

SECTION - A

Q1. Mob violence, also referred to as "Mob Justice" highlights a striking paradox. ~~it approves~~ the dispensation of justice by people, who usurp the authorities of constitutionally delegated bodies and apply a process they define as speedy. Answer the following questions related to it:

- (a) Do you see principal of justice being followed in the 'Mob Justice'?
- (b) How is it interrelated to attitude of any society? Why there is increasing incidence of Mob Justice in the recent days? (150 Words) (10 Marks)

(a) Mobs are random crowds, getting together for a sudden, frenzied act of violence or condemnation. "Mob justice" involves no rational thinking individual, and no application of law.

In fact IPC section 149 clearly criminalises, the common intention developed by each member of such mob. — (1)

Principles of justice involve fair hearing, equity, reasonableness and non-arbitrariness.

In a mob, none of these attributes of justice are present, hence, I see no justice in mob justice.

(b) ~~Any society~~ reflects its joint attitude by

Remarks

a mob. Rising incidents of mob violence only go on to show the rising unreasonableness and intolerance and insensitivity among the people as a whole

These negative behavioural trends can be attributed to various factors -

- * globalisation - has narrowed our minds, selfinterest is supreme -
- * material culture - no spare thought for others, materialistic enjoyment of life
- * Violent films - a picture speaks thousand words

These factors shape attitude of our young children, which results in "mob justice"



Remarks

Q2. What is the "principle of permissible harm" in ethics? How do you see stern state action against its own people in certain instances such as the Left Wing radicalism and Jammu and Kashmir disturbance with respect to it? Does 'Principle of Permissible Harm' stand the test of moral laws?
(150 Words) (10 Marks)

The principle of reasonable restrictions run through our entire legislative statutes; no right is absolute or universal. Every aspect of law, in our society is subject to certain reasonable limitation, where some amount of coercive force is permitted.

Permissible harm in ethics also follows from above; there are certain situations which warrant a coercive, forceful action on part of the state. The "when" and "how" part is to be decided according to fact situation.

The instance of state action in Kashmir, and ~~some~~ strict measures to curb left wing radicalism are drawn from legal statutes, falling within the reasonable

Remarks

restrictions under Constitution.

eg. APSP Act, allows a particular area to be declared as disturbed area - where excessive police force is allowed.

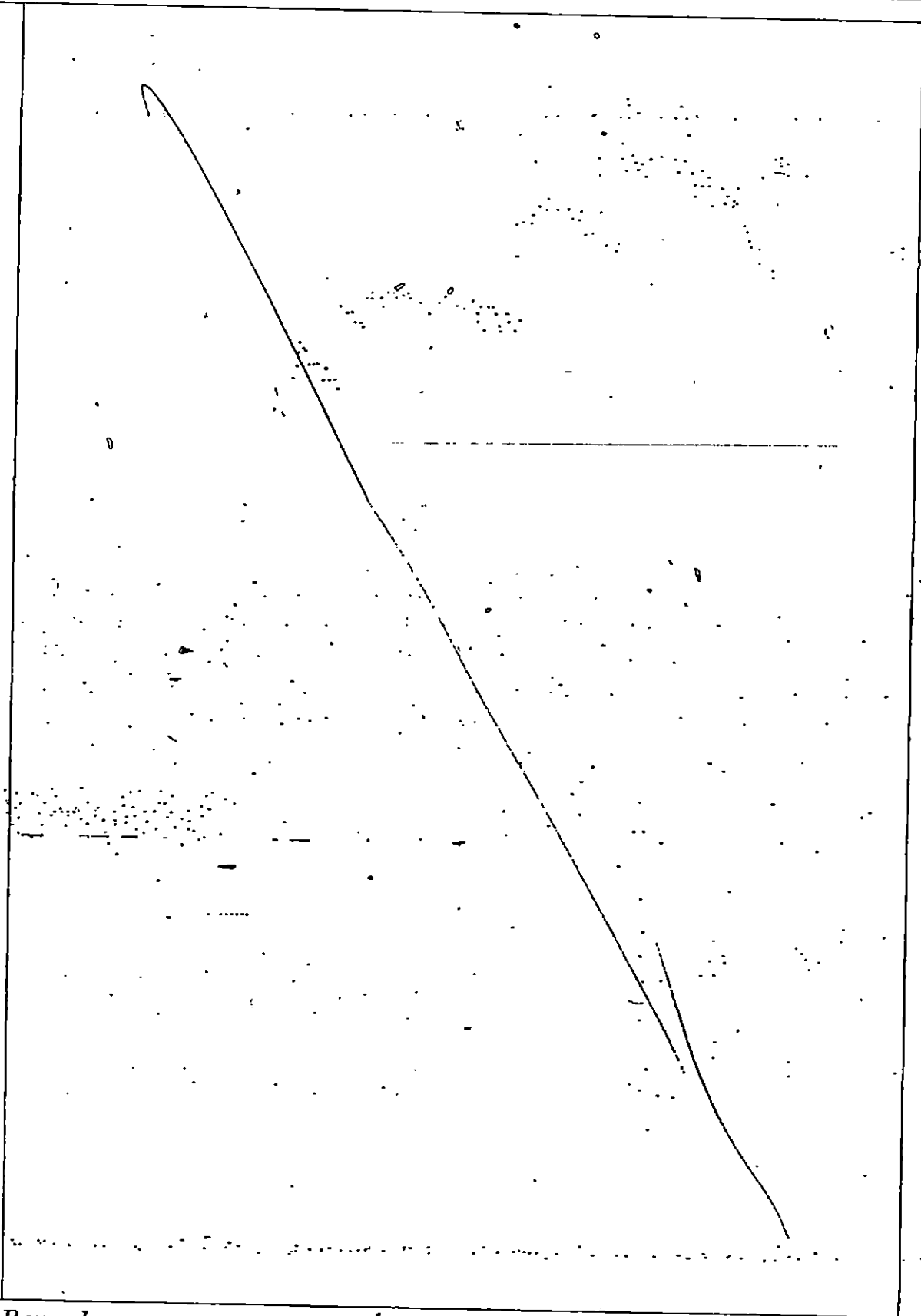
In such situation, some amount of harm will be inflicted on the local/civilian population; but that is a necessary price to be paid.

Life, like law, is a balance game; everything is grey. Hence ethical standards get diluted and strengthened as per demands & needs of situation.

~~you are not sincerely answering
O/S.~~

Remarks

GS SCORE



Remarks

Q3. Answer the following questions:

- How does the cultural relativism defines "good"? Which method does it follow for arriving at moral beliefs?
- Why does cultural relativism supposedly make us more tolerant of other cultures and, critically examine the view that moral values are relative?
- Explain Gai Raksha (cow protection) movement and its dimensions according to the ethical relativism? What should be the ethical approach in case of the cultural conflict between two or more groups? (150 Words) (10 Marks)

Good is what is socially approved.

(a) Cultural relativism is one of components of attitudinal behaviours, wherein the moral values are determined in cultural context. 'Good' is defined as something that the societal culture looks upon as desirable and wanted.

It follows the method of derivative deontology to arrive at defining moral beliefs; determined by culture, vis a vis some other culture.

(b) Being aware of different cultures automatically exposes us to better ideas, different viewpoints and opposite take on things, automatically.

Remarks

we become more tolerant of other cultures.

Moral values are very subjective; what is morally correct for me may not be morally right for you. ~~hence~~ Also, the difference in moral values is only of degree — my idea of honesty might not extend to copying in a mock test, while for others, it might not even be morally wrong to copy in actual exam!

Thus, it's purely relative. Ethical ideas and values do not conform to set standards of living; to each, his own

(c) The recent incidents of Gaur Rakshaks imposing their ~~see~~ sacred ideas of Holy Law on other sections of population has reached alarming proportions. This is

purely due to lack of an ethnocentric outlook on part of people.

In case of an ^{cultural} ~~ethical~~ conflict between two groups, there must be enough maturity or at least, a few mature individuals in each group - to be able to sit and talk across a table. Failure to arrive at any conclusion might result in agreeing to disagree, and not impose cultural practices down someone's throat.

Ref Hints

(1)

Remarks

Q4. Discuss the essence of consistency? Does consistency guarantee trust? If not then what is the use of it? (150 Words) (10 Marks)

Consistency is the core value of an assured, perseverant, punctual individual; the very trait of ~~consistency~~ consistency endows an image of righteous, sincere and frustrworthy individual. ✓ and

Consistent people continue on their chosen path, despite daily disturbances, this sincerity is what makes them stand out. In office environment, the employer-employee relationship is based on observing the consistency of individual. ✓

This creates the bedrock of long lasting trust. Trust that the other person can be entrusted with critical assignments, and be assured that the same will be finished on time.

Remarks

However, trust as an emotion is based on various other factors - honesty, integrity, selflessness, and attitude. Even if consistency is absent, trust can be built.

However, this does not mean, consistency is useless. Trust is not the only outcome of consistency; it brings about a sense of purpose, regularity, organised life, punctuality etc.

Thus, trust & consistency, though inter-related, are not exclusively dependent on each other. Both have their uses otherwise also.

~~4
9
C~~

Q5. (a) Consider the following statement and explain it in the context of administration and governance: "It is horribly difficult to perceive our flaws and change our behavior and, at the same time, it is seductively easy to make guilty of our disasters to the sun, the moon and the stars."

(b) What are the essential requirements for being an agent of change?

(150 Words) (10 Marks)

This is a
 self-blame game
 with
 self-criticism
 etc.

Self assessment is the best teacher,
 and experience is the best lesson.
 Especially, in field of administration, and
 governance, one needs to be self aware
 enough to identify own faults.

To wait for someone else to
 inform us of our shortcomings is not only
 unprofessional but also unsafe — who knows
 what others might think?

However, this is easier said than
 done. To be aware of ones own faults is
 equivalent to resolving half of the
 problem. Acceptance is half journey.

Blaming the problem on others is easy,
 just shifting file to next table.

Remarks

As a civil servant, we need to be as confident enough to make mistakes, and bold enough to accept them.

It is only through this learning do we become agents of change.

(b) To be an agent of change, one needs to be:

- humble : accept the fault
- thankful :
- courageous : to face criticism
- intelligent : to not repeat it again
- far sighted : to ensure the juniors also don't repeat it

Give "feed back, value
and illustrate."

Remarks

Q6. Hume says 'reason is the slave of the passion', is it so? Discuss.

(150 Words) (10 Marks)

It is said, Anger is "half-madness"
 Anger is one of the strongest emotions,
 where man is entrapped in his own
 passions, so much so that he forgets
 to act ~~reasonably~~ same. 'Reasonability'
loses its charm for flaming passions.

Hume is correct in his
 proposition that in a fit of passion,
 man loses his sense of reason. He
 becomes a slave of his passion.

This is true even of other extreme
 forms of emotions, like depression,
overwhelming love, or intense lust.
 Each of these emotions, ensure that
 humans become too emotional, where the

How
 can you
 illustrate
 ?

Remarks

heart overtakes the brain; and logic is overshadowed by emotions.

Most suicidal attempts are by depressed individuals, unable to take in the sorrow any longer.

That is why one needs to have self control over emotions; being emotional is not wrong, but being over-emotional is. The line between the two has to be decided by each individual for himself.

~~Heart is weaker
opponent to it~~

2

2

Remarks

Q7. What is impartiality? Give two misinterpretations of impartiality and explain why they are wrong? (150 Words) (10 Marks)

Impartiality is the absence of bias; a feeling of neutral take on things, when a person is not affected by his emotional leanings, and is able to arrive at a logical conclusion, keeping in mind the consequences of his decision.

Impartiality is often misunderstood to be unemotional. ~~eg. a judge giving life imprisonment to fellow convict, who was his old classmate. It is possible that judge underwent an emotional trauma, before deciding this.~~

Another gross misrepresentation is when impartiality is understood to mean

Remarks

lack of interest or knowledge in that subject.

eg- a mother of two kids, giving equal attention to her kids and the neighbours kids - she cannot be accused of not interested in her kids.

Thus, impartiality is a wide varied concept, having multiple overtones.

(D)



Remarks

Q8. (a) Distinguish between dilemma and problems.

(b) Discuss few criterias used to define a trait as positive?

(75 Words Each) (5×2=10 Marks)

(a) Dilemma refers to a state of confusion, with respect to a certain ~~prob~~ issue. Mostly, it is associated with a problem, that has two opposing solutions, with different repercussions.

Problems on the other hand can merely be standalone; they can either come with solutions, or no solutions at all.

Generally, dilemmas are considered with respect to an ethical issue, ~~the~~ where moral rights and legal rights conflict. Problems ~~are~~ are straightforward.

eg- Terrorism is a problem. Killing a terrorist on spot is a dilemma.

Remarks

b) Traits are characteristic features of an individual, in relation to his daily attitude and behaviours. Some traits are considered positive, some negative.

Positivity of a trait is determined by some other subjective criteria like -

* Social acceptance -

* appreciation by others - selfless help to elderly, disabled is appreciated by all, so it is considered positive.

* consequence of trait - if hard work and sincerely get you good jobs, they are considered positive traits.

* stealing in a family of thieves is considered positive trait.

2
gu

Remarks

Q9. Answer the following questions related to the leadership quality:

- (a) Charisma is the result of effective leadership, not the other way around. Discuss.
 (b) Why Charisma as a leadership trait doesn't last long?
 (c) What is being authentic? Why a leader needs to be authentic?

(150 Words) (10 Marks)

(a) Charismatic personality is associated with leaders; whom people tend to follow, copy and imitate.

It is believed that Charisma in individuals is an inborn trait, some people are by nature charismatic — and hence become effective leaders. However, this is contrary to some extent; leaders become charismatic by way of their position.

Both the sides are true to some extent, since Charisma is a facet of personality trait others perceive in us, not other way round.

(b) Charisma is not something that leaders have, it is something that people

Remarks

perceive the leaders have!

That is why ^{the} charisma vanishes after a while, because people tend to get bored of the same mundane aspects of leadership.

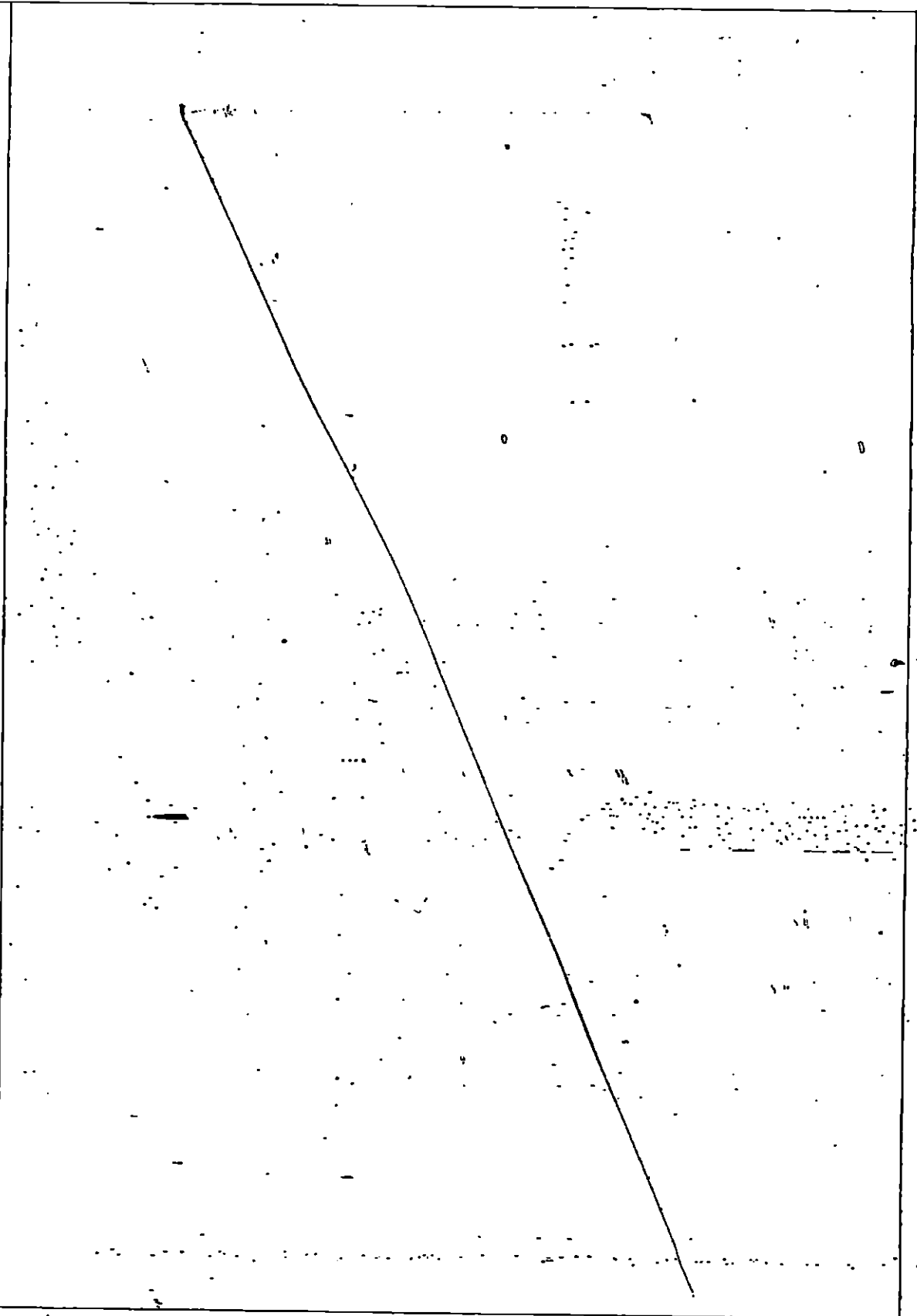
So in effect, it is the people who give the leader his charisma, and they are also the ones who take it away from him. ①

(C) Authentic refers to being genuine in one's approach / leader ^{because of} virtue.

An authentic leader can garner better support for his party, and for his ideals. And it is only when the people see the leader to be genuine in his promises, they believe him as their rightful representative. ②

Remarks

GS SCORE



Remarks

Q10. Difference between the following terms:

- (a) Emotion and Sentiment
 (b) Liberty and Freedom
 (c) Duty and Obligation

(150 Words) (10 Marks)

(a) EMOTION	SENTIMENT
<p>* <u>feelings experienced with different events</u> eg- joy, fear, sorrow.</p> <p>* being emotional is succumb to those emotions.</p>	<p>* the characteristic feature of experiencing an emotion; eg- when someone cries out of happiness, they are said to be <u>very sentimental</u>.</p> <p>* being sentimental is reliving those moments in nostalgia.</p>
(b) LIBERTY	FREEDOM
<p>* a wider concept, encompasses the <u>emotional and physical breakdown of shackles of life</u></p>	<p>* mostly refers to <u>tangible and physical freedom</u> - to move, to expression & speech, to reside anywhere, to practice any trade.</p>

Remarks

LIBERTY

* Liberty is an ideal, to be achieved.

FREEDOM

* freedom is a right to be ensured.

(c) DUTY

* a self imposed act or job - something that every individual does out of his own moral values & principles

eg- taking care of his elderly parents in their old age.

* morality and ethics play major role.

OBLIGATION

* a societal or a legal obligation - a mandate which is externally imposed.

eg- to visit people during festivals, to attend marriage parties.

* Morals do not play major role, social mores do.

(✓)

Remarks

Q11. Discuss Mills concept of 'harm principle'. Is it right not to interfere with what someone does if it does not harm other people? Is it also applicable in family system?

(150 Words) (10 Marks)

James Stuart Mill gave his concept of 'harm principle'; as long as an act is not harming others, there is no need to interfere in the same.

In the English society, where individualism is idealised, and self aggrandisement is encouraged, third party interference was not warranted unnecessarily. The 'harm principle' is correct to an extent, individuals should be allowed to flourish within the societal community.

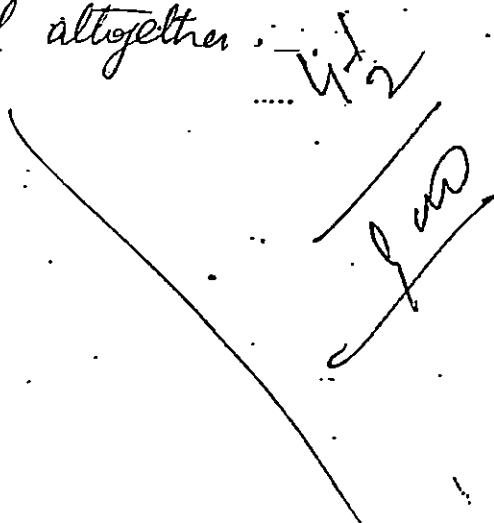
However, in the family system, especially in India, the 'harm principle' cannot be applied so easily.

Remarks

Here, the familial ties and rights of
community as a whole are given more
 importance than the individual himself.

for eg- a son cannot say I want to
 marry a girl from different community -
 because the harm exists - in form of
 social disgrace, community pressures and
 stigma of sons growing out of family.

Ideally, harm principle acquires
 higher proportions, and shifts to a
 different level altogether.



Remarks

Q12. 'Courage is the most important of all the virtues because without courage, you can't practice any other virtue'. Critically examine the thesis in the context of human life in general and governance in particular. (150 Words) (10 Marks)

There are various human traits that take precedence over the others; courage is one of them.

Being courageous is not the absence of fear, but it is the ability to face our fears. This is a famous proverb of Confucius.

In daily human life, we need to be courageous enough to face the obstacles - getting disheartened by failures will lead us nowhere. This aspect of personality needs to be developed, it cannot be acquired overnight.

Similarly, in governance too, civil servants face challenges and obstacles

courage must be guided by rationality & wisdom

Remarks

in every step they take. Be it
 implementing an existing scheme, or introducing
 a new scheme, there will be hardcore
 oppositions everywhere.

The courages rise above such
 fears — ~~all other virtues of honesty, integrity,~~
 truth, perseverance go waste. If the
 individual does not have the courage
 to take the first step.

Thus, being courageous is the
 first step towards being successful.

2+2
 ✓

Remarks

Q13. In your own words, explain Kant's principle of ends. Do you think that this could be a useful moral principle for you in everyday life? (150 Words) (10 Marks)

Emmanuel Kant is known for his theories on moral principles. His principle of ends goes thus -

"The ends never justify the means"

In other words, this is exactly what Gandhiji also practiced and preached, ^{moral} not act, whatever be its consequences can be justified on basis of its ^{justified} end result. For Gandhiji, freedom as a price was too heavy to pay for using violent means of struggle.

Remain
answer
or

Similarly, for Kant too, the way we achieve our objective was more important than our objective itself.

Personally, Kant's principle of ends

Remarks

is ~~to~~ something that I genuinely believe
in. The ends can never, ever, justify
the means.

Even the Indian Law does not
allow for an unlawful consideration to
achieve a lawful object. Hence, this
moral principle is very useful to
me in everyday life.

1

Remarks

SECTION - B

In the following questions carefully study the cases presented and then answer the question that follows:

Q14. When Sheena reaches to one counter of the RTO office for her driving license renewal, the lady in-charge at the counter pass-on one form to fill for the same purpose. She asked Sheena to turn the page and go through it. Back side of the paper there was organ donation consent form which stated:

"Organ Donation: Upon my death I am willing to donate the following - there were then a set of boxes labelled - eyes, liver, kidney, any organ and none, together with a place for her signature."

Sheena asks the lady - "Why such things are being pushed at this counter". Lady at the counter explains that this form of camping has been promoted by NGOs for the larger interest for humanity, however it is voluntary and she can escape it if she is not finding it of any worth. Sheena was not sure about giving consent. She was in dilemma whether to do it or not. After a brief thought she denied and moved from that counter.

On the way to back home, her friend Indrani, who was also at the counter, suddenly said, "I did not wanted to say anything inside, but no way I would ever sign that card. If you get into accident and they see that you have agreed for organ donation, they will not even try to save you. There is organ shortage, and the doctors want to grab what they can get. My mom says those organ donation cards are like signing your death warrant."

Later that evening Sheena decided to talk to one of her teacher. When she explained about her anxiety, teacher replied that she should follow her heart in the matter of organ donation.

Answer the following questions based on the above case study:

- From a utilitarian perspective, should Sheena agree to donate her organs? Provide an analysis.
- From a Kantian perspective, would refusing to donate one's organ violate a moral duty?
- Do you think that people ought to donate their organs? Why or why not? (Make sure that the reasons you provide are ethical reasons, not merely prudent or legal). What will you advice to Sheena in case you are in place of her teacher?

(250 Words) (20 Marks)

In the given fact situation, Sheena is clearly in an ethical dilemma of choosing to voluntarily donate her organs.

Remarks

the issue has various aspects involved -

- ① a philanthropic need to serve others when one's own needs are over;
- ② a sense of moral obligation, which is emphasised so by people around us;
- ③ a very crude economic criteria, of demand and supply problem of organs.

(9) ... from utilitarian perspective, which refers to the greatest good for the greatest number; Sheena must agree to donate her organs. After all, her one wasted body, can serve a new lease of life for four other persons - blind, disabled, deaf and the limp. As one person's loss is four people's gain, hence organ donation

Subscribes fully with utilitarian perspective.

Remarks

(b) from a Kantian perspective, which refers to societal obligations of man, organ donation would ensure a selfless attitude towards someone less fortunate than us.

However, whether Sheera should agree to donate her organs is completely her call to make. One's moral values arise out of one's own experiences and environment. Refusing to donate, might arise out of the company of her friends like Adhavi. Her moral duty will be violated only if she fails to act as per her own values.

(c) from my personal perspective, people should donate their organs. after all, it is not even charity, we are merely giving to others what has no further

Remarks

use for us. Our ability to rise above the ~~the~~ selfish tunes of daily life will definitely make us a better person, if not during life, then during death.

Nonetheless, if there are genuine concerns that signing a voluntary organ donation form would lead to a scramble to collect organs even while alive, then there are other alternatives.

→ one can always inform ones close relatives about one's wish to donate organs after death, and to give it in writing.

Thus, it can be ensured that only after exhausting all possibilities of survival, our organs will be donated. ~~Not donating organs due to fear of unscrupulous doctors and NGOs is no excuse for opting out of a social & moral duty.~~

Remarks

(P)

Q15. You are a senior civil servant. One of your officer friend is hard working, completes her work on time but always demoralizes her subordinates by blaming them for one or the other thing. She keeps everyone on toes. Often she shouts in her office and want to just follow the blue book while working. She also insults junior officers if one fails to get the things done. Her only mantra to work is to "get the things done -whatever it takes." Due to this bossy attitude your friend is not liked by the subordinates and because of her uneven relation with her team members; she fails to portray a good office culture. Most of the colleagues know about this case but no one wants to discuss it because of your proximity with that lady officer. However one day one close friend happens to be your colleague briefed about the problem subordinate officers are facing.

Answer the following questions based on the above case. Bring merits and demerits related to each course of action and discuss the best option.

- (a) Directly talk to subordinate and assure about correcting the things in future.
- (b) Give responsibility to your friend who briefed you about this case.
- (c) Transfer the lady officer as this case may bring sorry figure for you also in future.
- (d) Request the lady officer not to do so as this may hamper their personal relations also.
- (e) Is there any better option available to correct the things other than what mentioned above?

(250 Words) (20 Marks)

In this situation certain options are available to me as a senior bureaucrat working in the same office premises. However, each options have their pros & cons :

(a) Direct Talking to Subordinates :

MERITS ✓	DEMERITS
<ul style="list-style-type: none"> * <u>clear assurance</u> to subordinates will <u>alleviate</u> their concerns * <u>direct talking</u> resolves all problems - some solution can be reached 	<ul style="list-style-type: none"> * Being a <u>neutral third party</u> interfering directly in this manner can <u>insult</u> my lady friend * Giving assurance without hearing the other party would be biased and wrong on my part

Hierarchy ?

Remarks

be biased and wrong on my part

(b) Give responsibility to my friend :

MERITS

- * One common mediator between me and subordinates is established
- * Indirect involvement would keep everyone happy

DEMERITS

- * A very spineless way of approaching the issue - being seniormost, I should be able to handle situations
- * Can lead to unnecessary miscommunications

Shift of responsibility

(c) Transfer the lady friend :

MERITS

- * Can resolve the issue immediately, and office subordinates will be happy
- * Can set an example of office propriety

DEMERITS

- * Spoil relations between me & my friend
- * An inept handling of issue
- * Will not really solve the core prob, since she will repeat same thing elsewhere

(d) Request lady friend :

MERITS

- * Again, direct talking can clear things, and help arrive at solution
- * It's better if she gets to know this from me rather than others

DEMERITS

- * She might not take in a positive way - personal and professional ideas might get mixed
- * Her work might get affected negatively

Remarks

The best option, I feel, would be a sort of combination of all the above options. I will talk to my lady friend, ask her about her personal relations with her subordinates — whether she knows their family, their hobbies, their food preferences.

After setting up a personal touch, carefully touch the topic of her dominant attitude at workplace. Advise her of necessity of having a balanced approach — work is not always the most important thing; co-workers are important too. Advise her as a friend, not boss.

Meanwhile, if needed, I can talk to a few other subordinates, who will be able to appreciate her work efficiency; and agree to compromise a bit on her behaviours. It can take a humorous turn if everyone is mature about it.

Remarks

Q16. Suppose you are called as the Chief Guest in an educational institution to address a gathering of youth on the issue of 'cultural transition in India'. You confine your lecture mainly around one of the most apparent pointers of cultural transition taking place in the country, i.e. changing man-woman relationship with the latter being more open, forthcoming and assimilating. But the transition is marred by many sour and ugly events leading to sexual exploitation, honour killings and subjugation and defiance by male dominated office environment. After the lecture there is a question answer session. Answer the following questions that students and teachers posed in front of you:

- Are women outrageous in their liberty with regard to dressing up, breaking silence and asking their share in decision making?
- What should be the "limits of openness" for women in a culturally transitioning India in an era of globalisation?
- Is the institution of family responsible for the aberrant behavior of their male children regarding man-woman relationship?
- What will you do as a Civil Servant to change the attitude of society with respect to women?

(250 Words) (20 Marks)

(a) As discussed in my lecture before, this transition between man-woman relationship has its roots in history — the gradual transition from strict patriarchy, to opening of ideas of freedom, equality and gender justice, we have come a long way. Women today, will definitely be more "open" in their daily life. We have today reached a point in history where notions of patriarchy are being challenged at every step. So the dressing up, the deliberately outspoken

Remarks

behaviour, demanding their share of rights in decision making are very much normal, in keeping with times. It is not at all outrageous, it is their right as free thinking individuals of a society - at the cusp of reform.

(b) ~~See~~ the 'limitations' for any aspect of social life cannot be pre-defined. It evolves and shifts, and finally settles at a particular level; only to shift back and forth again with changing needs of the society.

for example, homosexuality rights. Earlier it was unheard of, a taboo. Today, we are in a place to talk about it (and mostly reject it as unnatural); tomorrow, we will be in a place to accept it as ^{just} another form of sexual orientation.

In changing era of globalisation, the limits for openness will be self defining. No one person can lay it down, no law can be prescribed.

Remarks.

Depends in which space, it is being exercised
public or private

(c) To a large extent, yes. Family is the fundamental institution where boys grow up to be men. Lack of proper upbringing, a trend of domestic violence at home, or even unconscious things like - different rules for his sister, would go on to encourage the male child to think of women as someone beneath them.

But family is not sole criteria, social surroundings, poverty, education, peer group also play a role in his aberrant behaviour.

(d) As a civil servant, I can only bring in the policy changes. At most, try to instill a sense of responsibility and maturity in ~~youth~~ people I come across.

But the real power is with you - the youth, the future of our nation. Let the change begin from within you today.

Jai Hind.

Remarks

Q17. You are a no-nonsense police officer. There is a day light murder of a politician in your area. One of your senior police officer is close relative of that murdered politician. After much investigation, you come to know that Naxalites have killed him as he was involved in land grabbing case in remote area. Local people hated that politician. After few days you managed to arrest one naxalite who was involved in this case. He was involved in some other gruesome murder cases also. In an ambush more than 50 security personnels were also killed and his name was also surfaced in that case.

Your senior officer is putting pressure on you to kill that criminal as often these type of cases take much time due to the lack of eyewitness, as they enjoy local support and also villagers have fear.

Home Minister of your state also wants to do the same as it will send a message in the public about handling of law and order problem with iron hands. Thus send filler through one officer that 'if you do the same, you will get the full support of ruling party in future also'.

Answer the following questions:

- In the above case which ethical dilemmas will you face and why will you call it ethical dilemma?
- Will you follow the order of your senior officer and Home Minister? Evaluate your decision from the ethical and legal point of view.
- Which factors will guide you in this case? (250 Words) (20 Marks)

(a) There are various ethical dilemmas for me;
 → whether to kill that one sole naxalite,
outside of recourse of proper justice delivery
being unarmed and untried?
 → whether to withstand pressure from seniors
and ministers, only to face wrath of system,
that ~~is for~~ too to save someone who is most
obviously guilty?

Remarks

There are clear ethical dilemmas since as a person, a citizen and a close friend of my colleagues, this arrested raxatite resembles everything that is wrong with the state.

But as a police officer, it is my duty to ensure that due process of law is followed before any such act is undertaken. This

tug of war between my personal and professional ethics is difficult to choose from.

(b) I ~~will not follow the orders of my senior officers and Home Minister; it might result in my forced resignation, or a transfer, and~~

~~a complete loss of support forever, but blatant killing of another person is not an authority that I am vested with, either under law, or under my moral principles~~

~~legally, I, as a police officer, am not~~

Remarks

supposed to take a life, I am supposed to arrest, produce for trial, and let the law take its course. We follow inquisitorial form of justice — punishing one innocent man is worse than letting 9 guilty men away.

Ethically, my conscience will not allow me to do so. It is against my ethical principles and moral values, despite all pressure from above.

(c) Guiding factors will be:

- legal standpoint
- public fury
- my personal ethical values
- future guilt that I'll have to live with if I choose the killing option.

(7)

Remarks

Q18. You are a senior civil engineer in charge of a very big road project. You find that project contractor is working honestly and strictly as per the work schedule and also maintaining the quality of work. Suddenly his only son met with an accident and hence he is preoccupied in his treatment. The project got delayed and the quality of work slightly get affected. Your subordinates are putting pressure on you to take strict action against the contractor.

- (a) What are the various options available to you?
- (b) Evaluate the merits and demerits of each option and choose the option you would adopt, giving reasons. (250 Words) (20 Marks)

This is a case of ethical dilemma due to a genuine inability of a person to carry out his duties, properly.

(a) In this case, I can

- * remove the contractor ~~engineer~~ for delay in work
- * not remove him despite pressure from subordinates - letting things lie
- * Refuse to listen to subordinates and bluntly push them off.
- * Talk to both parties - subordinates and contractor ~~engineer~~ - let each other see their points.
- * Remove him, and get him another project, or support him personally.

Remarks

Here, the ^{Contractor} ~~engineer~~ has undergone a personal tragedy, and this has a direct effect on his work. I have known him to be honest and efficient, unlike so many others.

(b) In such situation, removing him for delay would be an unnecessary act. However, my subordinates need to see this for themselves, their opinions also to be taken into account.

~~Refusing to listen to them, or keeping quiet~~ would be not befitting my position; the important thing is - dialogue.

~~The best option would be to have a one-to-one discussion~~ b/w the contractor and my subordinates. Let each side explain its story. Meanwhile, I will already have tried to convince my colleagues about genuine problems faced by this person.

Remarks

If however, they still fail to get convinced, there is ~~no option but to remove him~~ another option - the removal clause almost always has a 'subject to satisfaction' term. Being senior engineer, I can reserve my right to be satisfied of his genuine concerns.

The project development of the big road was going on smoothly, now, the contractor can be informed of the urgency. If he agrees to be able to deliver project within stipulated time line, he can continue; if not, we can arrange another contractor.

The decision will be a collaborative effort between me and my officers after taking into account of situation.

Remarks

Q19. You are a S.P of a district. There is a project of infrastructure development in your area. This project is related to the widening of road. This project has been pending for long time but no civil servant wants to touch it as it is a very sensitive issue because for widening of road, removal of illegal religious construction done on the government land, has to be done.

One particular political party is also supporting these illegal structures due to political interests. Your senior officials have also given a blind eye to these constructions for long. Members of the committee who runs that religious structure went to court, but lost the case.

High Court has directed the state government to remove all such illegal religious structure which has mushroomed on government land. But no official want to burn their hands. One day District Magistrate has asked you to remove all the illegal structures using force. Being the SP you understand that removing the religious structure may lead to violence, even it can spark communal violence also. Some junior officers also showing their reluctant attitude to participate in their work as they belong to same community. Political parties have their particular interest in it. Being the first responder to any public anger, Police may also lose the lives of some of its men.

Answer the following questions based on the above situation:

- (a) Will you face any dilemma regarding the above said situation? Explain.
 (b) What steps will you take to address the situation?
 (c) Which course of action is best and why?

(250 Words) (20 Marks)

(a) Yes, there is a clear dilemma in this situation — though the law is on my side, the people are not.

There is a clear high court order, to demolish the illegal constructions; the DM has also been brave enough to withstand political pressure and order demolition by force;

but the political parties, local religion leaders.

Remarks

even my own police force constables are unwilling to go with it. forcing my own police team to demolish religion structures, might flare unnecessary communal tensions, leading to loss of lives.

(b) At this stage, I will take stock of situation at ground level -

- (i) meet local Religion leaders, inform them of court order & DM order,
- (ii) advise them to not flare the situation, make way for demolition, and in return the state, being welfare state can try to arrange land in some other part of city.
- (iii) Impress upon them the need to stand up to true faith, and not dance to tunes of politicians.
- (iv) Arrange meeting of my team, inform them of decision to demolish structure.

Remarks

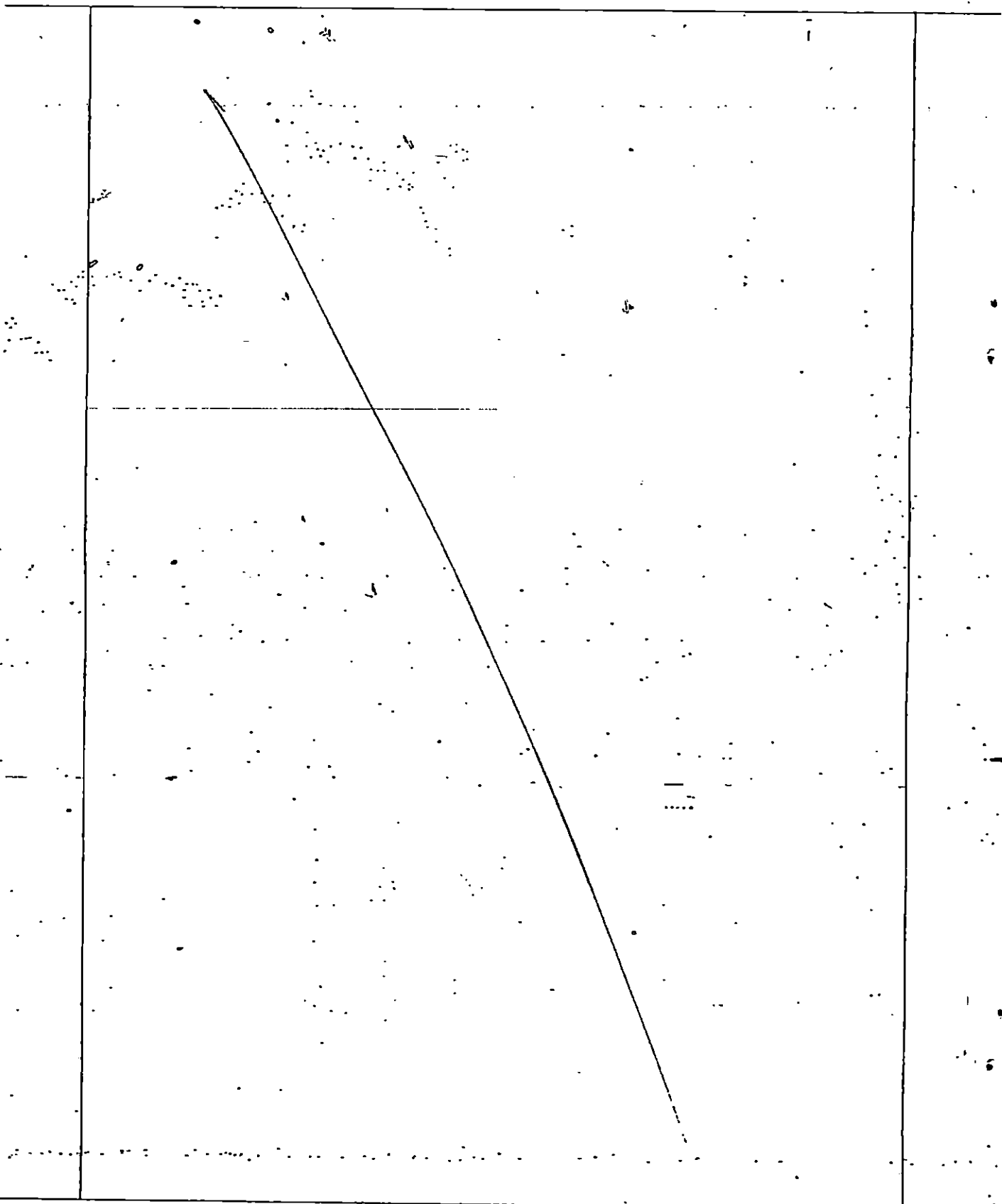
- (v) Take note of dissent, and remind them of their oath to State, not to any religion or faith. Law and order is primary duty of any police officer.
- (vi) Try to hold public meeting, awareness among people.

All these actions together with support from DM and local MPs will only help in achieving the untrinkable

(7)

Remarks

GS SCORE



Remarks