

online

ETHICS, INTEGRITY AND APTITUDE

Time Allowed: 3 hrs.

Max. Marks: 250

Q.	Marks	Instructions to Candidate
1.		<ul style="list-style-type: none"> There are 17 questions. All questions are compulsory The number of marks carried by a question/part is indicated against it. Content of the answer is more important than its length. Answers must be written in the space provided. <p>Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.</p>
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*pure concept
clarity*

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Date 9/7/17

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SECTION - A

Q1. Why it is, sometimes believed that feelings are better guide to action than reasons?
Critically analyze.

Feelings as a guide to action may be quick to come about and easy to stick to, however, reason is seen as a proper guiding force to human action.

Feelings may be abrupt, illogical and not thoroughly formed, apart from being about too much subjectivity and not conforming to prescribed standards.

Reason, on the other hand, is scientific, and provides a basis for action, taking into account, pros and cons and a guiding force behind action. It has a higher probability of being uniform, predictable and can be tested for objectivity.

Remarks

For eg. investigation of a crime involving a family member, my feeling may tell me that he/she wouldn't have committed the crime (bias), but reason may negate this, on the basis of proper evidence.

Therefore, though ~~it~~ may be more time consuming or taking, reason would be a more sound guide to action, than feelings.

Remarks -

Q2. 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?
- (c) Analyze why there is increasing incidence of Mob Justice in the recent days?

(75 Words Each) (5×3=15 Marks)

(a) 'Principle of Justice' is not necessarily followed in 'Mob Justice'. It restricts justice to plainly wrong or right, with no concept of severity of just the wrong, and hardly any scope of rehabilitation of the right.

There is absolutely any 'method' to 'Mob Justice', which may end up being unwise and barbaric, entirely contrary to what the word 'Justice' entails. Further, no procedure is laid down, and punishment does not satisfy the tests of 'necessity' and 'proportionality'. It is subservient to idea of a modern polity.

Remarks

(b) Mob Justice is inter related to the then prevailing attitude of the society. This may be reflected in the dominant ideology, feels, or inspired by the heroism of one lone warrior.

For eg. Khich Panchayats reflect mob justice of prevailing anti-women and anti-quality norms. Similarly, recent con-vigilantes can be said to draw from the ideology of the ruling administration.

Lynching of muslims are also seen as mob violence, which the mob may justify according to their own subjective standards.

(c) There is increasing incidence of mob justice nowadays because of the government's soft approach towards them; and failure to maintain law.

Remarks

Q3. Answer the following questions based on the virtue ethics:

- (a) What is virtue ethics? Can knowledge be equated with virtue?
- (b) If evil or bad actions are the result of ignorance according to the virtue ethics, then why educated people get indulge in White-Collar Crimes?
- (c) Give the argument supporting self-control as a master virtue? How the failed-control is evident in the 'social sin'? (75 Words Each) (5×3=15 Marks)

(a) Virtue ethics refers to value and virtue based ethical conduct, which prescribe to standards of accepted virtues in society; eg: respect, patience, accommodation, ~~the~~ good, bad, etc.

Knowledge may have an overlap with virtues while knowledge can ~~teach us~~ about virtues, it cannot or does not necessarily lead to instilling of those virtues. Therefore, knowledge may provide for a ground for virtues, but it is experiences that instill them within us.

(b) Evil or bad actions are a result of ignorance. However, there may be other virtues at play as well. Eg.

Remarks

greed is a bad virtue which makes educated people indulge in white collar crime. Knowledge/education does not always lead to correctly being able to distinguish between right and wrong. It is a necessary but not sufficient condition for understanding good and bad (education).

What matters beyond education is not let other things like greed take over oneself.

(c) Self-control is known to be a master virtue as it facilitates taking action devoid of feelings like excessive want, greed, jealousy take over. It separates the action from the result and hence facilitates correct decision making.

Failed control gives way to 'outrage sin'. For eg: a thief is failed control.

Remarks

despite knowledge that it is wrong.
Similarly, a murder to acquire property
is failed control over one's wants,
that has given rise to 'social sin'

Remarks

Q4. What is stoicism? In what way self-mastery of desires and emotions help in achieving the happiness? Is it always good to contain our desires and emotions?

(150 Words) (10 Marks)

Stoicism is the ability to take conscientious action forward as a goal, without being attached to the result or the fruit of that action. Self mastery of desires and emotions Nishkarm Karma Yoga in the Bhagvad Gita (i.e. disinterested action) renders our happiness independent of the results. Thus, it helps not concentrate our happiness on any eventuality, rather on smaller things of every day life, how it's meant to be.

It may not be always good to contain our desires as then we may end up not having any desires or not having enough desire to act on them.

More clarity in explanation is needed. Be focused and direct with the answer.

Remarks

What is ^{low} important is self-mastery
 to know ^{to} and when to express
 and act towards our others.
 Some amount of ~~emotions~~ are
 required to maintain control
 action, they just ~~don't~~ not be
 in extremes.

2

Q5. Answer the following questions with respect to the concept of motive-consequences relation:

- (a) Is it consequences of actions that make them right or wrong or the motives of the person who carries out the action? Based on the above statement can we say that socialism is better than market economy because the former has more good intentions for the people?
- (b) When government across the world are becoming more as a facilitator for various essential services, on which points should a civil servant pay heed before taking an action with respect to motive-consequences relation?

(75 Words Each) (5×2=10 Marks)

(a) 'Right' or 'Wrong' are dependent on the time conditions of action and intention. A well intentioned act may end up having a whomful consequence, and a whom intentioned act may have a good consequence.
Eg. of former → Intention of saving a patient but bulbly gone whom.

Eg. of latter → Intention to kill a man, but bullet hitting a dangerous animal running after him, instead.

Therefore, both are essential elements for right or whom.

Hence, socialism is not necessarily better just because of its intention.

Remarks

as consequence may be a lot of buffering for the hard working individual. Similarly, market economy may use surplus profit for benefit/welfare of all. V.Gur
3 1/2

(b) governments across the world are becoming more of a facilitator as they have realised that service provision of essentials is not its role, but that of people ~~and~~ themselves. The former leads to inefficiencies and unreliance on the government.

A civil servant should consider motives-consequences together, as main requirements/considerations behind every act or one without the other is not only incomplete, but also paints an ugly picture.

3

Remarks

Q6. 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)

'Principle of permissible harm' in ethics is the amount of harm that is allowed/justifiable in light of the larger picture. It is the extent to which individual constituents must yield to induce a proper society which is just to all.

Repression of CWF & in J&K is in conformity with permissible harm theory as it may be required for the larger objective of peace and security. It is a part of the give and take in a social contract, where aberrations must be punished for larger social good.

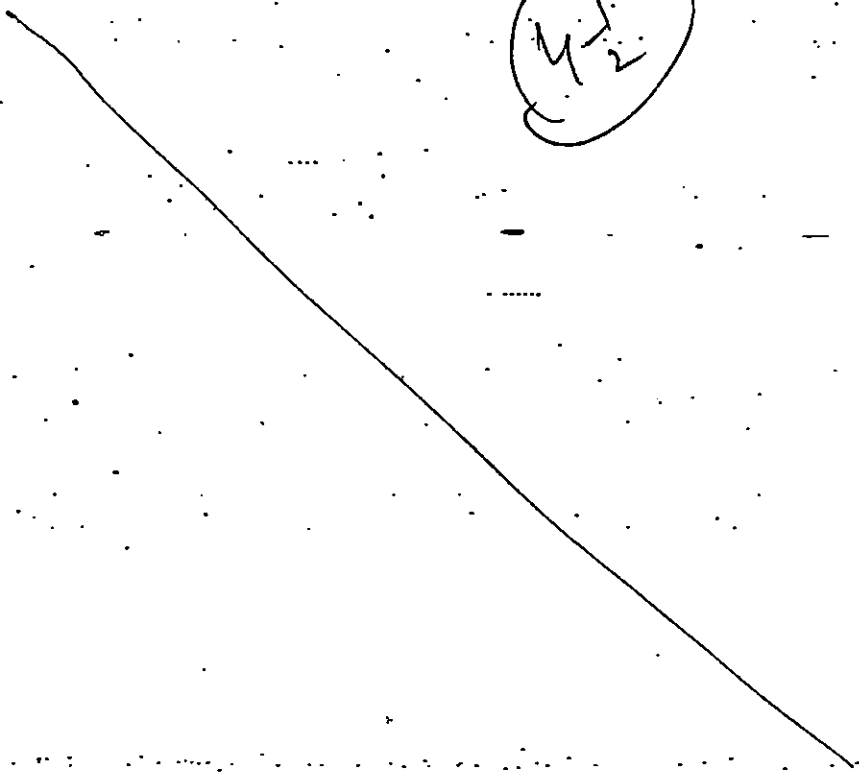
Remarks

'Principle of Permissible Harm' would stand left of moral laws if they satisfy necessity and proportionality. Good and Harm is not beyond the permissible limits. No rights are absolute; they are subject to restrictions in light of a larger good like security and public interest.

900

Can you illustrate
2

4/2



Remarks

- Q7. What is the difference between 'Convention' and 'Law'? Which of these two should be given more attention while taking administrative decisions with regard to the tribal regions? In ethical parlance, which of the above two deserves more compliance?
(150 Words) (10 Marks)

'Law' is usually a command of the sovereign law making body. It has more force and is usually inviolable. 'Convention' is more of practice that has been followed/adopted over years that may eventually get the force of law.

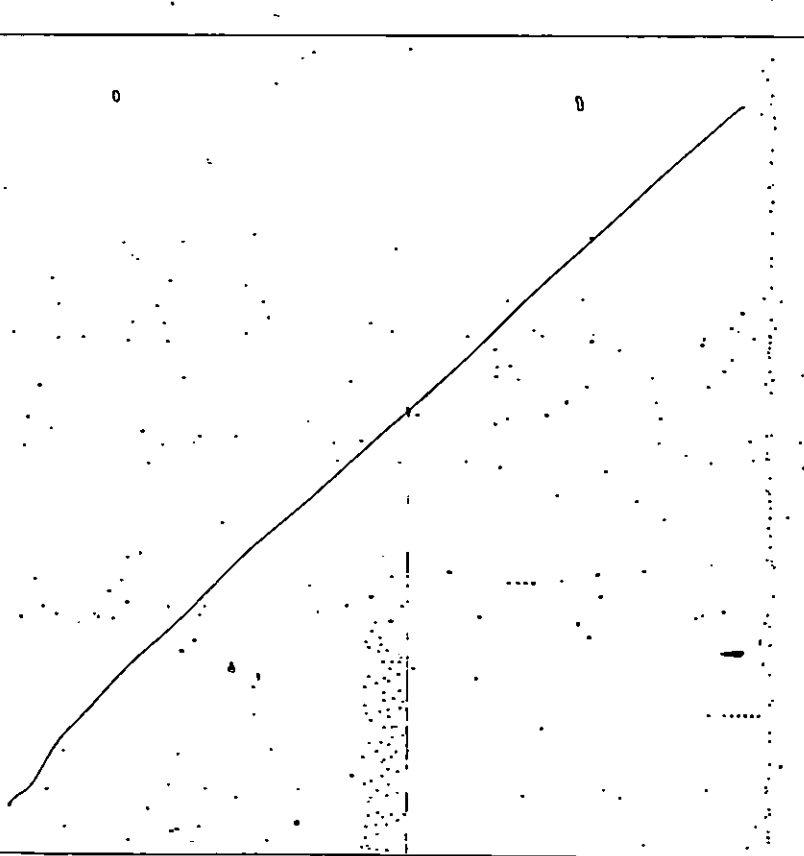
With regard to tribal areas, conventions usually take precedence. However, this does not mean a complete absence of laws. Conventions are preferred to further their cultural and social rights and practices.

In ethical parlance, for tribals, conventions deserve more compliance as a mark of respect for practices followed over generations. The

Remarks

ESSAY SCORE

Constitution also gives primary to
tribal customs and conventions
 which, over time, gain the force
of law, law is what society believes
 itself to be bound by, and that
 may as well be conventions.



Remarks

- Q8. (a) Are justice, freedom and equality doles to the ruled, given by the superior authority (nature) or by the government?
- (b) What is the role of struggle, sacrifice and attitudinal change in achieving justice, freedom and equality in the society? Illustrate. (75 Words Each) (5×2=10 Marks)

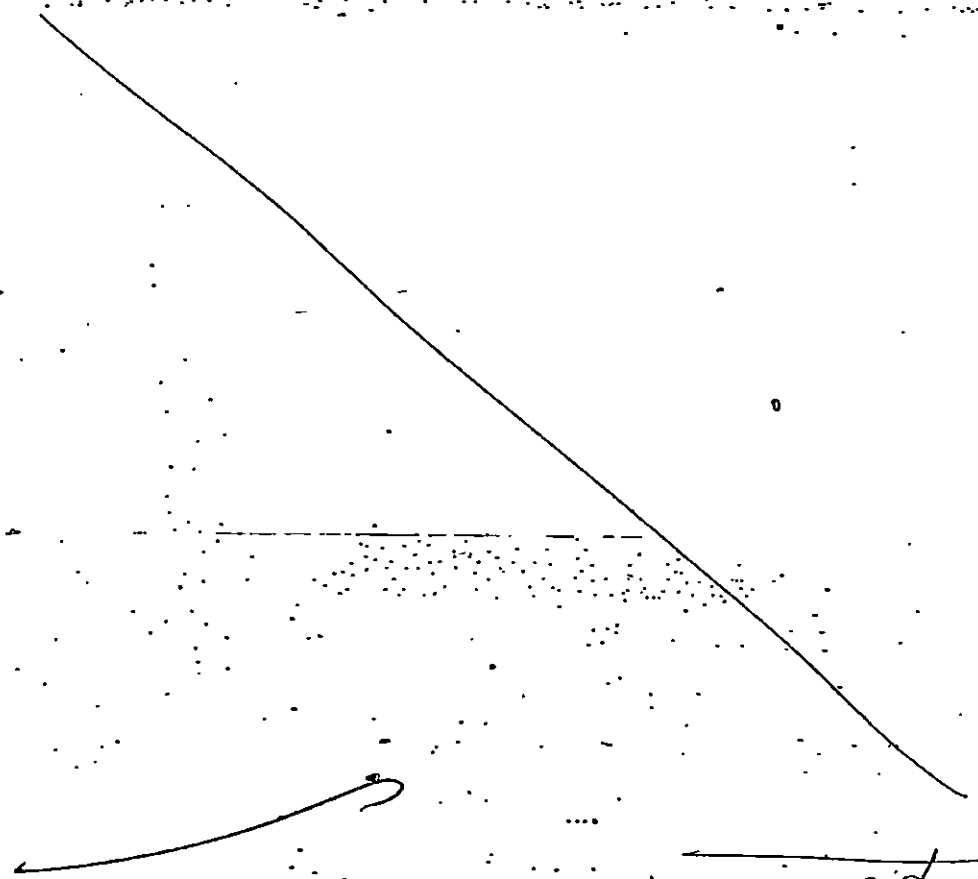
(a) Justice, freedom, equality are not merely doles to the ruled given by superior authority. They are constitutionally mandated and guaranteed rights, which are enforceable on a court of law.

Their absence is fundamental in governance of a country and for those, civil society would not form a cohesive whole and would simply disintegrate into anarchy.

(b) The role of struggle, sacrifice and attitudinal change is that they help appreciate the true meaning of justice, freedom & equality.

Remarks

They see us using those signs and
 necessarily and the value of those
signs to inductances. They keep
 inductance subject for each stress
signs, subject to least in inductances
 and promote a way of life for
 the future. They also enlighten
 about consequences of stress
signs



Q9. Answer the following questions:

- (a) How does the cultural relativism defines "good"? Which method does it follow for arriving at moral beliefs?
- (b) Why does cultural relativism supposedly make us more tolerant of other cultures and, critically examine the view that moral values are relative?
- (c) Explain Gau 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? (75 Words Each) (5×3=15 Marks)

(a) Cultural relativism defines 'good' as not a straight jacket

formula. Rather, the concept of good is relative to ethical foundations of different

cultures, with perhaps, a common minimum base

the basic minimum of 'good'

Doesn't change despite differences

(b) Cultural relativism makes us

more tolerant of other cultures

as it makes us understand

that different cultures have

different beliefs, which need to

Remarks

The is a great cultural conflict
 part of their ~~religion~~ ~~religion~~
 Muslims consider as a ~~the~~ ~~the~~
 can as their motifs goddesses,
 groups, unlike Hindu goddesses the
 contrary cultures of two religions
 can protect in movement respects

They are basic human values
 in all cultures as ultimately
 the society - they are the same.
 moral values are integral to
 a ~~philosophical~~ ~~scale~~, ~~very~~ ~~factor~~
 Moral values are relative only in
 unavailability.
 because of these many and
 diverse dominant groups who
 the ~~positive~~ ~~coexistence~~ in society.
 fact is, that is how there can
 be ~~understanding~~ and respect.

11
 12
 analysis
 could
 have
 been
 better

among the two groups. It can be reconciled ethically by not overpowering one over another.

The Supreme Court reconciled this by limiting right to slaughter only to non-milch & old cows. This approach is

the right ground and should be adopted in principle and practice.

(2)

Remarks

Q10. Discuss the essence of consistency? Does consistency guarantee trust? If not then what is the use of it? (150 Words) (10 Marks)

The essence of ~~consistency~~^{absence of inconsistency} is uniformity in approach and expecting the way of things to go on as the same over a period of time. Hence, ~~consistency does~~ guarantee trust, as it leads to predictability, which helps gauge one's and others' response to actions.

For eg. consistency in execution & enforcement of law leads to a trust among people that their actions will be met with legality and illegality on a uniform basis. Similarly, consistency leads us to believe in systems put in place, which ease human

Remarks

decision making

consistency may also have other uses than trust, like perfecting a certain practice, or walking towards one final goal that requires daily toil. eg. straying for the 'civil services' exam may be consistent but may not lead to the trust that a positive result will definitely arrive.

(3)

Remarks

Q11. (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?

(75 Words Each) (5×2=10 Marks)

(a) Constructive self criticism, or leaving scope for fallacies in our own action is the most difficult thing to do, especially when one is in a position of power in administration.

Similarly, it is easy to blame disasters as the cause of all wrong that has happened on other reasons than ourselves.

However, good governance requires deviance from such behaviour and to objectively assess the causes of our failings and take responsibility for our shortcomings, with a commitment to improve.

- Remarks

- (b) Essential requirements of being an agent of change:-
- Take responsibility of actions
 - Take reasoned decisions
 - Take along with you all sections of society
 - Empathy
 - Leader ship qualities
 - Consistency in decision making
 - Being strong in character
 - Strong savings

32.2
5

SECTION - B

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

Q12. 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 campaigning 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?

(300 Words) (25 Marks)

(a) Bentham's utilitarianism provides for the greatest good for the maximum number of people. However, recruitment of organ

Remarks

donation with utilitarianism involves deep seated ethical dilemmas. If pursued properly and in right earnest is implementing organ donation when the donee is able to, when no chance of utility of the organ to the donee remains, then utilitarianism would oppose it.

However, utilitarianism would not further one's interest to the detriment of another, so, Indrani's appellation is a valid one and needs to be given adequate thought. Organ donation should be permitted on doctor's ethical conduct based on their medical ethics, rather than business motives. If that is considered, utilitarianism steps in to promote it.

- (b) Kantian ethics further moral duties of individuals, the centre of which is addressing rightful and wholesome.

Remarks

conduct. Although organ donation is voluntary in the form, it can to some extent, be seen as a moral duty towards the society. It is one's way of contribution. Ethical conduct in this sense would necessitate going ahead with it, as one's moral duty.

Ref
Hints

(c) Organ donation ought to be a personal choice based on one's own values and morals, which though are a result of socialisation, may resist from following any compulsory norms. Rational and scientific ethics would promote organ donation. However, the choice itself may provide for it as just one way among many, of giving it back to society.

If one chooses to go for it, it brings compassion, respect for life, saving others' lives, apart from promoting science for human benefit.

Remarks

I would advise Kerala to repose trust and faith in our medical and executive system and opt for organ donation as it is a major way of contributing even after ceasing to exist. Moreover, utility wise, after us, organs are of no use, but for some suffering one, they can make a world of difference.

Remarks

Q13. 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.

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

(250 Words) (20 Marks)

Good governance and probity necessitate not merely performance outcomes, but also the means adopted for that performance, one of which is a good office culture.

(a) Directly talk to subordinates

Merits → It is important to assure their feelings and assure them of righteousness in future.

Demerit → However, mere assurance is not enough. Some interaction with the lady officer is also warranted.

NOT
Bijeebil
with an

Remarks

meant → It may make her understand the
 seriousness of the situation. Her attitude
 may improve.
 meant → officer conduct & standards should
 of efforts to persuade her. Hence,
 put a request or threat may not be enough.

(a) Request & only officer --- persuade her also

meant → It would give her the problem
 for the time being.
 meant → The problem may continue
 unless she goes. She needs to be made to
 understand & try to be cooperative.
 meant → to finally formally her behaviour.

Also
 your
 own
 at
 the
 end

(c) Transfer lady officer

meant → It would give her the problem
 for the time being.
 meant → The problem may continue
 unless she goes. She needs to be made to
 understand & try to be cooperative.
 meant → to finally formally her behaviour.

meant → since the power underpins the
 concerning of subordinate officers, may be
 in a better position to address them.
 meant → It would amount to abdicating
 one's own responsibility, not becoming
 of a better citizen servant.

(b) Give responsibility to senior

(2) Recommended approach

A two pronged approach is required. Give the lady officer feedback and constructive criticism, and also soften the attitude of the subordinate officers. The lady officer must be made to understand why she must tone down her aggression,

and other officers must be told to overlook some basic aggression in light of performance outcomes. A conciliatory approach is the order of the day.

Although it must be made clear to the lady officer that she must change her attitude or face consequences of continued inactivity.

7 1/2

Remarks

Q14. 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) Women are anything but outrageous in exercise of her liberties in dressing up, breaking silence & decision making. Civil society espouses freedom for all and equality and liberty of thought, expression, belief, faith and worship.

A true democracy like ours provides the freedom of expression to all irrespective of gender. Therefore, a woman is entitled to make her own decisions, wear what she wants to and speak what she desires. Any limitations on this freedom

Remarks

are those that are constitutionally provided, though equal for men and women.

(b) It is true that India is culturally transitioning. However, there cannot be gradations in freedom and openness that are different for women and men.

Hence, there are no such limits on openness of women that don't equally apply to men. Some of ~~these~~ ^{these} are legally provided eg. security, public order, decency, morality, etc.

Not
Hints:

(c) Yes, the institution of family is largely responsible for abhorrent behaviour of male children. However, since socialisation transcends the institution of family, other influences like school, community etc are also responsible. There needs to be a collaborative approach in teaching the right values of respect for women among all influencing institutions right from childhood.

Remarks

(d) As a girl becomes, she needs to understand that such change brings with it a challenge addressable only slowly but moving continuously. Hence, universities, programs, incentives for the girl child, community efforts like Village Health, Panchayat and interacting with accomplished women as role models etc need to be initiated. School curricula need to be oriented to this thought, the feeling for mental health needs to be instilled right from the start. A paradigm shift in all spheres of decision making is required.

8

Q15. 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:

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

(a) The ethical dilemma faced in the instant case is whether to follow the rule of law and let law take its own course, or to follow the orders of the senior officer and the Home Minister. Malatras Gandhi had said that wrong means don't justify a right end. Here, though the right end is a criminal free society, killing each one using power may be a wrong means.

Remarks

↓ Authority vs acceptability
↓ up-down.

Down

First, being someone not ^{get} ordered
 guilty amounts to kidnapping/home and
 being tantamount to a murder
 Orally:
 (b) I will not blindly follow orders in
 this instant as it is potentially the
 wrong thing to do. I would try and
 reason with the seniors and convince
 them to enforce precise standards
 by law.
 Specifically, I don't have the right to
 take the initiative ~~or~~ just because I
 have the power to do so. Moreover, doing
 it not out of duty, but to be in favour
 of the government ~~is~~ ~~disrespect~~ for
 the law and my position.
 Legally, an accused is innocent until
 proven guilty. Moreover, police don't
 have power to ~~take~~ ~~custody~~, unless in
 self defence, which is not the case here.
 It is my duty to produce him before
 a court of law and let procedure of law

follow.

(c) Factors of legal and ethical propriety as mentioned above will guide my actions in this case. I would advise my senior and the Home Minister of speedy police cooperation to the court system so that there is minimum delay in dispensation of justice. &

Remarks

Q16. You are professor as well as a social activist. There is an educated and well employed couple in your vicinity who often fight on their personal issues. One day they started fighting as usual, starting from arguments, turning loud, slamming doors and finally the male partner resorting to physical violence, the cry of wife and children started coming out. People come out, but do not dare to go to them citing that it is their personal matter, so any interference would be unethical and uncalled for. Answer the following questions based on the above case:

- (a) Would you agree to be a bystander on the advice of the people that it is a personal matter of the couple? Give reasons.
- (b) Suppose you go to the flat of the couple and enquire what is wrong but the male member insists that they be left on their own as it is their personal matter and you should mind your own business. What would be your reaction?
- (c) Can police help in curbing this social malady by using legal authority and provisions?
- (d) What is your moral and ethical locus standi on intervention of neighbours to stop the domestic violence?
(250 Words) (20 Marks)

(a) NO, I would not agree to be a bystander to a wrong being committed, which involves physical violence. Ethically, being witness to a wrong being committed and not attempting to stop it, ~~is~~ is akin to being an accomplice. I would approach the couple and tell them that while I respect their privacy, physical violence cannot be tolerated. These are not the ideals our society is built upon. I would ask the male partner to stop any such behaviour.

Remarks

(b) My reaction to being told to mind my own business will be to call the police, and let them take action, if they deem it fit. I would try and reason with the male partner once before that, after which I would take the above stated action.

(c) Physical violence is a criminal offence, which is considered an "offence against the state" under criminal law. Police being the defender of criminal law, can act to curb this social malady. Police is also entitled under the domestic violence Act. Further, the nuisance caused by the altercation in public space also necessitates police action.

(d) morally and ethically, though there is a right to privacy of everyone. However, it is not absolute, and any wrong must be stopped/prevented.

Remarks

when violence also ensues, it becomes the responsibility of the legislators to stop damage to the extent possible. Hence, such events are not subject to traditional doctrinaire limits of locus standi and transcend such limits.

Remarks

Q17. You are a Superintendent of Police and a huge protest is going on in front of your office. These protesters are Human Right activists. Protest is because of two consecutive incidents happened in your district.

Case one: City SP has received intelligence input that bombs have been planted in various places in the city. SP asked his team for massive search operation. After putting in strenuous hard work, police team raided a house where two people with 2 kg of explosives and IED devices were found. Police team immediately arrested them and brought them to the police station. Police started interrogating them related to the whereabouts of the bombs and their plans. When they failed to take out information from them; one of the Police Officer adopted third degree. Torture in case of new criminals often works. But one of the person died during the process, as he failed to bear the pain of torture. Death in police custody became a big issue.

Case two: Recently communal riots occurred held in your area and few police constables got surrounded by a group, viewing the grave situation and possible threat on life, one of the constable picked a man as a human shield. They found it as easy way to escape as that could also save the life of other police constables. But while they were trying to escape, people started stone pelting and the person who was used as human shield got badly injured. However; he was saved later by proper treatment.

Answer the following questions:

- Analyse the ethical dilemmas you will face as SP in both the stated situations.
- Human Rights Activists are demanding action against official involved in both the cases. What will be your course of action?
- Police Chief of State reaches to you and asks for not taking any action, as it will bring down the morals of the police force. What will be your course of action?
- Can you justify the use of torture technique in any given circumstances?
- Would you justify the use of human shield to save the lives of your colleagues? Give reasons. What are the moral and ethical issues involved in using human shield as the method of action against agitating mob? (250 Words) (20 Marks)

(a) The ethical dilemma faced in the 1st instance is whether to punish police officials for accidental death, or remove it as an important step in dealing with hardened criminals.

Remarks

2nd instance → the ethical dilemma is whether saving of lives was more important, or using of human shield was wrong that some lives should have been sacrificed instead of this.

(b) course of action in 1st case → Torture and this degree are prohibited under Human Rights Conventions and Police Manuals. Hence, I will hesitate and commit to the law and formulate/initiate an enquiry into the ~~circumstances~~ act to determine true picture before any action.

2nd case → Although human shields may not be prohibited under law and may be justified as self defence, I will advise stakeholders that such act would not be repeated.

(c) I will advise police chief ^{of} not taking any extreme and sudden reaction / action, initiate thorough enquiry.

Remarks

into the matters.

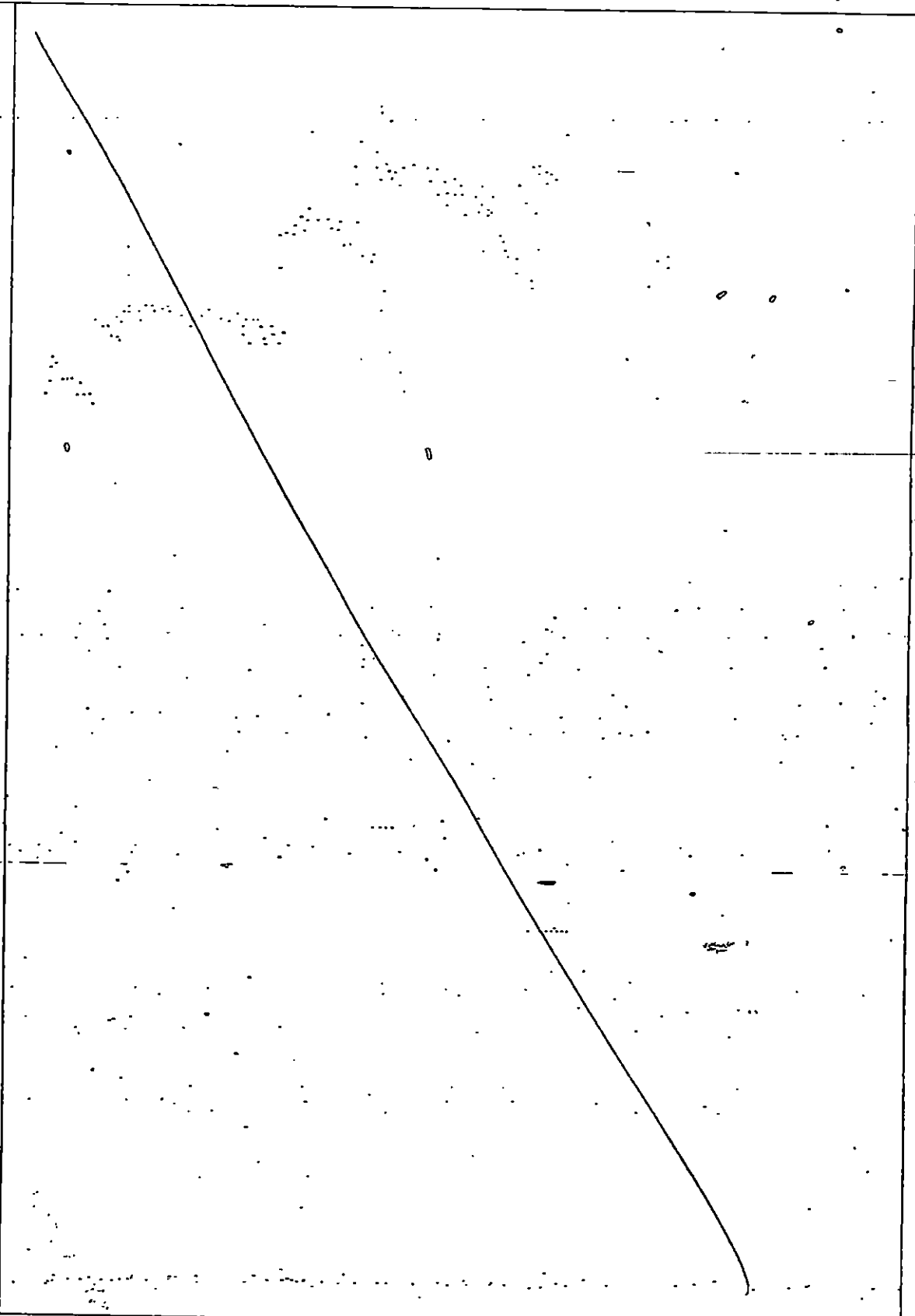
(d) under law, any form of torture is not justifiable. However, when it comes to offences like bombing that affect humanity on a large scale, ethics may not always in all forms, negate it. The prevailing viewpoint is against an "eye for an eye" principle, but some parts of the world justify it as ethical.

(e) Human shield may involve some moral/ethical condemnation, but legally, it is a valid form of self-defence. Even ethically, it prevented greater loss of lives and hence it may not be entirely incorrect from that standpoint. Understanding this, however, I would not support using a human shield in ordinary circumstances when other resources may be available.

Remarks

Doctrine of Double effect

GS SCORE



Remarks