

urgent. 108

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 19 questions. <i>Superior structure in Case studies</i> All questions are compulsory <i>2 to be read carefully</i> The number of marks carried by a question/part is indicated against it. <i>else all good</i> 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> <p><i>Best wishes</i></p>
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you

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Name Krishna Gopal Meena
Roll No. _____
Mobile No. _____
Date _____
Signature KW

Section - A

1. What is 'principle of ethical egoism'? How does Thomas Hobbes explain 'state of nature'? Why 'conflict' becomes a more natural outcome than 'cooperation' in modern societies? (150 Words) (10 Marks)

Egoism and altruism forms the two backends of the competing values of self interests and social and public interests.

Ethical egoism is the school of thought that not only believes in the priority of self interests over ethics, but also justifies such a stand. Hence, a normative concept.

✓ Scholars like Hobbes are chief proponents of ethical egoism. as they believe that it is natural for humans to seek pleasure and avoid pain. Similar ideas of ethical egoism are also supported by Jeremy Bentham's utilitarianism.

In his conception of the state of nature, Hobbes expands his concept of ethical egoism, and asserts that everyone is self interested, there is conflict and disharmony in the state of nature, which is a state of war of all against all. He asserts that as pain and pleasure are individual experiences, humans are utterly incapable of prioritising reason over

self interests.

why conflict has become more natural than cooperation

- * biased understanding of human nature as selfish and self centred.
- * decline of values of altruism, compassion, sharing, chain connection, humanity in the society.
- * materialistic orientation of society coupled with scarcity of resources.
- * Competition and survival of the fittest being presented as the 'natural law'
- * Consumerism and resort to hedonistic pleasures.

In such a situation, the advice of Plato, that interests of a person are not divergent from those of his community comes as the only sustainable way forward. In fact when the society believes that material success is not as important as moral well being, the concept of saevodaya (Gandhi ji) will see the light of the day.



2. How 'social contract ethics' differ from 'natural laws ethics'? Which of the two is better and why? (150 Words) (10 Marks)

The answers to the questions of why and how much of an ethical conduct is desirable is often sought in the genesis theories of social contract and natural law.

While social contract theorists like Thomas Hobbes, John Locke and Rousseau believe that the society is a product of rational negotiations and contract between individuals and hence demands ethical behaviours to create an environment of growth and harmony. Natural law tradition emphasises on the law of the nature, which provides humans some inalienable rights such as the right to life, liberty and property.

While both the streams have similarities and differences, the crux pertains to why and how much are the limits of persons rights versus community and those of community to restrict his freedom. good

Though on one side Hobbes demands an absolute adherence of law by all, Locke provides for maximum liberty. what is required is to go to the grey between the blacks and whites and combine both approaches.

- uniformity of laws allowing at the same time the diversities of cultures.
- strict adherence to law but also providing fundamental rights to provide for limits on authority.

Hence, as John Rawls suggests, a just system would be based on maximum freedom along with the concerns for even the diversity.

you can also discuss weaknesses of each of the two traditions

otherwise good

4

3. Why maintenance of human dignity has been incorporated in all religious texts as well as in our Constitution? (150 Words) (10 Marks)

Religions have played a pivotal role in shaping beliefs, customs, traditions and morality of the society as it exists today. In fact as religions were the fundamental laws, it becomes utmost necessary that they provide for human dignity because:

- * without human dignity, no society can have cohesion.
- * Plato found that Athens lost because it was not one state but two fears within, divided on the lines of haves and have nots, hence, for any country/community to survive, mutual bond is a necessity, which requires an acceptance and regard for human dignity.
- * Moreover, In a materialist world, if human dignity is sacrificed, ideas such as organ business, designer babies, slavery, untouchability will

Remarks

became the norm of the day.

It is in this context that Immanuel Kant talks about categorical imperative based on human dignity. Even Mahatma Gandhi's Sarvodaya is based on similar considerations.

→ relate with John Rawls

Indian constitution, through its pillars of equality, fraternity, fundamental rights tries to assert the importance of human dignity.

Hence, it is the aspect of human dignity that forms the core of wider expressions of equality, rights and liberty/freedom.

clear idea

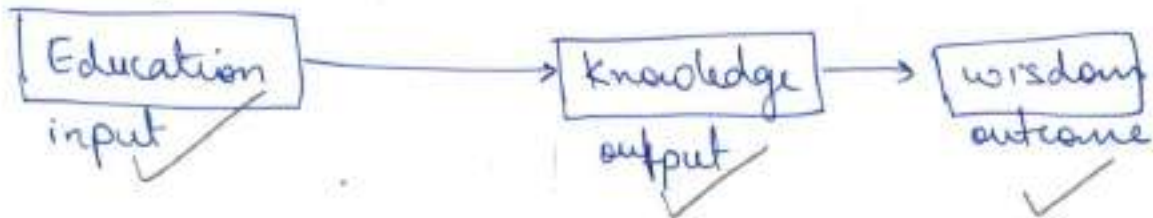
bring references from different religions

some SC pronouncements if possible

3 1/2

4. What is the difference among the concepts of knowledge, education and wisdom? Can knowledge be equated with virtue? Which is more important, while taking decisions in personal and professional dilemmas? Give reasons. (150 Words) (10 Marks)

Education is the process to acquire knowledge to be used as wisdom in life.



wisdom is the right application of knowledge, while knowledge is the process of acquiring and comprehending information, ideas, beliefs, values, which can be done by many methods, including the process of education. good

While knowledge is seen as a value-free accumulation of information by many, it was Socrates, who believed that knowledge is virtue. According to Socrates, knowledge helps people comprehend the world via the process of dialectics and it also avoids conflicts for material aims in the society. Hence a virtuous society, as per

Socrates, is the one that thrives on true knowledge.

However, it is important that knowledge is coupled with ethics otherwise knowledge without ethics is a recipe for disaster.

While taking a decision, the most important factor would be wisdom, as it also entails the understanding that unethical use of knowledge is counterproductive in long run, even if it may sometimes seem lucrative in the short term. ^{can relate with sins of Gandhi} _{could illustrate}

Moreover, while professional decisions would generally prioritise the virtues of integrity, impartiality, expertise and emotional intelligence, personal decisions may tilt towards the virtues of affection against impartiality and compassion against emotional intelligence.

Hence, every decision is shaped by a plthora of virtue based wisdom and hence derives its essence from knowledge as well as virtues.



excellent balanced approach -

5. What is intuition? Why intuition is considered as a special attribute of a good leader? What is the significance of intuition in administration? (150 Words) (10 Marks)

Intuition is generally understood as the voice of the conscience or the true inner self of the person. It comprises of the subconscious level decision making and attitudes of a person that are deep seated in them.

For a good leader, a recourse to conscience and intuition is considered desirable because:

- Intuition is different from calculations of profit and loss.
- intuition generally prioritises good versus bad and normative versus unethical.
- as intuition is shaped by the collective voice of morals, ethics, values and attitudes, it generally makes the decisions easier and choices parsimonious.

However, it is not always that intuition can be the

undeniable right course of action. It has its own set of issues such as:

- Intuition is not value free and is laden with social morality.
- social morality and prevailing ideas may not always be the right ideas. For ex: Sati practice was considered morally right until Raja Ram Mohun Roy challenged the idea. ✓✓
- Moreover, in cases of personal interests and engagements intuition can sometime tend to prioritise self interest and safe course of action. ✓✓

Hence, in administration, while intuition has a definite role to play, its overemphasis and priority over rational thinking and reason may also result in counterproductive outcomes. The Aristotelian doctrine of mean would be the right option here.

↳ This is appreciable

④

6. It is futile to factor in moral and ethical issues in the school and university system because although learning them is easier, it is far more difficult to practice them'.
Comment. (150 Words) (10 Marks)

The role of value system and inculcation of ethics through education has always been debated. There are reasons to believe that moral education at such early age may be futile as:

- less exposure to the 'real' world and hence
 - * less ability to practice what is taught
 - * less importance given to these lessons as they seem useless to children
- Moreover, the observational learning is emphasised more rather that what a person reads in books.
- to add to the concern is the tender age and even adolescence, when passions run high and faculty of reason isn't quite developed yet.

However, in spite of these arguments, it is very essential to teach moral and ethics in the

schools and colleges as:

- ① morality is prior to knowledge. A person may not be a domain expert but has to be a good person.
- ② Even in school and universities, morals and ethics can be extensively useful such as in sports and extracurricular activities, the virtues of team work, sacrifice, collective action, discipline and in academics, the virtues of hard work, dedication, value of merit, right means (no cheating) can play a very important role.
- ③ Knowledge without values is dangerous.

In fact, it is often suggested that the process of value inculcation in these institutions needs to be strengthened, which would lead to decrease in the incidents such as ragging, bullying, cheating, hooliganism etc.

5

7. How do you understand Rousseau's idea of "General Will"? "A commitment to the common good could bring us together and solve the deepest problems of this country and the world now faces". Critically analyze. (150 Words) (10 Marks)

Rousseau is considered as the greatest champion of democracy, and is known for his idea of popular sovereignty and general will.

According to Rousseau, General will is a compilation of organic actual will of the society, rather than a mere collection of perceived shallow desires.

When Rousseau says that "Man can be forced to be free", he emphasises how shallow desires of man can sometimes lead to short sighted decisions leading to destruction of their own freedom and happiness. Hence, he believes that when all men/people are 'forced' to act in accordance with the general will, then the man would be really free.

How a commitment to general will solve our problems:

- * it keeps us from being self centred and focussing on short term materialist goals.
- * when Rousseau talks about Actual will, he refers to the higher self, which is an ethical being and hence more considerate of others' opinions and ideas.
- * general will corresponds to universal altruism as opposed to egoistic hedonism. good
- * general will also includes the will of the disadvantaged and the support of the advantaged but ethical beings. Hence it caters to all sections of the society.

Hence, general will does have the potential to resolve majority of the contradictions, considered it is not confused with majority's will or collection of narrow self interests.

conceptual clarity - good (4)

Remarks

Analyse some examples
of important problems.

8. How the cultural relativism defines "good"? Critically examine the view that moral values are relative? (150 Words) (10 Marks)

While the idea of searching a universally higher idea of moral values such as Justice, Equality etc dominated much of the human history with its Moral universalistic approach, with the rise in intermingling of cultures, it has become questionable whether there exists or where there is a need to search for a universal idea, to which the school of Moral relativism says no.

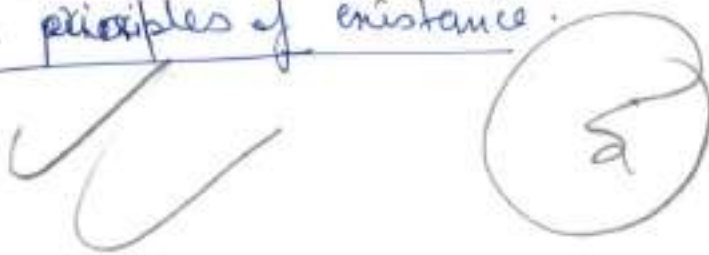
Most of the theories and ideas are often normative and based on a conception of "good". For example for Jeremy Bentham, universal hedonism is good, but for Kant, justice being fair to everyone is the prerequisite. In the ancient times, Aristotle even justified slavery as being 'good', for the master as well as for the

Remarks

alone. Similarly, the ancient Indian texts believed that varna system is the order of the universe and must not be tempered with.

However, in this context of multiculturalism and pluralism versus moral universalism, a recourse to 'what is progressive' can show the right path ahead. For example, an acceptance of cultural diversity but with a caveat that practices derogatory to human dignity will not be accepted. In fact it is in this context that the Indian constⁿ emerges as walking the fine line that joins idea of universal values to multiculturalism, compounds human rights as well as cultural rights and unites religious practices with secular principles of existence.

excellent



Appreciable level of knowledge

9. According to Maslow's hierarchy of human needs, why most of the human beings get engraved in the basic necessity of life rather than moving to the self-actualization stage which reflects that human beings are not simply a biological machines?

(150 Words) (10 Marks)

Remarks

Remarks

10. The easier way in life is to surrender completely in front of the powerful and enjoy the privileges which flows from power while it is foolhardy and stupid to challenge the authority for howsoever good reason and make life miserable. Critically examine the merits and demerits of both the approaches and state which of these approaches you think is right and why? (150 Words) (10 Marks)

The powerful are always seen as the preferred side to be on, in the world of power asymmetries, hierarchies and materialism. It brings along some benefits too, such as:

- * cohesion with the authority.
- * no moral conflict
- * being on the side of haves
- * materialistic gains

However, the need is to understand that there is always another side and when people appease power, ~~the~~ in spite of the unethical use of it, the other side rises in rebellion and hence the power structures break apart, essentially exposing the short term nature of such an arrangement.

on the contrary, an arrangement based on

legitimate exercise of power by authority, equal importance of haves and have-nots itself changes the attitudes, as people understand that the long term and broader interests are in siding with the right attitude rather than ~~with power~~. In fact Gandhiji even questions the very nature of power. He questions the traditional authority and understanding of power, when he, with his non-violence and satyagraha threw the so called powerful britishers away/out of India. Raising the idea that true power lies in the strongest commitments to ethical standards and fair world. Hence, going with the perceived power is not the right approach, rather standing with the right cause is the way to an accomplished life. As Gandhiji said: "my life is my message".



could make marks and demerits of each option visible in your answer

11. How does Deen Dayal Upadhyay's 'Integral Humanism' propose to check unbridled consumerism in Indian society? Do you see a potential in it to reduce moral degeneration of society in general? (150 Words) (10 Marks)

Integral humanism believes in keeping humans and human values at the centre of every policy, debate and idea. In line with Immanuel Kant's commitment that "no person ought to be treated as a means to some others' ends", integral humanism treats every person as an end in himself.

How integral humanism checks unbridled consumerism:

* market values are insensitive to human sufferings, but integral humanism limits the unbridled consumerism by providing the ability to appreciate the wide disparities and sufferings of others.

* integral humanism thrives on the idea of equal liberty, while unbridled consumerism

Remarks

is the exact anti-thesis to such a thought.
hence, a mean between the two limits consumerism.

* the belief that material pleasures are not the highest pleasures in life. reduce the quest to search for unlimited profits.

It is in this content that the ideas of welfare states, human values, fundamental rights, human dignity are able to withstand even the most powerful of the attacks of consumerism, materialism and hedonism.

→ This is asked specifically about Upadhyaya's idea
need to read about it.

1

12. The debate around cultural rights and animal rights in the context of Jallikattu hinges on the moral standing of animals. Discuss. (150 Words) (10 Marks)

Don't forget to talk about animal rights

"The growth of a nation, and its moral progressed, can be assessed by the way its animals are treated" — Mahatma Gandhi.

The debate around cultural rights's dominance over animal rights emanates from the fact that :

- * culture is superior to reason.
- * It is the rituals that form the essential part of a culture -
- * culture is rigid and should not be changed.

However, the reality is slightly different. As Heraclitus once mentioned, 'change is the only constant' and "that no man ever steps in the same river twice, as he is not the same man and it is not the same river."

Hence, it is the modern ethics that emphasise on the importance of :

Remarks

- * taking the essence of cultures from its morals and beliefs and not from the practices and rituals that are merely symbolic outward expressions and ~~not~~ merely designed as per the needs of the time.
- * Moreover, the understanding that every creature's life is equally important is found even in ancient Hindu texts such as Gita, Upanishads, Dharmashastras hence, represents timeless wisdom.
- * Cultures have always changed and evolved with time and no culture has remained the same as it was some thousand years ago.
- * Above all the appeal to rationality should be the basis of such decisions, ~~as~~ as emphasised by our socio-religious reformers like Shri Ishwar Chandra Vidyasagar, Swami Vivekananda.

Hence, if culture is understood in the right perspective, every culture advocates sustainable and ethical practices that form the essence of existence.

not warranted

Remarks

①

Talk with specific reference

13. "States are not moral agents, people are, and can impose moral standards on powerful institutions." Explain this quote by Noam Chomsky. (150 Words) (10 Marks)

The debate over limits of state power began ever since the institution of state emerged. While on one hand, great leaders like Mahatma Gandhi believed that even the weakest of state is incompatible to the idea of swaraj and in that it involves the use of brute force, there are others like Thomas Hobbes and some authoritarian that demand unquestionable obedience to state.

The view that states are not moral agents and hence people can impose restrictions on its authority is based on:

- * authoritarian nature of state
- * exercise of arbitrary power of state
- * disregard for human dignity
- * brute force as the norm of 'convincing'.

However, with evolution in human understanding the states have changed too, and have assumed a

moral character, wherein measures such as

- ★ Individual liberty, dignity
 - ★ welfare measures
 - ★ deliberative democracy
 - ★ fundamental rights
 - ★ adherence to transparency and accountability
 - ★ free and fair elections
 - ★ open media
- etc

Hence, it becomes only natural that states enjoy a large measure of legitimacy, even as a 'moral entity'. However, for every citizen, it is the prime duty to keep the state under constant vigil so as to prevent it from straying. 2nd ARC report suggests measures such as decentralisation of power, use of technology, minimisation of discretion so as to ensure that the state remains an institution of convenience and desirable.

Again, seems like you didn't understand the question -

(2)

Remarks

what makes an entity moral agent?
 → we focus this pov of view if

Section - B

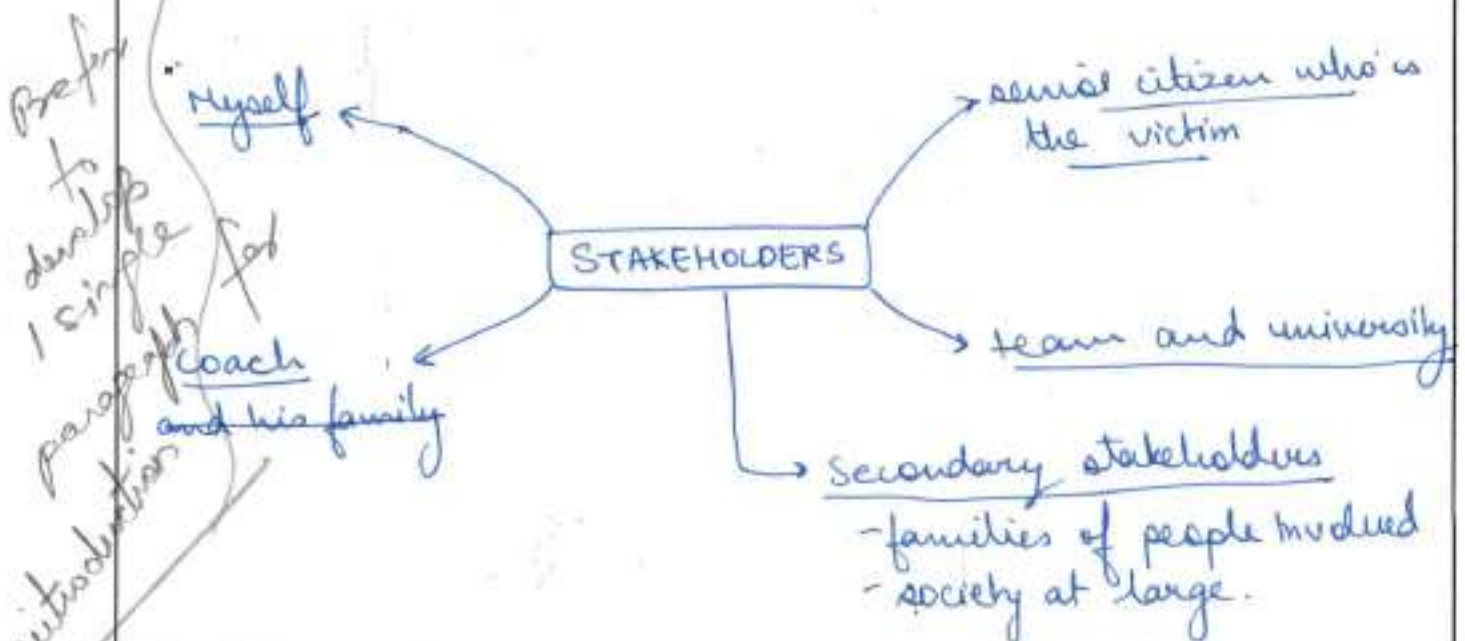
In the following questions carefully study the cases presented and then answer the question that follows:

14. You are a promising and passionate sportsperson, known for killer instinct and sportsperson spirit. All your team members know that you are not in good tune with your coach. Your coach is also chairman of selection committee of university basketball team. As a reconciliation effort you asked him out for a dinner. You also seek future guidance from him. After a detailed discussion you both leave for home. He asks you to come in his car, as your home is on the way only. On the way, he lost control of his car and hits an old man and the old man is badly injured. Police starts investigation and comes to you for the details as you are the sole eye witness. You know that honest confession about coach's driving will spoil your career even though means he may not remain in the selection committee. What are options before you in this case?

(250 Words) (20 Marks)

Being a sportsperson, I am expected to uphold the strongest ethical principles of impartiality, respect for coach/trainer as well as ethical conduct on and off the field.

* Stakeholders and ethical dilemmas involved



Remarks

The ethical dilemma involved are:

- ★ my conduct as a sportsperson [sports ethics of helping coach and following his instructions] versus my duty as a responsible citizen.
 - ★ The dilemma between choosing self interests [good relations with coach and university and a place in the team] versus public interests [being a good samaritan, truthful and compassionate conduct]
- ✓ good

Options before me:

★ Lying to the police and protecting the coach

Merits

- priority to self interests
- leads to good relations and place in the team
- averting legal hassels
- team continues in same spirit

Demerits

- ★ guilty conscience as I fail the test of ethics
- ★ denial of justice to the victim service citizen
- ★ Bad prescedent for the society

★ Honest and truthful confession

Remarks

Merits	Demerits
<ul style="list-style-type: none"> * Display of <u>integrity</u>, <u>truthfulness</u>, <u>compassion</u> * my contribution towards a better social response to such situations * <u>Justice to the victim</u> and <u>faith in system</u> restored 	<ul style="list-style-type: none"> * May lose my position in the team * May antagonise the teammates and the team may suffer in coming events * University may also take action against me

In this situation, I would choose option ②, with following additional steps:

- ① Right at the time of accident, providing urgent medical care to the senior citizen, even if it means the coach leaving me and leaving
- ② talking to the coach and convincing him by appealing to his conscience, to report the incident and have faith in the justice system.
- ③ Talking to the teammates and university officials why the ethical stand is absolutely necessary.

Will he be able to defend himself?

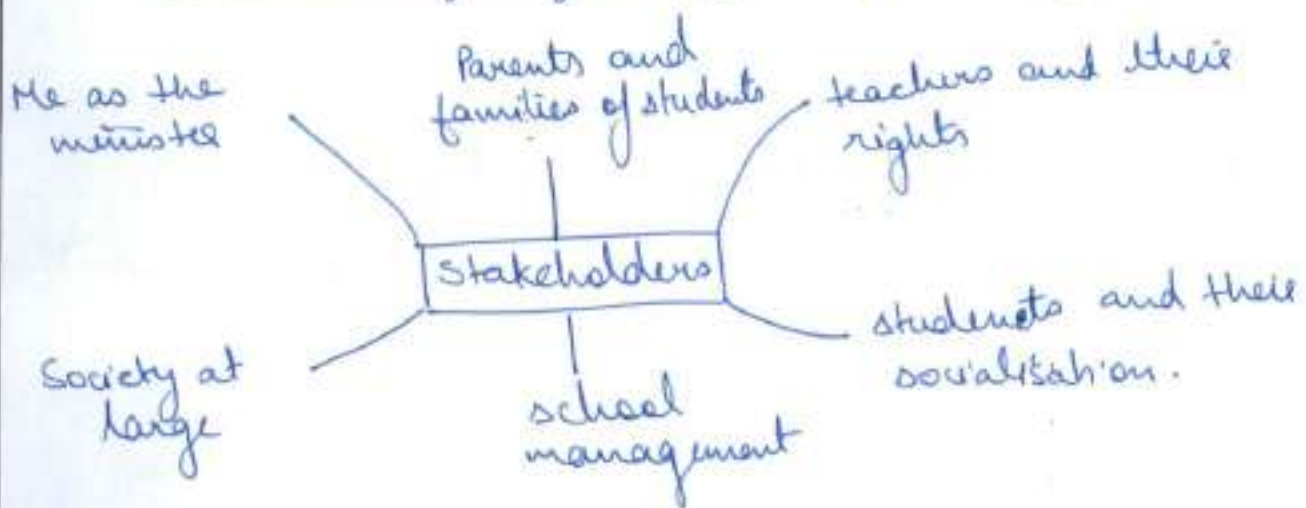
Remarks

(7)

do you think you could
.. .. .

15. You are education minister of a state. Recently, lot of reports on how women teachers of secondary school dress up came and emphasized that many teachers wear ungracious and party type of attires against Indian cultural ethos while they are in school. People from one cultural group meet you and wants you to clearly communicate your mind about that to the public. There is an opinion in air that such things put indelible mark on the impressionable minds of the adolescent students about 'image of teachers' in general and 'women' in particular. Public expects something from you in the given situation. What are the options before you? (250 Words) (20 Marks)

Being the Education minister of the state, it becomes my utmost duty to uphold the values of Impartiality, no gender discrimination, respecting the rights of all sections and taking an objective stand that is not marred by any prejudices of patriarchy or pseudo-empowerment.



Dilemmas involved ✓

- * The sentiments of a large section of society plus social norms versus the rights of teachers to dress as per their personal liberty.
- * My role as upholder of social morality cop in education versus and children's right to right sort of observational ✓

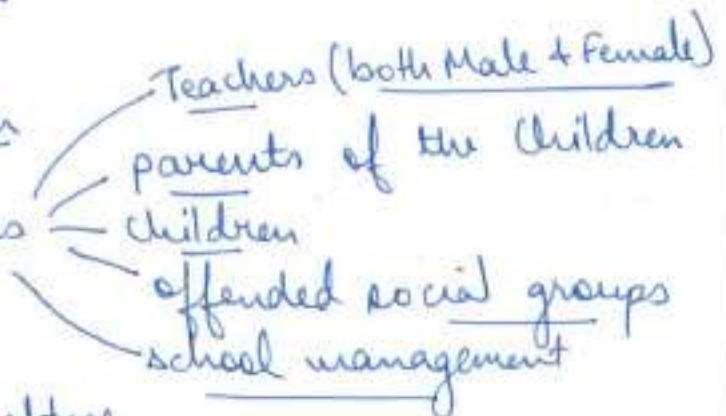
Learning versus teacher's rights to change social norms and encourage critical questioning.

My approach in the situation would be guided by

- * Responding to maintain the fine balance between social responsibility and respect for norms as well as enjoying the maximum possible liberty that doesn't harm others [J.S. Mill's harm principle]
- * A gender neutral approach, not specifically targetting the female teachers but if required, a set of gender-neutral guidelines.
- * focusing not on the social morality of 'good' and 'bad' clothes but on the clothes as per the occasion and profession.

Hence, my course of action

- * Calling all stakeholders
- * objectively accessing all proofs to assess whether the dresses being worn are actually unfit for



a professional place or are merely being criticised due to male chauvinist approaches breeding out of patriarchy. ✓ good

* If the conduct is well within the sphere of personal liberty, and does not harm the children in any way, I would allow it, but would still issue a set of guidelines for teachers to follow a code of conduct, not just in dressing but in overall display of behaviour as teachers act as role models for children in the first formal institution of socialisation. I would also explain to the parents that such breaking of cultural stereotypes would send good messages to the children for their healthy development of values.

* On the contrary, if the issue is really that of inappropriate behaviour, I would immediately instruct the school authorities to conduct inquiry and take the right disciplinary action. It would send a message to the children, their parents and the society that every profession has a set of supreme values and specially schools need to emphasise on the aspects of observational learning.

Remarks

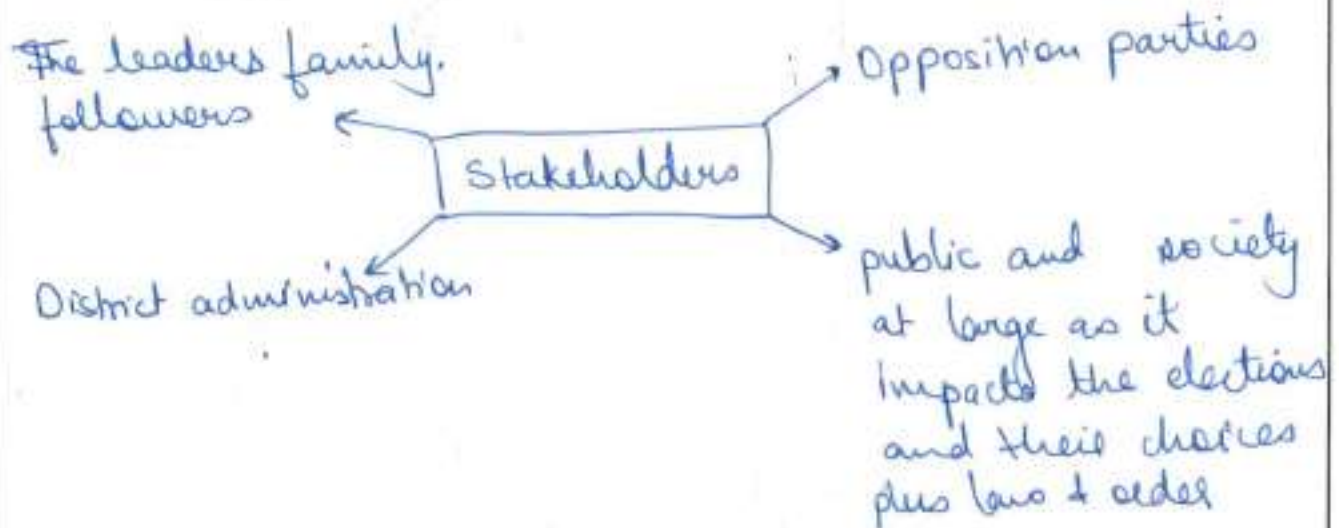
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nature approach

1-1 need

16. You are collector of a district where crime rate is very high. Local elections are going on. There was a murder of a very popular local leader in broad day-light who always raised the issue of poor and downtrodden. He also represents voice of a particular community. He had received death threats many times so administration had provided him one bodyguard. A strong and determined crowd of around ten thousand people has assembled at the collectorate with the dead body demanding immediate action against the police officials who have failed to provide necessary security to the leader. People suspect that there is hand of a powerful leader from the ruling party. People may turn violent as anger is boiling. What options you have? (250 Words) (20 Marks)

The situation demands a highly sensitive, quick, responsive, objective, impartial stand of the government and myself being ~~at~~ the forefront as DM as the upholder of all these values along with my crisis management and persuasive skills to ensure law and order and social harmony.



Ethical dilemmas and guiding values

- * Empathy for the leader and his followers versus the duty to maintain law and order.

* Enquiring into the murder impartially even if it means a bad name for the administration in case a neglect is found versus prejudices against the police who may have actually provided all possible help.

My course of action

* First step would be to calm the angry mob and reduce the brimming tensions, this would require an empathetic, compassionate understanding and display of the same by me. Although the use of force may spoil the situation further, and may come across as apathy, keeping forces on alert and standby is absolutely essential, but only as the matter of last resort.

Steps such as:

- talking to the leaders in the mob.
- assuring time-bound and responsive handling of the case.
- developing the community's trust on administration by presenting to them the objective analysis of the situation.

* Second step, once the situation at hand is handled, would be to appoint a committee of best

Remarks

- police officers to enquire and handle the case.
- also initiating an inquiry about the bodyguard's role and if he performed his duty with integrity.
 - also requesting the election conducting authority to postpone the elections in order to satisfy the interests of the community.

10 Measure, in long term

* steps for better law and order in the district by increasing patrolling, grievance redressal, Jan sunwais

* a fixed procedure of providing adequate security to people receiving genuine threats

* steps such as inter-community cultural events to develop harmony amongst the communities

* ensuring better investigation in such cases to ensure conventions and trust in justice delivery system

* cyber-crime cells to track those who use identity anonymity as shield to send threats

17. There is a protest in a university campus of which you are vice-chancellor. There was a conflict between the students of upper castes and Dalit community in a hostel of the university, which led to tension in the hostel and the campus. The corridor outside the Vice-Chancellor's office has been transformed into a dormitory over last one week. A section of students have brought their belongings along with them and are sleeping in the corridor as a sign of protest demanding immediate alternate arrangement in another hostel but that is under renovation. With authorities maintaining that it will take at least four more months to complete renovation work, the 60-odd students protesting have decided not to return to their old accommodation. The Vice Chancellor called for a reconciliatory meeting between the two group of students, but it did not yield any result. There are signs that violence may erupt in the campus. Examinations are very close and academic atmosphere is getting disturbed. Politicians supporting a certain section of students are pressurizing the Vice Chancellor to take action against the agitating students. Being the vice chancellor of the university, what alternatives do you have to tackle current situation. Evaluate each options. (250 Words) (20 Marks)

Being the vice-chancellor of a university comes with its own set of values that need strict adherence to, such as topmost priority to education, academics and value inculcation, providing conducive environment and an impartial conduct respecting the rights of all sections.

Stakeholders involved

- ① Students - of both communities, who feel threatened, involved agitated and exploited
- ② Other students - who must be suffering in academic matters and non-academic inconveniences due to the ongoing protests.
- ③ University administration and Myself - who need to ensure right environment as well as reputation of the organisation.

Remarks

④ Society - because such caste based clashes transcend the boundaries of institutions and spill over like wild fire -

⑤ Politicians -

Ethical dilemmas involved:

- * Victim's right to protest versus students right to conducive environment in educational institutions without inconveniences
- * Politicians and communities taking genuine stands for their rights versus politics of division being carried out in the institution.

My course of action:

- * firstly, talking to both sides, with a condition to evacuate the corridor immediately and take the protest to other open areas of the university, thus ensuring their right to protest along with other students' right to study.
- * secondly, ensuring adequate safety personnel, to prevent any outbreak of violence

Remarks

- * Preventing politicians from interfering in college affairs as
 - it is college administration's duty to ensure grievance redressal.
 - may lead to undue politicisation of the ^{matter}.
 (assuring them of impartial enquiry by college administration)
- * forming a committee to enquire into the incident, which constitutes representatives from both sides as well as college administration and strict action against students found guilty.
- * Providing residential options such as:
 - requesting students to accommodate 2 students per room and temporarily shifting the opposing factions to different floors of the hostel
 - requesting the localite students and student leaders as well as NGBs in the area for temporary accommodation till the tensions die down.

However, in the long term, coexistence and integrated living will be the most important element of hostel policy and any attempts to harm the harmony would be strictly dealt with. Provisions of CCTV cameras in the hostel and security would help the cause. Moreover, the education and syllabus would also do good by involving lessons on ethical conduct and pluralism.

Remarks

you should keep in mind
write and

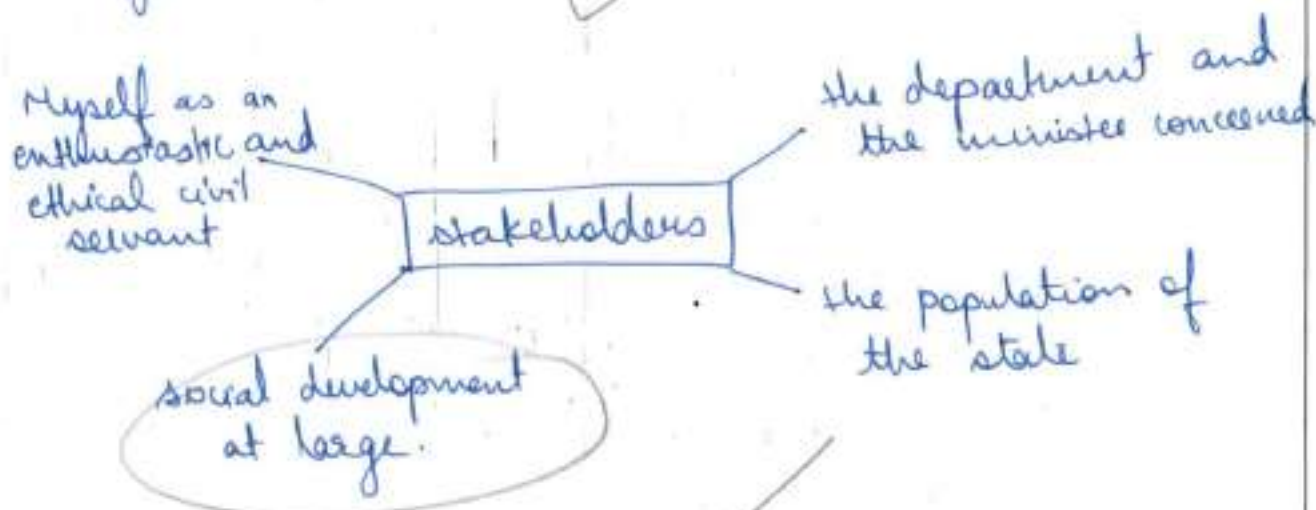
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18. You, as a young civil servant joined at a sub-ordinate position in a state government department (Civil Supplies) at the state headquarters. You found that the senior officers and the Minister-in-charge of the department are in unholy alliance and most of the proposals regarding allocation of essential commodities to different districts were based on their whims and fancies instead of an objective criteria. The result was that some of the districts had surplus where as some had shortage resulting into difficulties for the people in general and marginalized section in particular. Whenever you wanted to correct the things, your proposals were either over ruled or you were shouted back and threatened by your seniors and by Minister.

Answer the following questions:

- (a) What are the ethical issues involved in the present situation?
 (b) What are the options before you to correct the things? (250 Words) (20 Marks)

The most important aspects of governance flow from the pillars of probity, transparency, accountability and impartiality. The situation presented above violates the basic ethos of good governance and would slowly lead to clashes and disharmony.



a) Issues in the present approach.

* distribution of basic needs and supplies on non-objective

Remarks

grounds may violate basic human rights and the principles of ethical conduct.

- * such an approach becomes a recipe for social disharmony and conflicts
- * The inherent commitments of honesty, objectivity, impartiality that are embedded in any public office.
- * Moreover, such a distribution may also stem from corrupt practices and is against the norms of transparency.

(b) Options before me and my course of action

- * Allowing the continuation of situation and not antagonising the seniors.

Merits

- harmony in professional life
- good relations with seniors and minister

Demerits

- internal dissatisfaction and guilt
- relations at the cost of public interests
- abdication of responsibility

However, as the demerits clearly outweigh the merits this will not be my choice of action.

- * Taking a stand or a gradual approach change

Remarks

that neither invites professional antagonism nor the abdication of duties.

How:

- ① Appealing to the conscience of seniors and ministers about the conditions of scarcity.
- ② Also showing them their gains if the people are happy and satisfied with the department's working.
- ③ Taking the responsibility and perceived burden to go the extra mile and conduct surveys, ground assessments of requirements and preparing an objective distribution criterion that ensures fulfillment of basic needs of all districts and essential services such as health, education etc. and providing the remaining supplies to maximum efficiency districts.
- ④ Also, providing for transparent display of all distribution related information in compliance with RTI Act on website and public places, that creates pressure of public awareness on the seniors and the ministers.

Remarks

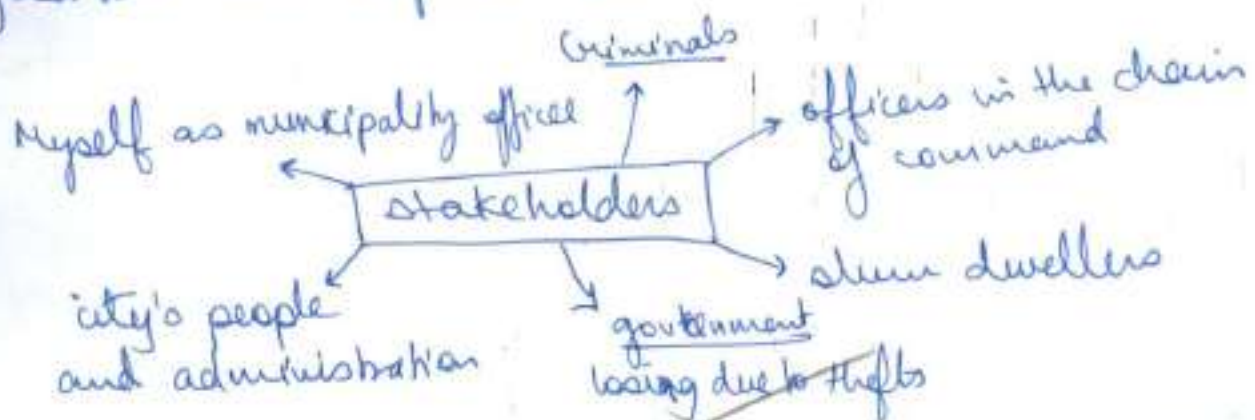
responsibility to the ministers
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19. In a major demolition drive, civic authorities demolished around 1,300 illegal hutments in a cosmopolitan town. According to the officials, the encroached land of 20 acres belonged to the forest department. It was the same location where few months back, the Chief Minister's flying squad had discovered the unauthorized settlement having illegal electricity and water connections. There was a group of people who tried to resist the demolition drive, but cops managed to thwart any such attempt and the demolition drive was carried out. After the success of first demolition drive, concerned department wants to continue the drive. However on the other hand, slums are providing low-wage workers as well as cheap vending of essential commodities like vegetables and eggs. Besides, their women folk work as "Aayas" (babysitters) or "didis" (maid servants) in the middle class urban households. But slums deface the beauty of the cities and spread lots of dirt and squalor in the vicinity. They are also deemed to be breeding grounds and hideouts for criminals. A strong case has been made by the superior authorities to remove these slums and their dwellers by force, even if it was mid-winter. As a Municipal officer you have to execute the order. You have come to know that senior officials are taking this decision under pressure. What are the options before you to deal with the situation?

(250 Words) (20 Marks)

Slums have become a reality of today's urban existence due to unplanned development, uncontrolled migrations and regionally imbalanced growth.

The slums present a paradox of providing for essential needs of the poorest such as housing, food, cheap products on one hand while also denying them dignified life, healthy development, or even access to quality education. Moreover, the slums have good and bad impacts on the cities as well



Remarks

Ethical issues involved.

- * Rights of citizens to healthy neighbourhood, clean environment, sanitation, hygiene etc versus rights to the poor to shelter, and fulfilling their basic needs
- * the necessity to prevent water and electricity thefts versus punishing the whole population for the crimes of few.
- * myself as my commitment to duty and obedience of instructions comes in conflict with my values of empathy, compassion and basic human rights.
- * officials who are taking decisions under pressure

In such a situation, the options available are:

- ① Following the orders without getting ethically concerned about the consequences.

Merits

- professional commitment
- good relations with colleagues and seniors
- safe surroundings to the people of city
- reduced theft/crime.

Demerits

- * disregard for basic human rights
- * working under pressure and not under ethics
- * apathy towards seniors' pressure and slum dwellers
- * dashes at dishonouring

However, as this option compromises my ethics and commitment to human values, I would take option (2) i.e.

* Although following the orders is my duty, but providing constructive feedbacks too is my job. So, before any such demolition, I would consider the following course of action.

- Talking to the seniors who are under pressure and forming a delegation that could provide alternate options and suggestions to the political leadership such as:

- creating Night shelters like Rain-Baseras before demolishing in coordination with NGOs, esp for women & children
- provisions of smart metering to prevent thefts
- alternative arrangements of infrastructure development etc such as flyovers.
- providing transportation facilities that would enable the poor working as Ayas and didis to continue their jobs

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- using schemes such as Pradhan Mantri Awas Yojana, Housing for all, and India's Awas Yojana to accommodate them in better, more hygienic, clean and a better life.

Only a demolition done after such steps would ensure the success of such programme otherwise there would be - social conflicts and the slums would only shift to new locations and would not vanish.

Remarks