

## ETHICS, INTEGRITY AND APTITUDE

Time Allowed: 3 hrs.

Max. Marks: 250

| Q.  | Marks | Instructions to Candidate   |
|-----|-------|---|
| 1.  |       | <ul style="list-style-type: none"> <li>• There are 19 questions.</li> <li>• All questions are compulsory</li> <li>• The number of marks carried by a question/part is indicated against it.</li> <li>• Content of the answer is more important than its length.</li> <li>• Answers must be written in the space provided.</li> </ul> <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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*Too much undeciphering  
good content*

*if you can replicate in  
maine this ke up to you  
you are going to  
get excellent  
score*

113.5

1. Invigilator Signature \_\_\_\_\_

2. Invigilator Signature \_\_\_\_\_

Name Krishna Gopal Meena

Roll No. \_\_\_\_\_

Mobile No. \_\_\_\_\_

Date \_\_\_\_\_

Signature [Signature]

## Section - A

1. What is morality? Does "structured morality" obstruct individual freedom and growth? Is it a hindrance to social progress? Cite examples to prove your point.  
(150 Words) (10 Marks)

Morality refers to a set of ideas/beliefs that are used by an individual/society to arrive at judgements of right and wrong. When values concerning right, wrong are adopted by individual/society, they form the core of their personality, reflecting as morality.

✓ Structured morality means the morality that exists and is reinforced through the various structures of society. Undoubtedly, the structured morality helps the causes of

⊕ Social harmony

\* cultural transmission of values and beliefs.

\* inter-generational coherence of ideas and beliefs

\* unique social identity of the community/individual

\* making many behavioural choices and decisions parsimonious

However, some philosophers and thinkers like John Locke, Immanuel Kant emphasise the ultimate importance of individuality and how societal morality at times

may come in conflict with individual liberty. For eg. Ⓢ social norms in India prohibiting inter-caste marriages, going against the constitution and the freedom of an adult to choose a life partner.

Moreover, such a situation may lead to ethical dilemma, social conflicts and even societal disharmony, as witnessed in many so called 'honour killings' in the society.

The ideal way <sup>good</sup> forward is to listen to Heraklites's advice that change is the law of the nature and no man ever steps in the same river twice.

It is due to the uncontrolled intermingling of various cultures that such conflict of beliefs arise and it is required for the mediums of socialisation such as schools, family, media, workplace etc to adopt a more coherent and progressive approach, taking the best of all realms of ideas.

conceptual clarity  
is appreciable



2. Critically evaluate Aristotle's doctrine of mean as the key to happiness. How this doctrine relevant for a working civil servant? (150 Words) (10 Marks)

Aristotle, the propounder of virtue ethics, is considered as one of the greatest philosophers of Greek civilisation. As opposed to his master Plato, who took extreme idealistic stands, Aristotle emphasises more on the mean between the extremes. For eg. the value of courage as a mean between cowardice and rashness. In fact it is in line with Buddha's idea of Madhyam Marg to achieve happiness in life.

How a commitment to 'mean' enhances happiness

- \* most extremes in life, bring troubles, be it the extreme of eating too much or malnourishment, both reduce happiness. A balanced diet is the mean.
- \* Similarly, emotionally too, extreme emotions produce undesired behaviours. Hence, it is considered best to be emotionally balanced.

However, there are situations that may need a shift from mean to extremes, especially for civil servants.

How the path of mean helps civil servants:

- neither too teleological nor too deontological approach helps civil servants take balanced and pragmatic decision.

- the mean of emotional intelligence, as opposed to the extremes of emotional outbursts and indifference is a virtue for civil servants. ✓

However, the doctrine of mean may not always be the best option for civil servants as:

- some situations demand exemplary actions, which require deviation from means.

- some ideas like impartiality, constitutionalism, integrity are tenable only if the commitment is absolute and not moderate!

- Civil servants may not be able to exercise the middle path as the right choice between ethical behaviour of one set of people and unethical & illegal behaviour of others.

- even zero tolerance against illegal activities would not fit into the idea of 'mean path'. (5)

Hence, what is required is a selective use of Aristothian idea.

3. What is the importance of courage in administration and governance? How does "bravery" differ "with "bravado"? Is it better to be "pragmatic and grounded" in Civil Services rather than being "brave and idealist"? What are the dangers of being pragmatic?  
(150 Words) (10 Marks)

Courage reflects the moral strength of a person to hold his ground on the face of adversity. Mahatma Gandhi once said: "I would prefer violence to cowardice"

Importance of courage for administration:

- great power comes with great responsibility and courage is required to take decisions and stand by them in case of adverse consequences
- courage is required also to face tough situations like physical attacks, violence, or moral pressures and intimidations.
- one needs courage to stick to his ethical position. Hence being courageous is the pre-requisite of being ethical

Bravery

- \* genuine courage that emanates from within
- \* does not mean violence (Gandhi was brave but non-violent)
- \* more mental than physical
- \* Quality of leaders

Bravado

- \* fake courage only as a show off
- \* does mostly mean violence and physical strength
- \* more physical than mental
- \* Quality of imposters

Remarks

For a civil servant, a genuine mix of pragmatism, groundedness, bravery & idealism is what is actually required as each value has its essence but stretching too far may create problems.

| value             | how it is good   | how it can be stretched too far to become bad  |
|-------------------|--|--|
| <u>Pragmatism</u> | <ul style="list-style-type: none"> <li>* find middle grounds, dispute resolution, analyzing the whole spectrum, quick decision making</li> </ul>                               | <ul style="list-style-type: none"> <li>* may be used to justify go with the flow attitude, justifying bribery, and not standing up for anything</li> </ul>   |
| <u>grounded</u>   | <ul style="list-style-type: none"> <li>* better connect with people, sympathetic &amp; compassionate attitude, minimal needs, no ego</li> </ul>                                | <ul style="list-style-type: none"> <li>* submission to authority, excessive emotional fragility, soft state as sense of authority is missing</li> </ul>  |
| <u>bravery</u>    | <ul style="list-style-type: none"> <li>* bold decisions</li> <li>* withstand adversity</li> <li>* inspire fear in criminals</li> <li>* handle pressures effectively</li> </ul> | <ul style="list-style-type: none"> <li>* unwanted conflicts</li> <li>* confrontational attitude</li> <li>* over-confident decisions</li> <li>* away from ground realities</li> <li>* may be bravado</li> </ul> |
| <u>idealism</u>   | <ul style="list-style-type: none"> <li>* unwavering commitment to ethics &amp; integrity</li> <li>* strict adherence to code of conduct</li> <li>* no corruption</li> </ul>    | <ul style="list-style-type: none"> <li>* lack of consociational attitude</li> <li>* too rigid may sometimes defeat the whole purpose</li> </ul>  |

Remarks

no back of hand  
word limit  
11/11/15

(6)

4. What do you understand by 'Socratic Method'? How can it be used in classroom teaching to develop critical thinking among children and young students?

(150 Words) (10 Marks)

Socrates was considered as the wisest man on earth and the 1<sup>st</sup> moral philosopher of modern world.

Socratic method means the method of dialectics, which means the debate or discussion about ideas and events that start from a thesis, generate an anti-thesis and eventually culminating into synthesis i.e. the ultimate idea or higher idea.

The socratic method hence becomes the basis of every rational debate owing to its very nature, and hence is of excessive use in the field of classroom teaching.

\* the methodology of debating develops a thinking rational personality ✓

\* a regard for other persons' opinions is suigeneris in the approach.

\* the method also holds the key to develop a democratic attitude in young students. ✓

Remarks



moreover, socratic idea of "knowledge is power" only goes on to push the students in the direction of acquisition of more knowledge, tested on the grounds of dialectics.

- However, it may also have little problems as
- emphasises universal moralism, which emphasises that there are ultimate ideas to be searched.
  - the synthesis of something can be the thesis to another, hence creating a web of conflicting ideas.

Hence, although Socrates produces a brilliant method of gaining knowledge, more emphasis should be on the broader scientific approach that it develops rather than its narrow literal imitation, which is neither feasible nor desirable.

well explained

How can socratic method be brought to everyday classroom?

5. What is the importance of commitment in the pursuit of life? Why "social commitment" should remain at the centre of all acts of leaders and civil servants? Do you agree that the more selfish, pragmatic and clever a society becomes, the harder it becomes to cherish the value of "standing firm with commitment" for individuals for any cause?  
(150 Words) (10 Marks)

In the world of morality, the jewel of commitment refers to the firmness with which a person sticks to his moral/ethical/general positions and hence induces trust/distrust in the society.

The whole idea of the project of morality is to provide a stable personality and identity. However, if a person easily breaks social commitments, it can lead to chaos as:

\* The whole world is resting on trust and commitments

- of state towards its people and vice versa
- of husband towards wife and vice versa
- of people towards society and vice versa
- of individuals towards other individuals etc

Hence, it becomes even more important for leaders and civil servants as:

- they deal with huge no. of people and impact their lives daily - thus the scale of their impact

- secondly, they are seen as the flagbearers of the society hence, it brings disrepute to the whole society if they break their commitments ✓
- thirdly, the very system of modern governance rests on trusts emanating from commitments. If commitment is missing, people will not vote, or choose leaders or follow civil servants or trust their governments.
- would lead to a world of 'to each to their own' such as the conception of state of nature envisaged by Hobbes, which is essentially a state of war of all against all. ✓

Yes, I agree that the more selfish, pragmatic, clever a society becomes, commitments become tougher to fulfill as:

- commitments are tested once time but for selfish people, their self interests come first, which are transient and dynamic which keep changing. ✓
- commitment involves primacy of ethics, but a person who is essentially pragmatic may need to disregard ethics quite often. ✓ good

Hence, a progressive society is essentially based on trusts and commitments. (5)

6. Critically examine the contention that utilitarianism is really a method of causing pain instead of happiness because it robs people of their basic humanity. Do you think that utilitarianism is against human nature? Why? (150 Words) (10 Marks)

Utilitarianism as a school of moral philosophy, represents universal hedonism is a belief in the rightness of collective pleasure enhancement of a society, even at the cost of individual dignity.

Utilitarianism believes in "largest greatest happiness of the greatest number", but is hardly concerned with the plight of the minority in numbers.

Hence, utilitarianism essentially challenges the doctrine of basic human rights and 'individual dignity' as propounded by Immanuel Kant.

Immanuel Kant asserts that no man be treated as a means to some other person's ends, which would go against the categorical imperative.

Similarly, John Rawls criticises utilitarianism as he believes that the sufferings of disadvantaged few cannot be reduced by enhancing the pleasures.

Remarks

of the majority others-

Even Indian traditional philosophy gives the concept of Dharma of every person, which includes a respect to humans and other life forms.

How utilitarianism is against human nature:

- the conscience in humans teaches him to behave with dignity to other humans as per John Locke and hence utilitarianism goes against it.
- utilitarians argue that pushpin is as good as poetry, however, most humanity appreciates the qualitative differences of kinds of pleasure.
- the reality of existence is never in binaries of pain and pleasure. Some pains (sacrifice of material goods to donate to some poor kid) may lead to pleasures and vice versa.

However, the importance of utilitarianism cannot be totally discarded, after all governance works on the basis of greatest happiness to greatest numbers. What is required is the addition of a guarantee of basic minimum rights to everyone that guaranteed dignified existence, such as done in Indian constitution via fundamental rights.

Remarks

very well balanced  
.....

5

7. Do you agree that ethics builds relationships, both individually and on a grand scale? Give reasons in favor of your stand. Cite examples. (150 Words) (10 Marks)

The impact of ethics on relationships in a highly materialistic and pragmatic world is a matter of debate.

How ethics help build relationships

- ★ Relations are based on trust, trust emanates from consistent display of ethics
- ★ ethics of care, love, friendship provide emotional strength to the relations.
- ★ the commitment of the person implicit in the ethical conduct strengthens the bond.
- ★ An ethical person earns the respect of society and every person wants to be close to such virtuous personalities.

However, there is another side too, as ethical behaviour may some times lead to conflicts in personal relations.

- ★ Professional ethics may sometimes prevent from providing personal favours at the cost of relations.

\* even in personal relations, excessively ethical behaviour may sometimes seem "out of tune" with the world of regimes of lies and deceit and may scare people to stay away ✓

\* Moreover, ethical conduct may even push people towards the priority of duty and nation leading to imbalance in work-life balance, breaking even the most important relations. ✓

However, it needs to be understood that one man's bravery forms majority and the dream of an ethical world can only be fulfilled if such behaviour is adopted as a way of life, irrespective of the consequences. first they ridicule you, then they ignore you and then they follow you.

mention how different ethical conceptions also hinder cooperation!  
 ↳ Debate with debate around and "multiculturalism" and human rights

Yn  
3

8. Is freedom an important component of justice? How? Can a free society ever be egalitarian? What is the importance of the principle of justice in making of modern institutions and establishing an egalitarian social order? Are there unassailable and universal principles with regard to justice and freedom? Can it be so?

(150 Words) (10 Marks)

The relationship b/w equality and freedom is often seen as contradictory. John Locke, the most important and earliest propounder of freedom and basic human rights that are inalienable, believed that freedom cannot be compromised for equality. Justice is essentially a concept which limits liberty for the sake of equality, or even better, balances the two in order to be fair to everyone.

Indian constitution seeks to find the balance between a sufficiently open yet egalitarian society.

- Fundamental Rights focus on freedoms
- DPSPs try to achieve basic social and economic justice for everyone.

According to John Rawls, there is no contradiction between freedom and equality. His idea of justice is in fact based on the fine balance of the two. In his 3 principles of justice, first is liberty, second pertains



to equality of opportunity and the last-difference principle, seeks to balance any extreme disadvantage that may have occurred in the process, such as via affirmative actions. ✓

v. good

However, it is not the equality of opportunity, which even Gandhi supported, but the equality of outcome, which has the potential of sacrificing or hurting freedom. ✓

An ideal state is one, as per Gandhi, where even the worst of can have a life of dignity, hence some basic necessities fulfilled, while everyone gets the equality of opportunity. It is this fine balance that a country should seek to achieve. ✓

Some sub-parts are not visible in your answer! ✓

Address them also ✓  
Add 'examples in each part to better substantiate' ✓

3

9. What is the doctrine of double effect? Does 'Principle of Permissible Harm' stand the test of moral laws? (150 Words) (10 Marks)

*Remarks*

*Remarks*

10. Illustrate and analyze how do role models influence virtues, morals, and ethics in a society? (150 Words) (10 Marks)

• Role models in any society, work as the guiding stars that help people navigate through the tough challenges of life. Their conduct and ethical mode of life shows

- how its possible to adhere to supremely idealistic ideas even in the face of adversity.

- how futuristic vision earns you social respect, prestige and good name.

- how sacrifices for larger cause (universal altruism) is sometimes beneficial for the whole human race rather than being hedonist.

How role models influence Virtues, Morals and Ethics

① Often, Role models create a hierarchy of competing values, which fellow members of the society can adopt, for example Gandhiji's unquestionable adherence to non-violence, but ranking violence above cowardice.

- ② Their lives become proofs to humanity that there are larger pleasures to be sought rather than those propounded by inward looking theories such as utilitarianism and ethical hedonism.
- ③ They also teach us about how a personality, strong enough can convert their own ~~per~~ morals (like Raja Ram Mohun Roy's morals against Sati) into social ethics if they have the courage to stand for it.
- ④ Most importantly, they provide young kids the inspiration to read and understand and then follow the ethical principles and morality of the society, and even question it if it goes against the tenets of humanism.

Hence, Role models and leaders not only show what and which values are so important, but also that unwavering commitment to them does bring eventual success and it is worth it for standing up for it, even if it asks for the supreme sacrifice of life.

Remarks

✓ (5) good. Flow is good in

11. Explain the essence of the two following statements:

(a) Positive anything is better than negative nothing.

(b) There is nothing outside context.

(150 Words) (10 Marks)

① Positive anything is better than negative nothing

The statement emphasises the aspect of positivity in human lives and how, even in the least bit of quantities, positive emotions, activities, surroundings, events, values can have remarkable positive impact on humans.

On the other hand negativity leads to more negativity (for eg. violence only leads to more violence as per hadhiji) and the person enters a vicious cycle of destruction, as opposed to positivity, that leads to virtuous cycle of constructive and ethical conduct.

However, the Aristothian doctrine of mean is relevant here, as too much of ignorance of reality, which is a mix of positive and negatives always in the blind pursuit of only positive or only negative may also lead to idealism, ignorance, unpragmatic attitude in life.

Remarks

you can also talk

There is nothing outside content

The statement emphasises on the chain connection of events, ideas, activities, values that exists in the world and how poverty is linked to enhanced apathy towards others, which often leads to terrorists going for recruitment from the lowest strata of the society. Another example may be how injustice anywhere is a threat to justice everywhere (Martin Luther King Jr). Hence, for eg. troubles in Bangladesh lead to instability in India in 1971 and still continues to do it.

Hence, the need is to take the broadest possible vision in the understanding of events, their causes and consequences, which has the potential to alter the skewed vision created by narrow interests and short sightedness of today's generation.

you are not linking very clearly  
explains how any thing can  
be understood fully in its  
context only and an

Remarks

outsider perspective may (4)

12. Why it is, sometimes believed that feelings are better guide to action than reasons? Critically analyze. (150 Words) (10 Marks)

The debate over the genesis of imperative to act has been on for many centuries. While some consider human action based on reason to be more prudent (John Locke), others give importance to intuition/feeling based action (moral intuitionism)

why ~~reason~~ feelings are a better guide than reason

- \* Rousseau believed that reason has taught men vice and sin, hence created the materialistic world.
- \* Grundhij too believed that ethics and morality should be the prime motivation behind human action. The two are reflected in feelings.
- \* Immanuel Kant's categorical imperative depends on human conscience.  $\rightarrow$  pothole! doesn't it have mechanical inputs?
- \* While reason is value free, intuition is a product of socialisation, hence normative and more in coherence with society.  $\checkmark$  good
- \* There are situations where excessive rationality could harm the emotional bond and may turn

Remarks



into inhumane behaviours [for example reason may suggest pulling off the life support of a person in permanent vegetative state]. good

However, Reason too has its advantages of over feelings

- \* Reason being value-free, is more objective in outlook.
- \* feeling is okay for social cohesion but to reform or change an evil in society [sati - Raja Rammohan Roy] [untouchability - Dr B.R. Ambedkar], a person needs reason as feelings are a product of social moulding
- \* moreover, rational approach is fact based empirical approach.
- \* sometimes, emotions may make a person vulnerable, a resort to reason at such times becomes quintessential.

Hence, the best reason and intuition (feelings) combinedly form the best guide for ideal human behaviours.

②  
Perfectly balanced  
analysis  
Good

13. Which should guide a police officer deciding to fire or not to fire on a protesting mob- 'deontology or consequentialism'? Give reasons? (150 Words) (10 Marks)

Deontology is the approach of prioritising right over ~~wrong~~ <sup>good</sup> i.e. means over ends, while consequentialism emphasises on the suitability of ends (good over right)

A police officer in the above situation may take any or both of the above approaches as:

① ~~the~~ De-ontological approach

- firing may lead to loss of human lives, which is not justified in majority of the cases.
- taking life is ethically questionable as a person can only take life and can't give life.
- but it is his duty and that way, in order to stand upright with his professional ethics, he must do the right thing (fire) if the situation so demands.
- Moreover, if certain people have become aggressive and are harming others, it becomes sensible to do whatever it takes to prevent the violence.

Remarks

## Teleological approach

- as firing may also diffuse the situation and control the crowds, it may be treated as the right way.
- on the other hand, firing may also result into a situation even more violent and hence teleologically too, it may not be justified to fire. ✓
- However, firing, if calms down the crowd, then it may be right as per his professional ethics.

Balanced  
Judgement  
Remarkable

Hence, to sum up, almost every situation, specially in the conduct of a civil servant demands a united approach of both sides. the right conduct would

- be to
- not to fire till there is any possibility to diffuse the situation otherwise.
  - firing only if it is sure that it may actually prevent lot of other lives being lost.
  - firing on the legs, to prevent any loss of life, that too, after obtaining required permission.

through such an action, the policeman would show ultimate regard to humanity, commitment to professional ethics, dedication towards

Remarks job, emotional intelligence & crisis mgmt capability

## Section - B

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

14. You recently got a job in a garment company. You were in dire need for this job as your family depends on it. This garment company is located in a developing area near city and provides reasonable local employment. It also obliges politicians by giving employment to locals on their recommendations. The company also employs reasonably good numbers of child laborers in various support work which saves huge costs. Many parents send their children to work as it gives their family financial support to sustain. Nobody speaks as it benefits many and also poor families are getting financial support. You speak to your colleagues but no one comes out in your support. In the past, those who raised voices against this were shown the doors. Workers are happy as the company takes care of their requirement. But your conscience pricks. You want to do something about it. But your job is very important for your family.

(a) What ethical dilemma ensues in this case?

(b) What are the options before you? Analyze each option.

(c) What course of action you will take?

(250 Words) (20 Marks)

The above situation presents a complex web of ethical dilemmas, such as:

- My job as a source of livelihood for my family and myself vs my duty as a responsible citizen to prevent an illegal and more importantly unethical practice taking place.

- the possibility of mass job loss and development halt in the region versus the possible perils of unsustainably unethical development based on the ignorance of many.

- my behaviour as an employee versus my behaviour (response as a citizen of the country).

well done

Remarks

- the possibility of snatching away the only source of livelihood for the poor families whose children work in the factories versus the increasingly darkening future of the children working for their families.

options before me:

- (a) continue my job without raising any concerns (teleological approach)

benefits/pros of the approach

- continued job for myself and livelihoods of many dependent families.
- development of the region
- harmony with colleagues and personal gains in the organisation.
- greatest happiness of the greatest numbers

cons:

- internal dissatisfaction as my conduct does not match my ethical imperative
- spoiled future of many children along with implications to their health.
- sacrifice of larger public good for short term selfish goals
- my contribution in the malaise of child labour prevailing in the country.

as the negatives clearly are more profound, this option becomes absolutely untenable on a moral and ethical scale.

- (b) Raise an alarm, even if it costs me my job and means the end of only source of livelihood for many families

| pros   | cons   |
|--|--|
| <ul style="list-style-type: none"> <li>* ethically upright and strictly deontological approach.</li> <li>* contribution to nation building</li> <li>* secure future of many kids with health and education</li> <li>* a fear amongst other such factories</li> </ul> | <ul style="list-style-type: none"> <li>* losing my job and hence failing in my duties towards my family</li> <li>* loss of friends, social circle</li> <li>* underdevelopment of the region</li> <li>* hardships for the families of child labourers</li> <li>* bleak future for myself</li> </ul> |

My course of Action would be based on an <sup>ethical</sup> approach that minimises the sufferings of everyone.

step ①: talking to the colleagues and warning that if a complain, they would lose their jobs too and a

better solution would be to collectively approach the management.

Requesting in the support of some NGOs in the region that can help provide education to the children and alternative employments to the dependents

Requesting the management to replace the children with their adult family members for an additional payment of wages and forego unethical and illegal profits. this way the livelihood remains and children are liberated.

However, if all such attempts fail, I would take the personal initiative of filing an official complain

Remarks

as short term gains cannot be allowed to compromise the social interests and by resisting

Please don't underline

30

15

10 To the point

15. You are a research scholar in one of the most prestigious colleges. Your research guide is a much respected person in college because of his teaching capabilities and original research work. Students love and admire him for his sincerity, knowledge and hard work. One day he called all students of your batch to home to clarify their doubts as he was not keeping well to attend college. Once you reach his home, you heard a lady crying. You were not comfortable at his home. After coming back, you tried to enquire about that lady. Later, you come to know that the professor is involved in regular domestic violence. You discuss this with your friends, but they don't want to get involved in this as it may impact their relationship with the guide badly.

Following are the options before you. Analyze.

1. Ignoring the issue as it is their personal matter and focusing on my research work
2. Talking to the guide's wife and counsel her to report about domestic violence
3. Report to appropriate legal authority
4. Suggest some alternate method

(250 Words) (20 Marks)

Ignoring the stakeholders involved in the situation — myself as a research scholar under the guide.  
 — fellow research scholars  
 — the institution and society at large  
 — the professor himself  
 — the lady (wife) of the professor and the whole family

conflicts involved

- \* the professional acumen of the professor vs his personal life's illegal and unethical conduct ✓
- \* other research scholars who may get undereeringly punished or would fail in their duties as ethical human beings.
- \* the institute, which remains either complicit or ignorant of such actions ✓

Remarks

. . . . . content

① Ignoring the issue as it is their personal matter and focussing on my research work: This option would not align well with my values of empathy, compassion, and upright ethical conduct. It would mean ignoring a social wrong and being complicit in it for the sake of personal gains. It also would send a wrong message to the professor and my colleagues regarding the ethical stand in such situations.

Although it may bring me professional success, this option would be selfish, short-sighted and against the law.

② Talking to the guide's wife and counsel her to report about domestic violence - This option would seem like the most appropriate of the given options, but it would involve crossing a moral boundary and entering another couple's personal life. Although, if other options fail [alternative options provided by me], this would be my second course of action as the personal-professional divide cannot become a shield for human rights violations and illegal conduct.

③ Report to appropriate legal authority: This option may be an alternate but only as the last resort.



going for this straight away may lead to jumping the gun, as what I witnessed and heard first needs to be verified.

Moreover, as the professor is an asset to the nation, a more conciliatory approach would be my first step.

④ My course of action.

Discussing the matter with colleagues and ensuring that the matter really pertains to domestic violence. This would ensure an objective view and not circumstantial

↓  
If verified, I would discuss the matter with the professor and would warn him about serious consequences

↓  
In either case, I would meet the guide's wife to verify if the incidents have been regular and violent or rather negligible, which although remains equally wrong, but may be better treated with a consultative approach. [option 2]

↓  
In case the issue is really what it appears, I would motivate the lady to file a complain and would elicit my support in the process. Simultaneously, I would complain to the Internal Complaints Committee of the Institution.

↓  
If the situation ~~still~~ doesn't improve, I would go for option 1 i.e. reporting to the appropriate legal authority.

Remarks (3)

10  
Fineness of judgement is visible  
Thoughtful

16. You are head of a charitable trust that takes care of education, clothing, food and other basic needs of children from the marginalized community. Your organization also offers health services to the members of the weaker section. You find it difficult to serve qualitatively because of the crunch of funds. The trust runs on donations and contributions from donors only. There has been a regular fall in contribution from several eminent persons who were prime donors previously. The response to your decision to go for a small advertisement to get a donation for the good cause is not very encouraging. However, a prominent local politician albeit with a criminal record offers a hefty donation. You are in dire need of money to keep running the charitable trust.

What are the options available? Analyze.

(250 Words) (20 Marks)

The situation reflects a possibility wherein.

- many children who are dependent on me may be left helpless and without their basic necessities fulfilled, so would be the marginalised communities.
- I feel as sense of dissatisfaction due to my professional setbacks, the plight of the children and minorities pinching my values of compassion, commitment, positive attitude, courage and crisis management abilities.
- A politician, who may help with a handsome amount but the donations would become a means to his ends of achieving fake goodwill and respect based on probably illegitimate sources of income. This whitewashing of image would also have my role in it, which makes me complicit too.  
However, it may also lead to the more ablet sections of society to question my organisation, which may hurt its image and essentially too even higher losses in

Remarks

you can still generate and make options and evaluate them critically

the future-

Hence, I would reject the contribution being offered by the local politician after making sure of his dubious credentials. This would uphold the values of integrity, transparency, accountability, and above all humanity. bringing unethical elements in this process of humanity may even lead to the failure of the whole project of the organisation.

I would rather follow a practical and ethical approach that would include immediate crisis resolution and a long term viable solution to such problems.

In the short term:

- 1) trying various sources to arrange money, such as
  - a social media campaign, which would be better than any paid advertisement.
  - requesting other similar organisations for help.

The way to deal with funding crunch has been charted out well

personal motivation to the erstwhile donors, probably even requesting them to visit the shelter and people who benefited from their donations, which may appeal to their conscience.

- my own funds or savings, along with friends and family.

Remarks



- may also request the government to provide some funds under the various welfare schemes.
- moreover, if the above approaches fail, I may also consider requesting the colleagues again for a small advertisement, and proceed if the majority agrees.

### Long term measures.

① Giving it back : From those who benefitted from the trust to help in the past, and those who are presently benefitting. the trust may request a commitment for contributing towards it when they get successful, focusing on the Chain connections that exist in ethical societies.

② Contract with some companies regarding their CSR commitments being provided to my trust.

③ Creating a network of similar organisations which can help each other in such times of crisis.

④ Publishing the success stories on social media to appeal to the ethics and conscience in people to continue donating to the cause.

17. One of your friend, a mid-level bureaucrat, is highly upset because of his job-related stress and family problems and often expresses his disenchantment with life. He gave an application for 3-week leave, which was sanctioned by his boss. However, a senior officer (placed higher than his boss), called him during his leave period to the office for handling a sudden exigency and this was not the first time when such a thing had happened to him. It happens very often because the officer is very efficient and reliable. The officer has a feeling that those who work honestly are overused while those who work less but keep a personal liaison with seniors work less and get various rewards and privileges. He is disillusioned. He is unable to give reasonable time to his aging sick mother, his wife who is under depression and children who are going to face their 10th and 12th board examinations. The officer is very upset and broken because of his inability to reconcile his official duties and family responsibilities. He seems to be very disturbed and broken. Despite being an honest and efficient officer he has not been given adequate rewards and recognition and space for looking after his personal needs; he displays signals of suicidal tendencies.

What would be your suggestions to him? Discuss the merits and demerits of each suggestion.

(250 Words) (20 Marks)

stakeholders in the situation :

- ① the friend (officer) himself.
- ② wife and family of the officer
- ③ Society at large which needs such dedicated officers
- ④ the organisation and the colleagues
- ⑤ Me as a friend
- ⑥ The seniors of the friend

conflicts involved

- work-life balance
- duties of my friend towards his country, his family as well as himself.
- efficiency of country's governance versus the unequal contributions of officers in it.

As the 2<sup>nd</sup> ARC report on ethics in governance itself says, when good behaviour is not only not rewarded, but is fraught

Remarks

with challenges, a majority of people shift to unethical conduct.

My suggestions and course of action

① first and foremost, counselling him and taking his wife into confidence, telling her about the suicidal tendencies and hence requesting to somehow create a positive environment at home.

② Suggestions relating to the workplace harassment  
 - although he stands duty-bound to serve the government at times of need and even at the cost of personal sacrifices, however, the unethical behaviour of the seniors and unequitable work pressure distribution, if not addressed, would only lead to fall in his productivity as well as moral commitment to the job. ~~Moreover~~ Moreover, the government itself remains committed to the well being of its employees, specially the dedicated ones.

1<sup>st</sup> step: Asking him to go on medical leave as such is his condition that he is in depression, which qualifies as a medical ground.

2<sup>nd</sup> step: talking to the seniors on a humane ground and explaining how severe the situation has become and if not addressed, would lead to fall in productivity of the whole organisation.

3<sup>rd</sup> step: Probably leaving the place for a small vacation with the family, long enough to provide the missing love and affection in the family but not too long as the Children's exam is around the corner.

4<sup>th</sup> step: My values of friendship, compassion, love and care would lead to me personally visiting his home and helping the kids with the exam and even his other family problems, in order to relieve some stress from him and provide his breathing space.

5<sup>th</sup> step: At the workplace, I would advise him to form a group of dedicated officers and demand equitable distribution of work, while remaining committed to being available at the times of genuine exigencies that may require their presence.

while the commitment to duty is probably the highest virtue of a civil servant, an imbalance and total ignorance/inability as a father, husband and member of society would eventually result in his failing in his commitments to duty. Hence a genuine balance is required.

Remarks

good

10

18. You are District collector of a district highly divided by the caste. You are getting complain of mid-day meal from many schools regarding the quality of food and regularity. You have asked the school headmaster to do something about it. One headmaster changed the cook. The new cook is from the Dalit community. Parents of children belonging to higher caste have stopped sending their children to school. Attendance is sharply reduced. In the given scenario, what are the ethical issues involved?

Explain the various options available to solve the problem. (250 Words) (20 Marks)

As the district collector, on one hand it is my duty to ensure the proper implementation of schemes such as mid-day meal, on the other hand I also need to ensure that any such inhumane discrimination doesn't continue in my district. Hence, I see a set of challenges in the situation, but also an opportunity to end two problems in one shot.

The ethical issues involved are

- firstly, the inhumane practice of untouchability is against the very ethics of humanity and is rightly constitutionally prohibited under A-17. It hurts the self esteem, dignity and conscience of not just the individual but the society at large.
- on the other hand, it is not easy to change long held cognitive attitudes of people in a single day and while the transition may take time, the scarcity of cooks and meals is imminent.

Remarks



- even the children, through such behaviours, undergo cognitive adaptation of behaviours and attitudes, as proved by the Pavlovian experiment/conditioning

### Options available

① Removing the Dalit cook and replacing him with others  
- against human dignity, constitutional morality. Immanuel Kant talks about every person being an end in himself and not a means to some other end.

Moreover, for me as the district collector, it would go against my values of equality, impartiality, constitutional morality that I am duty-bound to follow.

② Letting the parents pull back their children from schools:

this option, though restores the dignity of the Dalit, overall fails in the other objective of ensuring access to education, making social cleavages less important, maintaining caste harmony in my district. Hence, this option too, I would not take.

my course of action: I would divide my actions in short term and long term strategies.

In short term: ① counselling the upper-caste parents about how they are not only morally wrong, but legally too.

② no group is homogenous. I would observe the silent minority who may seem to agree with my explanation and would encourage them to spread the word. To the handliners, I would talk separately and even use mild pressure tactics if need arises. the followers majority may then fall in line.

③ bringing in upper-caste people from other schools and places who do not believe in the inhumane practice and showing them role models.

④ If they are ready to compromise their stand, I may also offer some middle common ground that falls in their zone of acceptance as attitudes are not changed in a day. Middle ground such as ensuring that every kitchen contains a mix of all castes of people and maintain hygiene and quality of food.

Long term solutions:

- ① strengthening the education system as schools are the places from where such attitudes will stop being transmitted to next generations.
- ② Stricter implementation of anti-intercastability and SC-ST Prevention of atrocities act.
- ③ conducting inter-caste harmony events on a regular basis, leading to more interactions on equal footing.
- ④ Requesting the religious leaders to propagate the ideas of equality.

Remarks

19. The issue of displacement is seen as a necessary evil in order to construct industries, infrastructures such as dams, mining, roads, and power projects, which are intended to serve the "greater good". The protests by civil society and peoples against land acquisition have been growing in recent years. These protests and violence increasingly question the so-called "greater good". In fact, whether it is Bhatta-Parsaul in UP, Nandi gram in West Bengal, Chhattisgarh, Jharkhand, Andhra Pradesh, Kerala and recently in Tamil Nadu, all point the need to examine the matter differently.

You are part of a big MNC and facing such protest against the expansion of your plant. You are the CEO of a company, which is involved in the manufacturing of products. It has created a good employment opportunity for the locals. But the local residents are not happy with the management of the company and a big group of local residents are protesting continuously. Actually, as part of expansion spree your company needed more land to increase the manufacturing base. Opening a new plant at a different location will increase the production cost. Government has allocated a few acres of land to increase the manufacturing capacity of the plant as this will also give a boost to the local employment. Government has assured for the rehabilitation package for the displaced people. However, there is a huge protest against this allotment as few people get displaced from their roots. They are demanding closure of the plant. Your father is a Minister placed in the concerned Ministry. He is influential and very well networked. Company's management is pushing you to manage the situation and local authority through your father, as relocating new unit at new place will increase the cost of production, and the company may lose market share in terms of sales if the cost goes high. Based on the above situation answer the following questions:

- What are the options available to you?
- Discuss the merits & demerits of each option.
- What will be your final call? Justify.

(250 Words) (20 Marks)

The issue of displacement is often seen as a loss of land, but in reality, it is a loss of land, livelihood, local culture and a way of life. Coupled with the unbearable delays in the rehabilitation efforts, displacement has emerged as a huge ethical dilemma today.

Me being a responsible citizen of the nation, would make sure that I take the most ethically tenable route to any such necessity.

Options available : ① going ahead with the plan, ignoring

the protests and using my father's network to suppress the dissent - This would be the most morally inferior option as it shows selfishness, illegitimate profit earning tactics, use of my father's public office for personal gains, denying the protestors their genuine answers and solutions, unethical from every perspective.

- ② Denying to the management to involve my father but also not go doing anything extra. One ethical stand but resulting into loss to company, whose growth contributes to the nation's growth. Also it is an anti-development stand that may force many more into poverty if such stand is made a benchmark.

My course of action:

I would prefer going the extra mile in this case, as it is morally complicated and demands a multifaceted solution.

- ① Rather than unilaterally deciding to go for expansion, I would first take the local communities in confidence. Moreover, as I already have a working unit which is employing locals, I would seek the help of those locals and their families in spreading

the word about the benefits of such an expansion.

- ② Even after this, I may add the commitments of my corporate social responsibility to the development of health and education facilities for the localities, making the project beneficial for everyone.
- ③ In addition to this, I would firmly but politely reject the demands of the management to involve my father for unjust and unethical ends. However, I would use my father's capability to ensure that the remunerations and rehabilitation process is conducted without any unethical conduct (red-tapism corruption etc.
- ④ I would ensure that no negative externality of the company is allowed to impact the environment of the society in any way.

In this scenario, I would make sure that the expansion becomes a developmental project for the whole region, making everyone's life better and not just ~~to~~ reduce the development-displacement debate, but also setting an example how the values of compassion, humanity, integrity, calmness, societal living can guide others towards a sustainable and morally sound development paradigm.

Remarks

10 good

