



An Institute for Civil Services

UPSC MAINS 2020 **MODEL HINTS**

GENERAL STUDIES
PAPER-4



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UPSC MAINS 2020**GS PAPER - 4***Time Allowed: 3 hrs.**Max. Marks: 250***Section - A**

1. (a) Discuss the role of ethics and values in enhancing the following three major components of Comprehensive National Power (CNP) viz. human capital, soft power (culture and policies) and social harmony. (Answer in 150 words) (10)
(b) "Education is not an injunction, it is an effective and pervasive tool for all-round development of an individual and social transformation". Examine the New Education Policy, 2020 (NEP, 2020) in light of the above statement. (Answer in 150 words) (10)
2. (a) "Hatred is destructive of a person's wisdom and conscience that can poison a nation's spirit". Do you agree with this view? Justify your answer. (Answer in 150 words) (10)
(b) What are the main components of Emotional Intelligence (EI)? Can they be learned? Discuss. (Answer in 150 words) (10)
3. (a) What teachings of Buddha are most relevant today and why? Discuss. (Answer in 150 words) (10)
(b) The will to power exists, but it can be tamed and be guided by rationality and principles of moral duty. Examine this statement in the context of international relations. (Answer in 150 words) (10)
4. (a) Distinguish between laws and rules. Discuss the role of ethics in formulating them (Answer in 150 words) (10)
(b) A positive attitude is considered to be an essential characteristic of a civil servant who is often required to function under extreme stress. What contributes to a positive attitude in a person? (Answer in 150 words) (10)
5. (a) What are the main factors responsible for gender inequality in India? Discuss the contribution of Savitribai Phule in this regard. (Answer in 150 words) (10)
(b) The current internet expansion has instilled a different set of cultural values which are often in conflict with traditional values. Discuss. (Answer in 150 words) (10)
6. What do each of the following quotations mean to you?
 - (a) "Condemn none: if you can stretch out a helping hand, do so. If not, fold your hands, bless your brothers, and let them go their own way". - Swami Vivekanand (Answer in 150 words) (10)
 - (b) "The best way to find yourself is to lose yourself in the service of others". - Mahatma Gandhi. (Answer in 150 words) (10)
 - (c) "A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and nothing true". - Socrates (Answer in 150 words) (10)

Section - B

7. Rajesh Kumar is a senior public servant, with a reputation of honesty and forthrightness, currently posted in the Finance Ministry as Head of the Budget Division. His department is presently busy in organising the budgetary support to the states, four of which are due to go to the polls within the financial year. This year's annual budget had allotted ₹8300 crores for the National Housing Scheme (NHS), a centrally sponsored social housing scheme for the weaker sections of society. ₹775 crores have been drawn for NHS till June. The Ministry of Commerce had long been pursuing a case for setting up a Special Economic Zone (SEZ) in a southern state to boost exports. After two years of detailed discussions between the centre and state, the Union Cabinet approved the project in August. Process was initiated to acquire the necessary land. Eighteen months ago a leading Public Sector Unit (PSU) had projected the need for setting up a large natural gas processing plant in a northern state for the regional gas grid. The required land is already in possession of the PSU. The gas grid is an essential component of the national energy security strategy. After three rounds of global bidding the project was allotted to an MNC, M/s XYZ Hydrocarbons. The first tranche of payment to the MNC is scheduled to be made in December

Finance Ministry was asked for a timely allocation of an additional ₹6000 crores for these two developmental projects. It was decided to recommend re-appropriation of this entire amount from the NHS allocation. The file was forwarded to Budget Department for their comments and further processing. On studying the case file, Rajesh Kumar realized that this re-appropriation may cause inordinate delay in the execution of NHS, a project much publicized in the rallies of senior politicians. Correspondingly, non-availability of finances would cause financial loss in the SEZ and national embarrassment due to delayed payment in an international project.

Rajesh Kumar discussed the matter with his seniors. He was in a politically sensitive situation needs to be processed immediately. Rajesh Kumar realized that diversion of funds from NHS could raise difficult questions for the government in the Parliament. Discuss the following with reference to this case:

1. Ethical issues involved in re-appropriation of funds from a welfare project to the developmental projects.
 2. Given the need for proper utilization of public funds, discuss the options available to Rajesh Kumar. Is resigning a worthy option? (Answer in 250 words) (20)
8. The Chairman of Bharat Missiles Ltd (BML) was watching a program on TV wherein the Prime Minister was addressing the nation on the necessity of developing a self-reliant India. He subconsciously nodded in agreement and smiled to himself as he mentally reviewed BML's journey in the past two decades. BML had admirably progressed from producing first-generation anti-tank guided missiles (ATGMs) to designing and producing state of the art ATGM weapon systems that would be the envy of any army. He sighed in reconciliation with his assumptions that the government would probably not alter the status quo of a ban on the export of military weaponry.

To his surprise, the very next day he got a telephone call from the Director-General, Ministry of Defence, asking him to discuss the modalities of increasing BML production of ATGMs as there is a probability of exporting the same to a friendly country. The Director-General wanted the Chairman to discuss the details with his staff in Delhi next week.

Two days later, at a press conference, the Defence Minister stated that he aims to double the current weapons export levels within five years. This would give an impetus to financing the development and manufacturing of indigenous weapons in the country. He also stated that all indigenous arms manufacturing nations have a very good record of the international arms trade.

As the Chairman of BML, what are your views on the following points?

1. As an arms exporter of a responsible nation like India, what are the ethical issues involved in arms trade?
2. List five ethical factors that would influence the decision to sell arms to foreign governments. (Answer in 250 words) (20)

9. Rampura, a remote district inhabited by a tribal population, is marked by extreme backwardness and abject poverty. Agriculture is the mainstay of the local population, though it is subsistence due to the very small landholdings. There is insignificant industrial or mining activity. Even the targeted welfare programs have inadequately benefited the tribal population. In this restrictive scenario, the youth has begun to migrate to other states to supplement the family income. Plight of minor girls is that their parents are persuaded by labour contractors to send them to work in the Bt Cotton farms of a nearby state. The soft fingers of the minor girls are well suited for plucking the cotton. The inadequate living and working conditions in these farms have caused serious health issues for the minor girls. NGOs in the districts of domicile and the cotton farms appear to be compromised and have not effectively espoused the twin issues of child labour and development of the area.

You are appointed as the District Collector of Rampura. Identify the ethical issues involved. Which specific steps will you initiate to ameliorate the conditions of minor girls of your district and to improve the overall economic scenario in the district. (Answer in 250 words) (20)

10. You are a municipal commissioner of a large city, having the reputation of a very honest and upright officer. A huge multipurpose mall is under construction in your city in which a large number of daily wage earners are employed. One night, during monsoons, a big chunk of the roof collapsed causing instant death of four labourers including two minors. Many more were seriously injured requiring immediate medical attention. The mishap resulted in a big hue and cry, forcing the government to institute an enquiry. Your preliminary enquiry has revealed a series of anomalies. The material used for the construction was of poor quality. Despite the approved building plans permitting only one basement, an additional basement has been constructed. This was overlooked during the periodic inspections by the building inspector of the municipal corporation. In your enquiry, you noticed that the construction of the mall was given the green signal despite encroaching on areas earmarked for a green belt and a slip road in the Zonal Master Plan of the city. The permission to construct the mall was accorded by the previous Municipal Commissioner who is not only your senior and well known to you professionally, but also a good friend. Prima facie, the case appears to be of a widespread nexus between officials of the Municipal Corporation and the builders. Your colleagues are putting pressure on you to go slow in the enquiry. The builder, who is rich and influential, happens to be a close relative of a powerful minister in the state cabinet. The builder is persuading you to hush up the matter, promising you a fortune to do so. He also hinted that this matter is not resolved at the earliest in his favour there is somebody in his office who is waiting to file a case against you under the POSH Act. Discuss the ethical issues involved in the case. What are the options available to you in this situation? Explain your selected course of action. (Answer in 250 words) (20)

11. Parmal is a small but underdeveloped district. It has rocky terrain that is not suitable for agriculture, though some subsistence agriculture is being done on small plots of land. The area receives adequate rainfall and has an irrigation canal flowing through it. Amria, its administrative centre, is a medium sized town. It houses a large district hospital, an Industrial Training Institute and some privately owned skill training centres. It has all the facilities of a district headquarters. A trunk railway line passes approximately 50 kilometres from Amria. Its poor connectivity is a major reason for the absence of any major industry therein. The state government offers a 10 years tax holiday as an incentive to new industry. In 2010 Anil, an industrialist, decided to take benefits to set up Amria Plastic Works (APW) in Noora village, about 20 km from Amria. While the factory was being built, Anil hired the required key labour and got them trained at the skill training centres at Amria. This act of his made the key personnel very loyal to APW. APW started production in 2011 with the labour drawn fully from Noora village. The villagers were very happy to get employment near their homes and were motivated by the key personnel to meet the production targets with high quality. APW started making large profits, a sizeable portion of which was used to improve the quality of life in Noora. By 2016, Noora could boast of a greener village and a renovated village temple. Anil liaised with the local MLA to increase the frequency of the bus services to Amria. The government also opened a primary health care centre and primary school at Noora in buildings constructed by APW. APW used its CSR funds to set up women's self-help groups, subsidize primary education to the village children and procure an ambulance for use by its employees and the needy. In 2019, there was a minor fire in APW. It was quickly extinguished as fire safety protocols were in place in the factory. Investigations revealed that the factory had been using electricity in excess of its

authorized capacity. This was soon rectified. The next year, due to a nationwide lockdown, the requirement of production fell for four months. Anil decided that all employees would be paid regularly. He employed them to plant trees and improve the village habitat. APW had developed a reputation of high-quality production and a motivated workforce. Critically analyse the story of APW and state the ethical issues involved. Do you consider APW as a role model for development of backward areas? Give reasons. (Answer in 250 words) (20)

12. Migrant workers have always remained at the socio-economic margins of our society, silently serving as the instrumental labour force of urban economics. The pandemic has brought them into national focus.

On announcement of a countrywide lockdown, a very large number of migrant workers decided to move back from their places of employment to their native villages. The non-availability of transport created its own problems. Added to this was the fear of starvation and inconvenience to their families. This caused the migrant workers to demand wages and transport facilities for returning to their villages. Their mental agony was accentuated by multiple factors such as a sudden loss of livelihood, possibility of lack of food and inability to assist in harvesting their rabi crop due to not being able to reach home in time. Reports of inadequate response of some districts in providing the essential boarding and lodging arrangements along the way multiplied their fears.

You have learnt many lessons from this situation when you were tasked to oversee the functioning of the District Disaster Relief Force in your district. In your opinion what ethical issues arose in the current migrant crisis? What do you understand by an ethical care giving state? What assistance can the civil society render to mitigate the sufferings of migrants in similar situations? (Answer in 250 words) (20)



UPSC MAIN EXAMINATION

(GENERAL STUDIES PAPER - 4)

HINTS

Section - A

1. (a) *Discuss the role of ethics and values in enhancing the following three major components of Comprehensive National Power (CNP) viz. human capital, soft power (culture and policies) and social harmony.*

Hints:

Peace is a fundamental pre-condition for human development. There has been a view that human development will lead to peace. But the weight of historical evidence confirms that it is the state of peace and an assured sense of security that allows human development to be effectively nurtured and sustained.

A nation's strength lies in its harnessing a wide spectrum of its resources — from natural resources to human resources to its economic and military potential. CNP is a realistic broad-based assessment of a nation's power and its ability to influence global issues as a significant 'player' — this involves positive participation in multilateral diplomatic activities, big power diplomacy and crucial constructive role in key international and regional affairs. Coupled with soft power that would emanate as a result of consolidation of CNP, the nation would be in a position to immunise itself from any adverse impact of globalisation.

Comprehensive national power is a critical constituent for building and conducting international relations. And while moral force is an integral component, the spectrum of total national power goes far beyond it. National comprehensive power is necessary if the country is to ensure an environment of peace in which to pursue human development unhindered by negative impulses. Unsurprisingly, India's rise in the twenty-first century has drawn attention of the scholars worldwide. Global-watchers remain perplexed as to how India would behave when it amasses sufficient power to decisively influence world-affairs, particularly when few regard India as a rising superpower. And here role of ethics and value become most crucial to shape the overall policy of a country in this context.

1. (b) *“Education is not an injunction, it is an effective and pervasive tool for all-round development of an individual and social transformation”. Examine the New Education Policy, 2020 (NEP, 2020) in light of the above statement.*

Hints:

The main purpose of education is to educate individuals within society, to prepare and qualify them for work in the economy as well as to integrate people into society and to teach values and morals of society. Education in society prepares youngsters for adulthood so that they may form the next generation of leaders. Education is essential for the overall development of an individual and helps them in socializing in an effective manner. So, the delivery of the education system should have sustainable and positive impacts on children for their multidirectional development. For the delivery of effective education, the role of the education system and its policies comes in.

In India, the education system was also grappled with multiple deficiencies. And it is after almost three decades, a revolutionary change was brought to the Indian Education system by the formulation of National Education Policy 2020. It aims for an Indian education system that focuses directly on transforming our nation sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all.

The current education policy proposes a number of ways for the overall development of individuals by making space for critical thinking. It emphasizes more holistic, inquiry, and discussion-based learning. It gives equal importance to co-curricular activities such as arts, sports, vocational skills, etc. It emphasizes a multidisciplinary approach to learning rather than subject or stream-based learning. This would help in prospering the dimensions of developmental stages of students and will help in developing a practical approach towards life and future.

The new education policy aims at producing an engaged, productive, inclusive, and plural society. It brings more inclusiveness by lowering down the enrollment age from 6 years to 3 years. It will help in bringing the children from a weaker socio-economic background into the ambit of preschool learning. The provision of imparting primary education in vernacular language is also going to impact and ease the education for children. An entire section is also dedicated to the education of girls, transgender and children with special needs, Dalits, and victims of trafficking. This inclusiveness is surely going to prove a breakthrough in terms of the socialization of the issues of marginal societies and neglected sections of societies. It will certainly dovetail the gaps in the existing education system to bring more innovation and inclusivity in society and individuals. By bringing down the dropouts by doing the provision of certificates, diplomas, and degrees for higher education, the new education policy is certainly going to prove a potential policy in terms of the overall development of society.

Though, it lags on some parameters, for example, teachers' training program and certain clauses of the education delivery system. NEP 2020 lays out an encouragingly hopeful vision for the future if successive governments can stay true to it. However, for it to be a truly national vision, it would be appropriate for it to be discussed and adopted by Parliament in the manner that the National Policy on Education 1986 was, which allowed it to stand the test of time. Without parliamentary approval, any such policy remains an executive decision that runs the risk of being arbitrarily overturned by a future government.

2. (a) *"Hatred is destructive of a person's wisdom and conscience that can poison a nation's spirit". Do you agree with this view? Justify your answer.*

Hints:

- National spirit consists in certain ideals, wishes, beliefs, forms of thought and habits which constitute a common ground and common aims for nations' feeling and thereby make possible the existence of the nation.
- The current level of hatred in world and Indian society is fuelling such malignant divisiveness that it is seriously affecting the nation, besides debasing our sense of humanity itself. psychological aspects of hatred does not disregard the role of various socio-political, economic or historical factors responsible for this complex emotion. However, all of them are eventually processed in the mind of the hater.
- Hatred is based not just on a negative perception of others, but also depends on one's personal history; its effects on one's personality; one's feelings, ideas or ideologies, beliefs, and their identity. Moreover, hatred, like love, has its origins in personal stories that characterise one's emotions.
- All those who spew hatred, including jingoists and the hyper-nationalists are often under-achievers in life. This leads to a deep-rooted inferiority complex and frustration. They must blame something for it, which also becomes an object of resentment and later, hatred. However, in an effort to salvage some of their sagging self-esteem, they try to compensate for it by latching on to something, which, in their perception, is visibly, tangibly an 'achiever' – such as a political party or some well-known organisation. By associating themselves with that organisation, they feel that the prestige, recognition or glory of the organisation will 'rub off' onto them and compensate for what they could not achieve individually.

How hatred affect the nation's spirit

Violence is one of the biggest offsets of hatred in the country. It disturbs the nation's brotherhood, communal harmony and leads to instability and chaos in the country. One of the pre-requisites of perpetrating violence is the lowering or elimination of moral consciousness. Fanaticism, characterised by blind adherence and uncritical thinking, dilutes empathy, awareness of others' suffering, and feelings of guilt towards the object of hatred. Haters thus acquire the ability of morally disengaging from their actions and create excuses for the hatred they feel, or the suffering that they consciously cause. That is how a mass murderer can, after an act of ethnic cleansing, be found to be a loving husband and a good father to his children.

Moreover, one of the clear manifestations of hatred is hate speech which lowers the tone of public debate, coarsens the society's moral sensibility and weakens the culture of mutual respect. It also violates the dignity of the target group by stigmatising them, denying their capacity to live as responsible members of the society.

Hence, the hatred and hate speech is against the very basic principle of community brotherhood and nation's harmony and spirit. It is high time that government needs to make stringent laws to counter such hatred.

2. (b) What are the main components of Emotional Intelligence (EI)? Can they be learned? Discuss.

Hints:

Emotional intelligence (otherwise known as emotional quotient or EQ) is the ability to understand, use, and manage your own emotions in positive ways to relieve stress, communicate effectively, empathize with others, overcome challenges and defuse conflict. Emotional intelligence helps you build stronger relationships, succeed at school and work, and achieve your career and personal goals. It can also help you to connect with your feelings, turn intention into action, and make informed decisions about what matters most to you.

The five main components to Emotional Intelligence are:

1. Self-awareness

This is the ability to recognise and understand personal moods, emotions and drives and the effect of them on both self and others. Self-awareness depends on one's ability to monitor one's own emotional state and to correctly identify and name the emotions being felt. Developing this ability is essential for realistic self-assessment and builds self-confidence and the ability to take oneself less seriously.

2. Self-regulation

This is the ability to control or re-direct disruptive emotional impulses and moods. It involves the ability to suspend judgment and delay action to allow time for thought. From a neuroscientific perspective, you can frequently observe this skill, or lack of it, by watching response times. If an angry client is in rapid-fire mode responding to what you say in less than about half a second then it is very likely that they are not giving conscious thought to what is being said to them. Those with this ability will frequently demonstrate trustworthiness, integrity, comfort, with ambiguity and openness to change.

3. Internal motivation

Frequently seen within veterinary professionals, internal motivation is about working with and for an inner vision of what is important, a curiosity and desire for learning and development, a drive that goes beyond external rewards such as money or status. There is often a strong drive to achieve, optimism even in the face of failure and organisational commitment. There are also risks, particularly in the presence of an undue sense of perfectionism.

4. Empathy

This relates to the ability to understand the emotional make-up of others and the skill to treat people according to their emotional reactions. It includes skills in building and maintaining relationships with those we come into contact with on a daily basis. Though central to a service profession, empathy can tend to be somewhat less well developed in those with an isolated background and an intensive/competitive scientific training. Empathy often does, but does not necessarily, imply compassion; it can be used for both good and bad.

5. Social skills

This involves the ability to manage relationships, build networks, find common ground and build rapport. It will often help when leading change, being persuasive, building expertise and getting great performance from teams.

Whether E.I. can be learnt:

A common question that is often asked about Emotional Intelligence is that "Can EQ be learned?" We have all experienced or have met people that seem to be naturally gifted at controlling or recognizing their emotions. These individuals seem to understand how to put others in a comfortable place, or get them engaged, or even to give another person whatever it is that they need at that time. People can learn how to interact more effectively at work and increase their emotional intelligence. To make this happen, an individual needs to be personally motivated to do this. Individuals need to first have a handle of where they are starting from (assessment) and then understand which of the five components of EQ need the greatest attention.

The skills that make up emotional intelligence can be learned at any time. However, it's important to remember that there is a difference between simply learning about EQ and applying that knowledge to your life. Just because you know you should do something doesn't mean you will—especially when you become overwhelmed by stress, which can override your best intentions. In order to permanently change behavior in ways that stand up under pressure, you need to learn how to overcome stress in the moment, and in your relationships, in order to remain emotionally aware.

The key skills for building your EQ and improving your ability to manage emotions and connect with others are:

1. Self-management
2. Self-awareness
3. Social awareness
4. Relationship management

Hence, emotional intelligence is not only important for civil servants but also to everyone or a policy. Public policy and public functionaries aiming to provide good governance are guided by ethics of positive social change and public ethos.

3. (a) What teachings of Buddha are most relevant today and why? Discuss.

Hints:

Today, Buddhism continues to gain ever wider acceptance in many lands far beyond its original home. People throughout the world, through their own careful choice, are adopting Buddhism's peaceful, compassionate and responsible ways. The teachings and principles of Buddhism become even more important in today's world where people and nations are more connected because of the advancement in technology, economic and social interdependence, and due to the changed perception of people towards day to day and overall life.

The Buddhist teachings are considered effective for the overall development of individuals and are essential for a peaceful society and world order. For example, the Buddhist teaching of the law of karma offers people a just, incorruptible foundation and reason for living a moral life. It is easy to see

how a wider embracing of the law of karma would lead any country towards a stronger, more caring, and virtuous society. The teaching of rebirth places this present short lifetime of ours in a broader perspective, giving more meaning to the vital events of birth and death. The understanding of rebirth removes so much of the tragedy and grief surrounding death and turns our attention to the quality of a life, rather than its mere length.

From the very beginning, the practice of meditation has been at the very heart of the Buddhist way. Today, meditation grows increasingly popular as its proven benefits to both mental and physical well-being are becoming more widely known. When stress is shown to be such a major cause of human suffering, the quieting practice of meditation becomes ever more valued.

Today's world is too small and vulnerable for us to live angrily and alone, and thus tolerance, love, and compassion are so very important. These qualities of mind, essential for happiness, are formally developed in Buddhist meditation and then diligently put into practice in everyday life.

The teaching of Cause and Effect also becomes very much relevant in developing the rational scientific temperament in individuals. This provides the base for not following any thought blindly and to find the truth in a more rational manner which is essential to bring peace and tranquility to society. Forgiveness, gentleness, harmlessness, and peaceful compassion are the well-known "trademarks" of Buddhism, and they are given freely and broadly to all beings, including animals of course, and also, most importantly, to oneself. There is no place for dwelling in guilt or self-hatred in Buddhism, not even a place for feeling guilty about feeling guilty.

Similarly, the teaching of non-violence also becomes effective to harness peace and stability at the societal, national, and international levels. The teaching of the Middle Path also guides individuals and society not to go on an extreme path and living life in a balanced manner. It helps people to find out ways to live a healthy and stress-free life.

Teachings and practices such as these are what bring about qualities of gentle kindness, unshakeable serenity, and wisdom, identified with the Buddhist religion for over 25 centuries and sorely needed in today's world. In all its long history, no war has ever been fought in the name of Buddhism. It is this peace and tolerance, growing out of a profound yet reasonable philosophy that makes the Buddha's message timeless and always vitally relevant.

3. (b) *The will to power exists, but it can be tamed and be guided by rationality and principles of moral duty. Examine this statement in the context of international relations.*

Hints:

Morality consists of moral principles which are endorsed by a number of nations. The rules of customary international law reflect international morality. One of the major sources and sanctions of international law has been international morality.

Morality acts as a factor or limitation of international relations. It acts as a limitation on national power. But at the same time it can enable a nation to project and justify its policies based on moral principles. Human behavior in society is regulated by moral and legal norms which are the basis of order in society. These impose duties on each man to respect the rights of others and hence enlarge the freedom of all. Moral norms are based upon social sanctions, whereas legal norms are based upon the sanctions of force. Together these perform the function of regulating human behavior in the interest of social good.

Likewise, in the international community, the behavior of states is regulated by international law and morality, the former as the legal code and latter as the moral code. Both these codes constitute important and valuable limitations on the national power of each state and, as such, perform the essential function of maintaining order in international relations. Since rules of international law do not enjoy the sanctions of force, these are quite near to international morality. In fact, morality (customs, principles of state behavior, and international comity, as parts of international morality), has been an important source of international law.

The morality of states approach involves states relating to each other in a similar way as individuals relate to each other in domestic society. States are taken to have rights to the integrity of their territory and to political sovereignty in a comparable way to how people have rights to life and to personal liberty. States have a right to non-interference; it is a crime for one state to violate another's rights; and a state is justified in using use force to defend itself and to punish another state that has violated its rights.

A moral world is not the same as a world in which everyone acts with perfect ethical result. This is not possible. However, it is possible to have a world in which the idea of morality is central to decision making. If we can create a world where pluralism, responsibility, and fairness are taken seriously, then the study of ethics and international affairs may indeed be a useful and practical art.

4. (a) Distinguish between laws and rules. Discuss the role of ethics in formulating them

Hints:

Any society is governed by certain set of Laws, rules and regulation. Although in common language they are used as synonyms yet there is substantial difference between them.

Distinguish between laws and rules:

The main difference between rules and laws is the consequences associated with breaking them. While each is developed to invoke a sense of order, fair play, and safety, the weight of a law is much heavier than the weight of a rule.

- Laws are like the legal version of rules. When you are a child, a parent sets rules to be followed. When you are in a society, the government sets laws to be followed. When a rule is broken, the consequences tend to be uncomfortable but mild in comparison to the breaking of a law.
- Laws are enforced by a higher governmental office, usually the police and the prosecutor's office. Laws are written in specific code so that they can be interpreted as needed. When you break a law there is legal action that follows, provided that you are caught.
- Rules are more flexible and carry low end consequences. You can set up rules for games, rules for the home, even rules for fighting or being intimate with a partner. Rules are personal in nature, and they are often adjusted as the conditions and circumstances of the home change.
- Laws must be passed through due process in order to take effect. A law starts off as a bill, and must go through a series of checks, balances, and votes in order to become a law. Rules are merely set and adjusted as the need arises, and should be followed out of respect for those setting the rules.
- Rules help us learn to prepare for living in society. As youngsters, we tend to learn that there are rules about hitting, stealing, lying, and being wasteful. As young adults, we are held accountable for these rules by becoming law abiding citizens. Laws are not meant to set teaching boundaries, but are there to be enforced, and are punishable by imprisonment and even death if they are broken. By the time you are old enough to contend with the law (outside of children killing children) you have already learned the process by dealing with various sets of rules.

Role of ethics in making laws:

In the evolution of the human society, it appears to be beyond doubt that ethics arose first, law came later. Law denotes a more definitive organization of human society with some kind of power structure established. Ethics and customs arise whenever a few human beings come together.

Law and ethics are two important terms associated with the science of management. Law is a set of universal rules that are framed, accepted when usually enforced. Ethics on the other hand define how individuals prefer to interact with one another. It is important to note that the definition of law contains terms such as consistent, universal, published, accepted and enforced. A law has to be consistent because there cannot be two contradicting requirements in law since people cannot obey both. It has

to be universal because the requirements must be applicable to everyone. The requirements have to be in a written form and hence a law is published. The requirements have to be obeyed too and hence a law is accepted in sense. Since the requirements are compelled to be obeyed by the members of a society, the law becomes enforced. Ethics on the other hand cannot be compelled and hence they cannot be enforced. They need not be universal too. Ethics need not be published. On the contrary ethics totally depends on the individual and the choice of the individual in terms of his interaction with the other members of the society.

4. (b) A positive attitude is considered to be an essential characteristic of a civil servant who is often required to function under extreme stress. What contributes to a positive attitude in a person?

Hints:

An attitude of a person is the application of his beliefs and knowledge to the problems of the real world. Attitude is the only thing that defines success and failure in a situation. A positive attitude will always lead to a better life and enhances experience level in every field.

The seven principles of the civil service are accountability, honesty, integrity, selflessness, leadership, objectivity, and openness. These principles must be an integral part of the civil service not just a component. When these principles are demonstrated through the implicit attitude in civil service it enhances the trustworthiness of the governance system. This will aid in bridging the gap between the executive and citizens resulting in a robust system of governance.

Attitude is one the most significant attributes of an individual that influence his or her behavior. The behavior of an individual helps in collaborating with other people easily and widens the scope of learning and sharing knowledge and experience. Civil Servants are public servants and they need to deal with different people and situation every day, their decision making power affects society as a whole. If a civil servant is aggressive and finds difficulty in dealing or collaborating with people, in this situation, he can't prove an effective civil servant. A positive attitude and behavior help in being a morally just and effective decision-maker.

In general, having a positive attitude means being optimistic about situations, interactions, and yourself. People with positive attitudes can remain hopeful and see the best even in difficult situations. In contrast, those with negative attitudes may be more pessimistic and disagreeable, and typically expect the worst possible outcome in tough situations.

Factors that lead to a positive attitude are:

- Listen to your internal dialogue. When faced with a negative thought, turn it around to make it into a positive thought. (For example, "I am no good at this!" could be changed to, "Maybe this is not one of my strengths, but I've tried my hardest, and I am skilled in many other things.")
- Interact within positive environments and with positive people. Do things with people who positively reinforce you. Go places that have special meanings and positive memories or associations.
- Volunteer. Do something that will help others. This will give you a sense of fulfillment and make you feel happy inside.
- Get pleasure out of the simple things in life. Laughter is one of the most powerful mood enhancers. Allow yourself to laugh.

While having a positive attitude doesn't necessarily make you less stressed, it can equip you with the tools you need to cope with stress more healthily. Those individuals may not fear stress as something physically deprecating and dangerous, but as a means to a greater end. Other benefits include creating actionable goals based on dreams, making and maintaining more positive relationships, and even give your immune system a well-needed boost. Having a positive attitude is pleasing, yet it may seem easier said than done. However, by adopting some of the following tips, you can maintain a positive attitude through highs and lows and improve your work ethic.

5. (a) What are the main factors responsible for gender inequality in India? Discuss the contribution of Savitribai Phule in this regard.

Hints:

Man and woman both are equal and play a paramount role in the creation and development of their families in a particular and the society in general. Indeed, the struggle for equality has been one of the major concerns of the women's movement all over the world. The difference in sex and physical form denotes no difference in status. Woman is the complement of man, and not inferior.

Factors responsible for gender inequality:

Gender inequality has been historic worldwide phenomena, a human invention and based on gender assumptions. It is linked to kinship rules rooted in cultures and gender norms that organizes human social life, human relations, as well as promotes subordination of women in a form of social strata. Amartya Sen highlighted the need to consider the socio-cultural influences that promote gender inequalities. In India, cultural influences favour the preference for sons for reasons related to kinship, lineage, inheritance, identity, status, and economic security.

Patriarchal society

Patriarchy is a social system of privilege in which men are the primary authority figures, occupying roles of political leadership, moral authority, control of property, and authority over women and children. Most of India, with some exceptions, has strong patriarchal and patrilineal customs, where men hold authority over female family members and inherit family property and title. Examples of patriarchy in India include prevailing customs where inheritance passes from father to son, women move in with the husband and his family upon marriage, and marriages include a bride price or dowry.

Son preference

A key factor driving gender inequality is the preference for sons, as they are deemed more useful than girls. Boys are given the exclusive rights to inherit the family name and properties and they are viewed as additional status for their family. In a survey-based study of 1990s data, scholars found that son are believed to have a higher economic utility as they can provide additional labour in agriculture. Another factor is that of religious practices, which can only be performed by males for their parents' afterlife. All these factors make sons more desirable.

Discrimination against girls

While women express a strong preference for having at least one son, the evidence of discrimination against girls after they are born is mixed. A study of 1990s survey data by scholars found less evidence of systematic discrimination in feeding practices between young boys and girls, or gender based nutritional discrimination in India.

Dowry

In India, dowry is the payment in cash or some kind of gifts given to bridegroom's family along with the bride. The practice is widespread across geographic region, class and religions. The dowry system in India contributes to gender inequalities by influencing the perception that girls are a burden on families.

Marriage laws

Men and women have equal rights within marriage under Indian law, with the exception of all men who are allowed to unilaterally divorce their wife. The legal minimum age for marriage is 18 for women and 21 for men, except for those Indians whose religion is Islam for whom child marriage remains legal under India's Mohammedan personal laws. Child marriage is one of the detriments to empowerment of women.

Role of Svitribai Phule:

Savitribai Phule was an Indian social reformer, educationalist, and poet from Maharashtra. She is regarded as the first female teacher of India. Along with her husband, Jyotirao Phule, she played an

important and vital role in improving women's rights in India. She is regarded as the mother of Indian feminism. Phule and her husband founded one of the first Indian girls' school in Pune, at Bhide wada in 1848. She worked to abolish the discrimination and unfair treatment of people based on caste and gender.

Her husband, fired by modern ideas and reformist zeal, taught her to read and write. Savitribai took a teachers' training course and became a qualified teacher in 1847. The couple then started a school for girls in Bhidewada in Pune city in 1848, and she became its first teacher. Savitribai and her husband were instrumental in setting up 'Satyashodhak Samaj' (Society of Truth-seekers), which championed progressive ideas, denounced the dowry custom and encouraged marriage without exchange of dowry.

For India to maintain its position as a global growth leader, more concerted efforts at local and national levels, to bring women to parity with men. While increasing representation of women in the public spheres is important and can potentially be attained through some form of affirmative action, an attitudinal shift is essential for women to be considered as equal within their homes and in broader society. Educating Indian children from an early age about the importance of gender equality could be a meaningful start in that direction.

5. (b) The current internet expansion has instilled a different set of cultural values which are often in conflict with traditional values. Discuss.

Hints:

It is no doubt that the Internet and the social media are powerful instruments for mobilization of people. Throughout human history new technologies of communication have had a significant impact on culture. Inevitably in the early stages of their introduction the impact and the effect of such innovations were poorly understood.

Internet and culture:

Cultures can more easily explore other cultures now that the Internet is available. To learn about a culture one can just use a search engine and quickly access information about the desired culture, and not travel to the real site or read several books both time consuming and expensive. Furthermore, one can learn about the beliefs of a particular culture before experiencing it or deciding to experience it. With the newfound exploration of cultures, cultural uniqueness has decreased because people see there are other possible ways of living life. Persons of one culture may like the way another culture does something and then start to do that something themselves. This can spread throughout the culture and soon the two cultures will contain fewer differences. **Cultural homogenisation** will continue to occur as the number of cultures about which information is available on the Internet increases and the 'diversity of the Internet's content grows'.

However, culture has also been negatively affected by the Internet boom. There is a lot of information available on the Internet but much of this information is not accurate or reliable. Often, 'facts' are obtained from dubious sources and shared because users have their own opinions and want to disseminate 'information' that accords with their own opinions and ideas.

A major impact of the Internet has been a **standardisation of culture**. Often, the Western, globalizing cultural trend that rules the Net is taken as the standard against which local cultural traditions are weighed both consciously and unconsciously. Local cultural traditions are losing out in the long run in the era of standardisation that has been ushered in by the Internet. So though the Net is 'participatory', it is '**polarising**' as well. It encourages diversity of thought and expression on the surface but, below the surface, there is the urgency to conform to a certain set of standards.

However, the Internet has been seen as a tool of societal and cultural liberation and empowerment. The resistance and reform movements around the world in the present day are largely carried out or are supported by the Internet where people reveal their concern and involvement with them.

The internet will continue to change our cultures in many ways with future advances and increasing usage. It is very important to study the effects it produces so we can learn how to limit the negative effects and boost the positive effects. By studying these effects, we can ensure that the future holds great possibilities.

6. What do each of the following quotations mean to you?

(a) “Condemn none: if you can stretch out a helping hand, do so. If not, fold your hands, bless your brothers, and let them go their own way”. - Swami Vivekanand

Hints:

Swami Vivekananda was born on 12th January 1863. The great philosopher is credited for spreading the ideals of ‘Yoga’ and ‘Vedanta’ in the parts of the world which were largely oblivious to the teachings and ideals of ‘Hinduism’. He gained global recognition and following through his insightful speeches on spirituality, youth and patriotism.

Through this statement Vivekanand tries to explain that dragging down and condemning is not the way to work. Never is work accomplished in that way. We spend our energies in condemning others. Criticism and condemnation is a vain way of spending our energies, for in the long run we come to learn that all are seeing the same thing, are more or less approaching the same ideal, and that most of our differences are merely differences of expression.

It's so easy to criticize other people, and so hard to give a single honest compliment. It's so easy to see yourself in a good light and at the same time focus on imperfections of other people. But criticizing people is a complete lose-lose situation that only creates distance, spreads negative energies and causes tensions. Criticism is one of the worst kinds of negative thinking, talking and acting. If positive thoughts are creative thoughts of connecting, including, sharing and loving, then negative thinking is composed of thoughts and words (and consequently actions) that disconnect, exclude and spread hate. Since it's impossible to live a positive life with a negative mind, it's obvious why criticizing others is so unproductive and irrational. So let's put a stop to it.

Nobody gains anything from criticizing. The other person feels devaluated. It creates distance and decreases capacity for love. With criticism, you easily spread the negative energy around and destroy other people's days. People rarely listen to criticism, even if it's justified, and they don't try to improve themselves. Instead they take it personally and then avoid you, cut you out of their lives or criticize you back.

6. (b) “The best way to find yourself is to lose yourself in the service of others”. - Mahatma Gandhi.

Hints:

A civil rights leader, Mahatma Gandhi once said, “The best way to find yourself is to lose yourself in the service of others.” I agree to a great extent that when helping others one can find learning about themselves in the process. Gandhi's quote advocates that in order to discover the essence of who we truly are as people you can't be selfish. Helping others is humbling and allows people to see things from a different perspective. Additionally while helping other people, it can lead you to change aspects of yourself for the better. Others can argue that self-discovery is not based on the involvement of others but focused on learning from yourself, however, humans live their lives with the influence of others and majority things learned is taught from others.

The process of self-discovery is a long and often difficult one nonetheless helping others is one of the best ways to learn more about yourself. Many times people are unaware of the effect other people can have on your own self-journey. Through this Gandhiji advocates that in order to find oneself you, give yourself to helping other people and thus not being selfish. Giving time to others allows yourself to be open to new ideas and have the ability to learn new things from others. You may not even be aware of the impact helping others can have on you. Additionally, helping others displays your intentions as a person and it takes time to realize how it impacts your self-discovery. Even though we learn a lot about by ourselves it never amounts to how much influence others have on us. We as humans are constantly learning from others and furthermore teaching each other.

6. (c) “A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and nothing true”. - Socrates

Hints:

Morality itself is ugly and vulgar because like it is said in the quote mostly it is based on emotional values or rules based on those in power. Whoever in power or authority in society decides what is moral and immoral. It is not based on correct thinking or intelligence. And it is used to manipulate the poor.

Through this quote Socrates is trying to claim that when emotionalism is the foundation of moral choices (if it makes you emotionally happy or excited, it is right and good), then the moral choice is vulgar. Since vulgarity is the antithesis of morality, then the choice based on emotionalism is not a moral choice.

Further, a so called moral choice of this sort ("so called" because "vulgar" has just proven such choices are not moral choices), based as it is on faulty logical reasoning, is not rationally sound. If a choice or an argument or a supposition is not logically sound, then there is nothing true in it. The association of emotionalism with moral choice is faulty logical reasoning because emotionality equates with vulgarity; vulgar is the antithesis of moral; therefore emotional is the antithesis of moral.

Hence, the gist of this quote is that there is, for Protagoras, no escaping the fact that people experience the same thing differently. And that therefore something that might seem palatable and to some, may in fact seem torturous to others. The argument then resulting in that moral standard is in fact constantly changing, and it is simply not possible to establish a firm ethical standard.

Section - B

7. *Rajesh Kumar is a senior public servant, with a reputation of honesty and forthrightness, currently posted in the Finance Ministry as Head of the Budget Division. His department is presently busy in organising the budgetary support to the states, four of which are due to go to the polls within the financial year. This year's annual budget had allotted ₹8300 crores for the National Housing Scheme (NHS), a centrally sponsored social housing scheme for the weaker sections of society. ₹775 crores have been drawn for NHS till June. The Ministry of Commerce had long been pursuing a case for setting up a Special Economic Zone (SEZ) in a southern state to boost exports. After two years of detailed discussions between the centre and state, the Union Cabinet approved the project in August. Process was initiated to acquire the necessary land. Eighteen months ago a leading Public Sector Unit (PSU) had projected the need for setting up a large natural gas processing plant in a northern state for the regional gas grid. The required land is already in possession of the PSU. The gas grid is an essential component of the national energy security strategy. After three rounds of global bidding the project was allotted to an MNC, M/s XYZ Hydrocarbons. The first tranche of payment to the MNC is scheduled to be made in December*

Finance Ministry was asked for a timely allocation of an additional ₹6000 crores for these two developmental projects. It was decided to recommend re-appropriation of this entire amount from the NHS allocation. The file was forwarded to Budget Department for their comments and further processing. On studying the case file, Rajesh Kumar realized that this re-appropriation may cause inordinate delay in the execution of NHS, a project much publicized in the rallies of senior politicians. Correspondingly, non-availability of finances would cause financial loss in the SEZ and national embarrassment due to delayed payment in an international project.

Rajesh Kumar discussed the matter with his seniors. He was convinced politically sensitive situation needs to be processed immediately. Rajesh Kumar realized that diversion of

funds from NHS could raise difficult questions for the government in the Parliament. Discuss the following with reference to this case:

1. Ethical issues involved in re-appropriation of funds from a welfare project to the developmental projects.

The quality of being fair and impartial, following the principles of justice, focusing attention on the common good, and responsible decision-making are some key issues about moral principles in this situation. They don't have anything to deal with the polls and the rallies of senior politicians as the concern are apolitical. Here the ethical issues bog down to – priority between housing to the poor and economic development of the nation; socialism versus capitalism.

- As setting up a Special Economic Zone and natural gas processing plant, economic development would help in the region's economic growth and eventually lead to the overall development of society & people. Social justice, as re-appropriation may cause inordinate delay in the execution of the National Housing Scheme and may hamper the welfare of vulnerable sections of the society.
- As a senior public servant, Rajesh Kumar's responsibility is to exhibit empathy and compassion for society's downtrodden section's upliftment and welfare. Housing is a basic need. When it concerns the welfare of weaker sections it calls for utmost public accountability to realize the net benefits to society and to be morally good.

2. Given the need for proper utilization of public funds, discuss the options available to Rajesh Kumar. Is resigning a worthy option?

Hints:

This is a case where Rajesh has to decide the ethicality of diversion of the funds allocated for building houses for weaker sections of society to the setting up of SEZ and a natural gas processing plant. The construction of houses for the poor can provide immediate benefit to the poor, while the setting up of SEZ or the plant would provide benefit in terms of employment and revenue. In this case, the options available to Rajesh are as follows:

- Initially bifurcating the fund flow so that no project will see the halt and arranging the funds from less important activities to avoid any financial loss and national embarrassment.
- The ministry of commerce while discharging its functional duties at the best level could raise the funds from other vast resources since the SEZ and an international project offer the net benefit to the economy and it won't be too difficult.
- Lastly, the consideration of resigning as an option is not at all a good idea. Resigning may reflect the escapist mindset and may set a bad example for other fellow civil servants. Also, being a public servant, it is natural to have such issues. It is also both the duty and moral responsibility to act in public service, following objective standards and without being influenced by vindictive politics.

As Hillary Clinton said "If you believe you can make a difference, not just in politics, in public services, in advocacy around all these important issues, then you have to be prepared to accept that you are not going to get 100 percent approval.

8. The Chairman of Bharat Missiles Ltd (BML) was watching a program on TV wherein the Prime Minister was addressing the nation on the necessity of developing a self-reliant India. He subconsciously nodded in agreement and smiled to himself as he mentally reviewed BML's journey in the past two decades. BML had admirably progressed from producing first-generation anti-tank guided missiles (ATGMs) to designing and producing state of the art ATGM weapon systems that would be the envy of any army. He sighed in reconciliation with his assumptions that the government would probably not alter the status quo of a ban on the export of military weaponry.

To his surprise, the very next day he got a telephone call from the Director-General, Ministry of Defence, asking him to discuss the modalities of increasing BML production of ATGMs as there is a probability of exporting the same to a friendly country. The Director-General wanted the Chairman to discuss the details with his staff in Delhi next week.

Two days later, at a press conference, the Defence Minister stated that he aims to double the current weapons export levels within five years. This would give an impetus to financing the development and manufacturing of indigenous weapons in the country. He also stated that all indigenous arms manufacturing nations have a very good record of the international arms trade.

As the Chairman of BML, what are your views on the following points?

- 1. As an arms exporter of a responsible nation like India, what are the ethical issues involved in arms trade?***
- 2. List five ethical factors that would influence the decision to sell arms to foreign governments.***

Hints:

- Ethical issues arising
 - Against Gandhian principle of non violence
 - Against vasudevo Kutumbukam
 - boosting arms export for business vs expenditure on peace mission/SGDs for humanity
 - importer maintain the sanctity of contract and not involved in proliferation
 - technological transferred can be used against our own nation
 - taint India's soft power and diplomacy's might because exporter of arms can be seen as "merchant of death"
 - weapons can be exported to a nation which doesn't have same regard for human rights
 - diverting HR towards destructive things rather constructive things
 - moral courage of importer for proportional response using our weapon
 - waste disposal and environmental ethics
- Ethical factors influencing decision making
 - Need of money for welfare activities in short term
 - Proportional use for security and deterrence
 - continue to enjoy technological superiority over adversaries to secure our own nation
 - Preventing the proliferation of weapons exported
 - Redundancy of traditional weapons in coming days and rise of cyber warfare so grabbing the opportunity
 - Reduce dependency on arms trade for profit and make India hub of manufacturing of other state of the art technologies like ISRO

9. *Rampura, a remote district inhabited by a tribal population, is marked by extreme backwardness and abject poverty. Agriculture is the mainstay of the local population, though it is subsistence due to the very small landholdings. There is insignificant industrial or mining activity. Even the targeted welfare programs have inadequately benefited the tribal population. In this restrictive scenario, the youth has begun to migrate to other states to supplement the family income. Plight of minor girls is that their parents are persuaded by labour contractors to send them to work in the Bt Cotton farms of a nearby state. The soft fingers of the minor girls are well suited for plucking the cotton. The inadequate living and working conditions in these farms have caused serious health issues for the minor girls. NGOs in the districts of domicile and the cotton farms appear to be compromised and have not effectively espoused the twin issues of child labour and development of the area.*

You are appointed as the District Collector of Rampura. Identify the ethical issues involved. Which specific steps will you initiate to ameliorate the conditions of minor girls of your district and to improve the overall economic scenario in the district.

Hints:

- Issues highlighted in case study
 - Vulnerable section: tribal population and minor girls
 - Labour laws like Inter State migrant workmen act 1979
 - Failure of targeted welfare programs
 - Migration
 - Subsistence agriculture and small land holding
 - Compromised NGO
 - Regulation of Labourer contractors
- Values tested:
 - Compassion towards minor girls
 - Leadership
 - Communication skills to persuade tribals
 - Integrity to punish the violators
- Steps to ameliorate conditions of minor girl
 - Health services for minor girls in district hospital to cure their health issues
 - Communicate with nearby state administration to identify minor girls and send them back to their hometown if they are forced/bonded/child labour
 - Extension services of women empowerment in the region for education (Eklatya schools), employment(minor forest produce) etc so women empowerment will create ripple effects on minor girls.
 - Rope in NGOs and other intelligence routes to have constant vigil on the status of women and result of welfare schemes.
 - Scholarship schemes from Ministry of Tribal Affairs at Pre-Matric, Post- Matric, National Scholarship etc

- Steps for overall economic development
 - Shifting subsistence agriculture to intensive agriculture
 - Forging Farmer Producer Organisation/ cooperative society to tackle small land holding.
 - Take leverage of TRIFED initiatives like Van Dhan Yojna, TRIFOOD
 - Identify their cultural heritage and integrate it with tourism like Tribal Circuit in Swadesh Darshan Scheme
 - Identify the shortcomings of targeted welfare program and resolve them
 - Implement Green Credit Scheme
 - Take note of working of NGOs and align them according to their mandate otherwise write to National Commission of Schedule Tribes to take note of the situation
 - National Migration Support Portal to take leverage of technology in monitoring migrants which captures demographic details, livelihood, skill mapping, migration pattern etc
 - Connect tribal with **National Schedule Tribes Finance and Development Corporation** which can provide them financial assistance to start their own venture
 - Critical analysis of tribal sub plan with all stakeholders
 - Use intelligence and police to catch and punish contractors

10. You are a municipal commissioner of a large city, having the reputation of a very honest and upright officer. A huge multipurpose mall is under construction in your city in which a large number of daily wage earners are employed. One night, during monsoons, a big chunk of the roof collapsed causing instant death of four labourers including two minors. Many more were seriously injured requiring immediate medical attention. The mishap resulted in a big hue and cry, forcing the government to institute an enquiry. Your preliminary enquiry has revealed a series of anomalies. The material used for the construction was of poor quality. Despite the approved building plans permitting only one basement, an additional basement has been constructed. This was overlooked during the periodic inspections by the building inspector of the municipal corporation. In your enquiry, you noticed that the construction of the mall was given the green signal despite encroaching on areas earmarked for a green belt and a slip road in the Zonal Master Plan of the city. The permission to construct the mall was accorded by the previous Municipal Commissioner who is not only your senior and well known to you professionally, but also a good friend. Prima facie, the case appears to be of a widespread nexus between officials of the Municipal Corporation and the builders. Your colleagues are putting pressure on you to go slow in the enquiry. The builder, who is rich and influential, happens to be a close relative of a powerful minister in the state cabinet. The builder is persuading you to hush up the matter, promising you a fortune to do so. He also hinted that this matter is not resolved at the earliest in his favour there is somebody in his office who is waiting to file a case against you under the POSH Act. Discuss the ethical issues involved in the case. What are the options available to you in this situation? Explain your selected course of action.

Hints:

- Values tested
 - Private vs public ethics

- Compassion towards weaker section and environment
 - Courage
 - Probity,
 - Faith
 - Objectivity and non partisanship
- Mall will generate revenue for municipality and employment for the city and shutting it down will lead to loss of employment for daily wage earners.
 - The case study brings a dilemma about private and professional ethics where the previous commissioner might be indulged in corruption but he is also a good friend
 - Encroachment on green belt and slip road will cause environmental degradation and traffic congestion in future
 - Since the building inspector has committed an act of omission, rule of law should take its course.
 - It requires courage and one should not yield towards the pressure put by colleagues
 - It's another dilemma to chose between fortune by builder or getting accused under POSH Act
 - Crisis of conscience for a honest and upright municipal commissioner if he fails to do anything substantial

Course of Action

- Have faith in judiciary and do not succumb to threat of POSH Act because the potential complainant is not working in his office and he is in no way related to crime. This will also project his courage, probity, objectivity and non partisanship
- Go ahead with actual report even if his friend is in collusion with the culprits because if he doesn't act according to law, shows probity he will face a crisis of conscience and regret in future after having an impeccable career of honesty and uprightness.
- As municipal commissioner is crucial in local governance, have a meeting with ward representatives and other stake holders to change the Zonal Master Plan according to the already constructed mall and impose strict penalties on the builder to compensate for the loss of environmental value and also compensate for traffic decongestion measures
- Initiate a departmental enquiry for building inspector and instruct other inspectors to monitor all the under construction project in the jurisdiction
- File a complaint with police stating the threats and blackmailing by the builder
- Ask labour department to strictly enforce the labour laws and beef up their intelligence to track such violators and punish them
- Make the implementation of whistleblower act more smooth and whistleblower friendly
- Enforce a code of ethics in the department to avoid any such irregularity in future
- Provide shelter homes to homeless migrants

11. Parmal is a small but underdeveloped district. It has rocky terrain that is not suitable for agriculture, though some subsistence agriculture is being done on small plots of land. The area receives adequate rainfall and has an irrigation canal flowing through it. Amria, its administrative centre, is a medium sized town. It houses a large district hospital, an Industrial Training Institute and some privately owned skill training centres. It has all the facilities of a district headquarters. A trunk railway line passes

approximately 50 kilometres from Amria. Its poor connectivity is a major reason for the absence of any major industry therein. The state government offers a 10 years tax holiday as an incentive to new industry. In 2010 Anil, an industrialist, decided to take benefits to set up Amria Plastic Works (APW) in Noora village, about 20 km from Amria. While the factory was being built, Anil hired the required key labour and got them trained at the skill training centres at Amria. This act of his made the key personnel very loyal to APW. APW started production in 2011 with the labour drawn fully from Noora village. The villagers were very happy to get employment near their homes and were motivated by the key personnel to meet the production targets with high quality. APW started making large profits, a sizeable portion of which was used to improve the quality of life in Noora. By 2016, Noora could boast of a greener village and a renovated village temple. Anil liaised with the local MLA to increase the frequency of the bus services to Amria. The government also opened a primary health care centre and primary school at Noora in buildings constructed by APW. APW used its CSR funds to set up women's self-help groups, subsidize primary education to the village children and procure an ambulance for use by its employees and the needy. In 2019, there was a minor fire in APW. It was quickly extinguished as fire safety protocols were in place in the factory. Investigations revealed that the factory had been using electricity in excess of its authorized capacity. This was soon rectified. The next year, due to a nationwide lockdown, the requirement of production fell for four months. Anil decided that all employees would be paid regularly. He employed them to plant trees and improve the village habitat. APW had developed a reputation of high-quality production and a motivated workforce. Critically analyse the story of APW and state the ethical issues involved. Do you consider APW as a role model for development of backward areas? Give reasons.

Hints:

- The story of APW
 - A law abiding company (using tax holidays, fire norms in place) which has transformed a village which was not suitable for agriculture in terms of empowerment and development
 - The leader Anil has persuasive power to convince local MLA for more buses, he also participates in philanthropy because sizable profits are used to improve quality life of village and uses CSR not just in letter but spirit where he empowers women via SHG, children via education and health etc
 - Even during lockdown and fall in profit, it continued to support its manpower
 - However, ethical downfall can be noticed when it used electricity more than sanctioned strength
 - Tax holiday on polluting industries by the state
 - o Plastic is harmful for environment and there are suspicion wrt environmental ethics
 - There can be apprehensions about the continuation of good work after the tax holiday is over which will cease the CSR activities and result in job loss

Ethical issues

- Denial of development
 - Still under unconnected areas even after 73 years of independence

- Lack of welfare service even after so many schemes like Aspirational Dist.
- Violation of constitutional values where A.39 gives right to adequate means of livelihood for all citizens A.41 right to work and A.43. Securing a living wage
- Diversion of funds/corruption by past state machinery
- Weakness in state authority to enforce regulatory norms in case of electricity, this can be life threatening and poses safety challenges denying A.21

APW as role model?

- Private player is filling the void between people and government for welfare activities and development of the region
- The inhabitants of the village are happy and empowered thus the village will rank higher in Human Happiness Index
- People are not migrants and getting employment in their hometown
- planted trees during lockdown and did not retrenched during crisis
- this shows their empathy, compassion, integrity, environmental ethics etc

Way forward

- APW will lead to forward and backward linkages industries being setting up
- Water resource can be harnessed and blue economy can be reenergized here
- Later footloose industries can be setup once the district has railway connectivity

Similar role model villages

- Hiware Bazar
- Ralegaon Siddhi
- Punsari

12. Migrant workers have always remained at the socio-economic margins of our society, silently serving as the instrumental labour force of urban economics. The pandemic has brought them into national focus.

On announcement of a countrywide lockdown, a very large number of migrant workers decided to move back from their places of employment to their native villages. The non-availability of transport created its own problems. Added to this was the fear of starvation and inconvenience to their families. This caused the migrant workers to demand wages and transport facilities for returning to their villages. Their mental agony was accentuated by multiple factors such as a sudden loss of livelihood, possibility of lack of food and inability to assist in harvesting their rabi crop due to not being able to reach home in time. Reports of inadequate response of some districts in providing the essential boarding and lodging arrangements along the way multiplied their fears.

You have learnt many lessons from this situation when you were tasked to oversee the functioning of the District Disaster Relief Force in your district. In your opinion what ethical issues arose in the current migrant crisis? What do you understand by an ethical care giving state? What assistance can the civil society render to mitigate 2 the sufferings of migrants in similar situations?

Hints:

Ethical issues

1. Art 21 of migrants violated: right to live with dignity and asphyxiation during travel in trucks
2. Art 19 violated of people in village because reasonable restriction based on health not enforced (against interest of general public)
3. Failure of welfare state, social contract theory, erosion of trust from democracy
4. Psychological trauma face by migrants and their kids
5. Discrimination : “NRIs are sanitised and Migrants are sprayed”
6. such discrimination makes the victims prone to radicalisation and fuel separatism, LWE, threat to internal security etc
7. law enforcement during lockdown and police brutality further erodes the trust
8. migrants were not welcomed in hometown: failure of social institution
9. fear psychosis: exposed the quality of HR we have who can easily be swayed with fear mongering
10. failure of rule of law in enforcing lockdown
11. retrenchment during lockdown: step brotherly treatment with its workforce (a feature of unorganised sector)
12. lack of social safety measures and lack of interoperability of services like PDS
13. failure of judiciary (crown jewel of democracy) to intervene at right time, abdicating its moral responsibility

Ethical care giving state

1. do not function on the principle of reciprocity but welfare of all even if not paid taxes
2. have empathy to take note of the voiceless and make interventions before their agony gets uncontrollable
3. function based on gandhiji's talisman
4. civil servants should abide by their code of ethics having values like: compassion, probity, integrity etc
5. a robust grievance redressal mechanism

example: Agra Police facilitated slippers for migrants walking to their hometown, Haridwar Administration supplied fresh cooked food to the marginalised section like beggars, daily wage earners etc

Role of Civil Society

Though lockdown restricted everyone's mobility but few interventions are possible

1. community care in form of food, shelter, medicine, transport etc
2. rope in influential people in the field of spirituality and yoga to provide mental healing
3. sending remittance to their own village/hometown
4. help administration in enforcing lockdown measures to restrict the spread of disease