **Jus in Bello** (justice in war), while using diplomacy and international law as the primary instruments of statecraft.

Jawaharlal Nehru: "The only policy that ultimately serves national interest is the policy of peace."

CONCLUSION The ideal approach is **"Enlightened National Interest"** — where a nation realises that its long-term wellbeing is inseparable from global peace, climate stability, and shared prosperity.

Q6. (a) On the request of his Personal Assistant (PA), the District Magistrate (DM) stops the transfer of a schoolteacher who takes private tuition for his daughter diagnosed with learning disability. In this context, discuss the aspects of empathy versus compliance with rules. (150 words, 10 marks)

ANS.



STRUCTURE

1. Explain the CONTEXT in brief
2. Then explain how the District Magistrate can act as empathy versus compliance with rules
3. Conclusion with a philosophy or quote

THE CONTEXT (INTRODUCTION)

This scenario presents a classic administrative dilemma involving a conflict between **empathy** (moral compassion toward a colleague's personal hardship) and **compliance with rules** (impartiality and institutional integrity).

"Education is the most powerful weapon which you can use to change the world... and the teacher is the heart of that transformation."— Nelson Mandela

Analysis of the DM's Action**1. The Aspect of Empathy**

- **Compassionate Governance:** The DM's willingness to listen to his PA demonstrates emotional intelligence and accessibility. He recognizes the severe emotional and developmental needs of a child with a learning disability.
- **Supportive Workplace Culture:** By accommodating a subordinate's genuine crisis, the DM builds organizational loyalty and reflects human-centric leadership.

"A civil servant must be guided by a real spirit of service... Treat the common man as your own, and you will never go wrong."— Sardar Vallabhbhai Patel

2. The Aspect of Compliance with Rules

- **Conflict of Interest & Nepotism:** Halting an administrative transfer based on a personal favour for a staff member breaches administrative neutrality, creating a perception of favouritism.
- **Validation of Illegal/Unethical Practice:** Schoolteachers in government service are generally prohibited from conducting private tuitions. By rewarding the teacher with a transfer cancellation, the DM implicitly condones a violation of service rules.
- **Erosion of Equal Opportunity:** Another teacher eligible for transfer or replacement may be denied their rightful administrative placement due to this arbitrary intervention.

"Civil service neutrality is akin to the rule of law"—Max Weber.

Justification support:

- Under **Section 28 of the Right of Children to Free and Compulsory Education (RTE) Act, 2009**, there is a statutory ban on government school teachers engaging in private tuition or private coaching.
- The J&K Education Department issued strict notifications debarring government school teachers from running private tuition centers or providing paid coaching at home.
- The Bihar government issued strict directives explicitly prohibiting government school teachers from conducting private coaching classes or engaging with private tuition centers.

Striking the Ethical Balance

True administrative leadership does not mean choosing empathy *over* rules, nor cold rules *over* empathy. It requires **empathetic compliance**—using legitimate mechanisms to solve personal problems without compromising administrative integrity.

Dimension	Rule Bypass (DM's Current Choice)	Empathetic Compliance (Ethical Solution)
Integrity	Compromised by granting personal favors.	Preserved by applying rules uniformly.
Private Tuitions	Indirectly endorsed/sanctioned.	Discouraged; official avenues used instead.
Child's Needs	Met through illegal/informal means.	Met through legitimate, formalized support.

Alternative Course of Action for the DM

1. **Enforce the Transfer:** Proceed with the teacher's transfer to uphold institutional fairness, public policy on private tuitions, and rule-based governance.
2. **Address the Root Need Legitimately:** Assist the PA through official channels—such as connecting them with certified special educators, government-appointed resource teachers, or civil society organizations specializing in learning disabilities.
3. **Institutional Capacity Building:** Use this case as a signal to improve specialized educational infrastructure for neurodivergent children within the district so no parent has to rely on informal tuitions.

CONCLUSION Empathy without compliance leads to **favouritism and arbitrary rule**, while compliance without empathy leads to **bureaucratic rigidity**. An administrator must ensure that compassion inspires systemic solutions rather than individual exceptions.

As Dr. A. P. J. Abdul Kalam noted, "If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference: the father, the mother, and the teacher."

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Q6. (b) Some moral philosophers argue that spending some of your resources—without significantly affecting your financial stability to help other people who badly suffer is our moral duty and not merely a matter of charity. Justify this claim by explaining the distinction between duty and charity. (150 words, 10 marks)

ANS.



STRUCTURE

1. Start with duty and charity and explain differences
2. Then link to philosophers'
3. **Synthesis**
4. Conclusion with a philosophy or quote

INTRODUCTION

Duty is a moral or legal requirement that dictates how one must act. Duty is mandatory; failing to fulfil a moral duty constitutes a moral wrong or a breach of justice.

Charity is an act of voluntary kindness or generosity that goes beyond the call of duty. Charity is optional; performing it is praiseworthy, but failing to perform it is not considered a moral violation or an act of injustice.

Dimension	Moral Duty (Obligation)	Charity (Supererogation)
Moral Requirement	Mandatory: Omission results in a moral wrong or injustice.	Optional: Omission is morally neutral, though commission is praised.
Status of Recipient	The recipient is a rights-holder entitled to support or fair treatment.	The recipient is a beneficiary reliant on the donor's goodwill.
Philosophical Basis	Grounded in Deontology, Rights Theory, and Structural Justice.	Grounded in Voluntarism, Altruism, and Individual Generosity.
Institutional View	Enforced through constitutional rights, legal welfare, and social justice.	Conducted through private philanthropy, NGOs, and voluntary donations.

Examples:

- **Right to Food vs. Food Drives:**
 - **Duty:** A government running a statutory Public Distribution System (PDS) to ensure food security under the Right to Life (Article 21). Providing rations to eligible citizens is a legal and constitutional duty of the state.
 - **Charity:** A private civil society group running a community kitchen or food drive during a holiday. It is an act of voluntary goodwill, but not a legal obligation.
- **Corporate Social Responsibility (CSR):**
 - **Duty:** A corporation strictly complying with environmental protection laws, paying fair living wages, and paying taxes without tax evasion.
 - **Charity:** A corporation donating a portion of its net profits to build a community park or fund sports scholarships.
- **Disaster Relief & Healthcare:**
 - **Duty:** An attending emergency room doctor treating a critical patient brought into the casualty ward. The doctor has a professional and legal duty of care.
 - **Charity:** A doctor volunteering medical services during a humanitarian crisis in another country during their personal leave.

Clear distinction	Lack of distinction
John Rawls' Institutional Justice (Duty First): Rawls posits that justice is the first virtue of social institutions. Under his "Veil of Ignorance," a fair society structures its basic systems so that supporting the least advantaged is a constitutional and legal duty, ensuring citizens receive assistance as a matter of right, not as patronizing charity. Immanuel Kant's Perfect vs. Imperfect Duties: Kant separates strict, non-negotiable prohibitions (<i>perfect duties</i>, e.g., do not steal) from broader moral goals (<i>imperfect duties</i>, e.g., cultivate benevolence). The model synthesis treats systemic welfare as a "perfect duty" of the state, while encouraging individual	• Peter Singer's Utilitarian Expansion (Elevating Charity to Duty): Singer argues that if it is in our power to prevent something bad from happening without sacrificing anything of comparable moral importance, we are morally <i>bound</i> to do it. The synthesis adopts this by redefining excess wealth and social capital not as assets for arbitrary gifting, but as resources subject to a moral duty of redistribution. • Mahatma Gandhi's Philosophy of Trusteeship (Synthesis through Responsibility): Gandhi dissolved the boundary between duty and charity by asserting that the wealthy hold assets on trust for society. Giving back is neither a

benevolence as an "imperfect duty" that elevates personal character.

favour nor optional charity; it is *Dharma*—a solemn duty to restore social equilibrium and dignity to the marginalized

The model synthesis

The **model synthesis between Duty and Charity** lies in transitioning from a traditional, binary view—where duty is seen as strict coercion and charity as arbitrary goodwill—to a **Rights-Based Framework of Social Justice**.

CONCLUSION In an optimal ethical, legal, and administrative model, duty and charity are not opposing forces; rather, **duty serves as the structural floor**, while **charity acts as the aspirational ceiling**.

"Poverty is not an accident. Like slavery and apartheid, it is man-made and can be removed by the actions of human beings. Overcoming poverty is not a gesture of charity, it is the act of justice." — Nelson Mandela

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