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18/08/24

Question No.
प्रश्न संख्या

Ethics Test

Section - A

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1(a) The decision making of an individual is dependent upon the ethical intersection of his rationality and feelings.

Human feelings can't be separated from our thinking procedure. This is because every individual is determined by his unique feelings at different situations. For Example - Compassion shown by helping a beggar on road.

Limiting only to pure rationality and principles can turn an individual mechanical, over objective and sometimes feeling-less. For Ex: Not helping a person who got hit by a car due to our own personal work.

Feelings impact our ethical decisions in following ways -

- ① During crisis of conscience situations :
Ex: Allowing cheating during an examination for some known person.
- ② Value ridden decision making: Feelings can help include kindness, compassion and empathy in decision making. Ex:
- ③ Maintaining balance between personal and professional life - A man of feelings can easily hover between the two.
- ④ Maintaining high integrity and honesty - By feelings of rationalism and dedication to work.

Feelings can turn a rational human being to being human

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1(13) Ethics management refers to the procedures of codification, implementation and execution of ethical principles at any place. Ex: Code of conduct for Civil Servants.

The management of ethics at work place must be done in an objective manner similar to how budget, policies and people are managed. This would ensure enforceability and accountability towards the public.

However due to nature of ethical principles - value ridden, subjective, qualitative, some difference with respect to objective fields is bound to emerge. Thus ethics management requires more humanely touch and a higher degree of accountability -

which is inher responsibility.

Adopting code of ethics is necessary for managing ethics because it -

- ① Brings objectivity for ensuring ethical guidelines.
- ② Promotes transparency and accountability in public service.
- ③ Allows civil servants to easily move through ethical dilemmas.

However code of conduct is not sufficient as it also requires -

- ① Internal morality of the individual (Ex - IAS V Sagar against corruption)
- ② Awareness and education of the public.
- ③ Regular and proper enforcement by hierarchical institutions.

Thus combination of individuals, rules and institutions can ensure proper ethics management.

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2(A) With the rise of human awareness around rights, care ethics has emerged as an important sub field of ethics and found to be at loggerheads with justice ethics several times.

More suitable - Justice V/s Care Ethics

Justice Ethics	Care Ethics
① Promotes fair allocation of <u>goods and resources</u> .	① Promotes <u>care of people</u> by the state.
② Depends on <u>capability of individual</u> to take benefit of it.	② Argues for focussing on <u>capability building</u> .
③ More focussed in <u>developing world</u> .	③ Such concerns are emerging in <u>developing world</u> .
④ Focussed on <u>equitable development model</u> .	④ Focus on <u>affirmative actions</u> for sections like <u>women, children, old age</u> .

Considering the differences between the two, I think that a combination of both is required in public services because :-

- ① It can ensure equitable development of children and women (Ex - Integrated child development scheme)
- ② Accounting of care work in formal economy (Ex - Universal Basic Income).
- ③ Principles of justice and equality will be upheld at the same time. (Rawls's theory of justice).
- ④ Economic development through better inclusion.

Thus Justice with care can ensure careful delivery of justice through the public services.

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12) Quality in service delivery refers to the just, timely, affordable and efficient delivery of services to the beneficiaries. (Ex: DBT through JAM trinity).

Various components of quality service delivery -

- ① Affordability - Very important to ensure its accessibility to all (Ex: LPG subsidy through PANAL scheme).
- ② Fast and Timely - Ex: Pre-disbursement of fertilizer subsidies through farmers.
- ③ Efficient and Inclusive - Ex: e-NAM connects farmers all across the country.
- ④ Transparent and accountable - Ex- e-FIR and e-RTI provisions → makes service delivery accountable.
- ⑤ Corruption less - leakage of subsidies controlled through journalization and

financial inclusion.

Ways to ensure quality service delivery -

- ① Efficiency
 - Deduction of workers
 - Better payment and promotional technique
 - Digitalization
 - Reaching the last mile.
- ② Economy
 - Use of technology like fibre optics, AI and GPS tracking.
 - Financial education and literacy.
 - Improving skills of workforce.
- ③ Effectiveness
 - Accountability to be ensured.
 - Identification of real beneficiaries
 - Exclusion of ghost beneficiaries
 - Timely audits and checks.

Quality over quantity can in public
service delivery can ensure better
prosperity for a nation.

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3(A) Public service attitude refers to the learned predisposition towards things which determines their behaviour in different circumstances.

Ex: Positive attitude of IAS Divya Devraj towards tribals.

However many times civil servants have attitude biases like :-

① Superiority complex - Not listening to the views of juniors and common people.

② Bias against certain communities ^{and} sections - Based on religion, caste or ethnicity
Ex - cases of bulldozer justice against muslims.

③ Conscience Bias - Some civil servants over rely on their conscience than rules.

④ Less objective attitude - leading to lack of values like compassion and

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empathy.Ways to overcome such attitude
biases :-

- ① Tolerance - Towards all sections of society and views of people (Voltaire).
- ② Inclusive attitude - Believing on principle of Sabka Saath, Sabka Vikas.
- ③ Healthy leadership - listening to juniors and praising them.
- ④ Constitutional values - Like secularism, equity and justice to be included in decision making.
- ⑤ Morality of conscience and rules during dilemma - To make the best decision.

Attitude of the civil servant determines the performance of a society and nation.

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3B) Through the above statement, Mahatma Gandhi emphasizes upon the importance of secularism, equality of religions and toleration among religions.

Gandhi tried to explain that the religion of humanity - bringing individual freedom and dignity at the center must come foremost. He argued that "best way to find yourself is to lose yourself in the service of others."

Further religions must coexist with common values like morality, humanity and rationality to create an all inclusive society. This is what is meant by the principle of Sarna Dharma Samabhava.

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However it has been argued that religion is sometimes harmful to moral life, as some principles of it may promote hatred, chauvinism, radicalism and fundamentalism. Further being over-religious makes an individual irrational and superstitious some times (Ex - case of Burari deaths).

But I believe that relationship between religion and morality is complementary in nature as both reinforce each other. Principles of seva, charity (Zakat, Langar) promote love and cooperation across communities.

It depends upon how religion is used. It is a double edged sword which can cause both good and harm based upon its use.

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4(a) Gandhi in his idea of Fairs
argued that commerce without
morality is a sin.

Businesses however work upon the principle
of maximization of profits to ensure
economic development of a country.

Principles of business houses -

- ① Individuality over community good.
- ② Capitalism and liberalism over
socialism and equality.
- ③ Promotes merit and capacity based
resource distribution (Wealth of Nations
by Adam Smith).
- ④ Calls state interference as road to
serfdom and injustice (FA Hayek).
- ⑤ Enjoins economic growth $\Rightarrow$
employment to labourers.

However as held by the principle of trusteeship, businesses must be involved in social development too. This will not be diversion of resources because it-

① leads to reduction of inequality -

Ex: Ratan Tata donating his 95% wealth.

② Development of capability of masses

- Through affirmative actions and CSR activities.

③ promotes compassionate capitalism.

④ Individual dignity is ensured.
(Marx's concept of Alienation).

⑤ Accountability towards society ensured.

Thus social development initiatives are necessary for an all inclusive development.

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4(B) The ancient values of India focussed upon the Dharma tradition of the Statecraft i.e. rule to serve the citizens (Manusmriti and Arthashastra).

Modern day public servants need to include traditional Indian values like -

① Tyaga - of self interest and working for the larger family (public).

Ex - IAS Saunmya Pandey working during her pregnancy.

② Daanam - promotes humanity through the principle of minimization of wants and maximization of happiness (IAS Raj Sharma taking care of child education on his own salary).

③ Damch - Refers to the self control i.e. civil servants must show balance of values and feelings

to maintain equanimity in decision making (इत्थप्राप्ति).

However these ancient values need to be combined with modern values required in present times -

- ① Including present time values - Tolerance towards multiple genders (LGBTQIA+).
- ② Promoting privacy of individuals -
Ex protection to a live-in couple from Karg Panchayats.
- ③ Objectivity and Transparency - For maintaining equity and accountability in decision making.

Modern civil servants must be a mix of Kautilyan, Weberian and Gandhian ideals.

5(A) Various conflicts emerge in our day to day decision making which determines our actions and behaviours.

For Ex: Allowing torture of a criminal to take out information in national interest.

Conflict Among Interests

① Based upon different interests of an individual
(Ex - Personal gains v/s public good).

② Whang decision making does internal harm and guilt.

③

Conflict among sources of authority

① Based upon choosing a particular authority in decision making (Ex - conscience v/s code of conduct)

② May be internally or externally enforced.
(Ex - Punishment by session).

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5(b)

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Q (A) Adam Smith through the given quote explains the importance of selflessness and living for others. An individual who lives for good of others can never cause self harm.

He would always be happy and positive in his life. An inclusive thinking which depends on taking everyone together allows us to be altruistic and prevents selfishness in our actions.

Gandhian idea of trusteeship promotes a similar value system. He argues that an individual must pay back to the society as a duty, from which he has gained his wealth.

Karl Marx idea of Communism also promotes a community

form of living where all live
for all with no class difference.

The idea of compassionate
capitalism and ending the north-
south divide is a direct derivative
of this indivisible quality.

However it is not very
easy to live for the service of
others. It requires neglecting
self interests, family's interests
and reaching to a level where
one can consider the whole
world as his family.

The Indian tradition
of Vasudev Kirtumbakam - One World,
One Family, One Future focuses on
the idea of selflessness.

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6(13) The above quote by Aristotle argues that both virtues and vice reside in an individual and they are reflected based on how he uses his power - the capacity to act.

Virtues are represented through one's values and belief in justice, equality, kindness and empathy. If an individual uses his power to promote these values, it directly becomes his virtues and at the last, the virtues of the society.

Aristotle explained it through his idea of polity - the rule of middle class. Which would be virtuous as it would follow the middle path - ensuring development of all.

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However if an individual's power is used in a negative form or not used at all - it turns out to be his vice.

Edmund Burke also remarks that for the victory of evil, it is enough for a wise man to do nothing. "People getting involved in the corruption culture and considering it as normal is what makes the evil of corruption triumph.

Thus acting with virtues is preferable over acting with vices. While not acting is a bigger evil as it leads to dereliction of one's duties and responsibilities.

Q(1) The above argument by Socrates explains the importance to realize the fact that an individual would be able to learn only if he knows that he knows nothing.

Socrates agreed that Knowledge is virtue and a man must live an examined life to lead a meaningful life. However if an individual is arrogant about his knowledge, his growth would stop and all his knowledge would go into vain.

He further argued that knowledge comes dialectics - a method of debate and discussion with the fellow humans. And to involve into dialectics - an

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Individual must have the toleration
to listen to views of other person
and learn from it.

The idea is reflected
in the form of students respecting
teachers at any point of time.

Tagore's idea of Guided form of
education is based on similar
views.

The quality also keeps
curiosity and innovativeness of an
individual at its peak and allows
him to learn more and use
his knowledge for self and
community development.

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Ans.)

The given case study represents an ethical dilemma for me as the compliance officer at green tech industries to choose between legality v/s ethicity of company's production process.

Following ethical issues and dilemmas are represented in the case :-

- ① Health of citizens in the locality v/s profits of the company.
- ② legality v/s ethicity of the actions.
- ③ Crisis of conscience for me in taking any action against the company.
- ④ Safe Environment v/s Safe Health of people.

⑤ Corporate Governance - The trijunction
of People, Planet and Profit.

⑥ Image of the company v/s
Right to life of people.

(b) Options available in this case -

① Let the production go on without
any action :-

Merit	Demerit
① Legal provisions upheld.	① Lack of <u>ethical standards</u> by company.
② Company's rights and image not harmed.	② My personal values of <u>Integrity</u> not upheld.
③ I will be in good books of company.	③ Against <u>Right To</u> <u>Health</u> of people.

② Complain to the ~~Regul~~ police and
take the matter out to
media :-

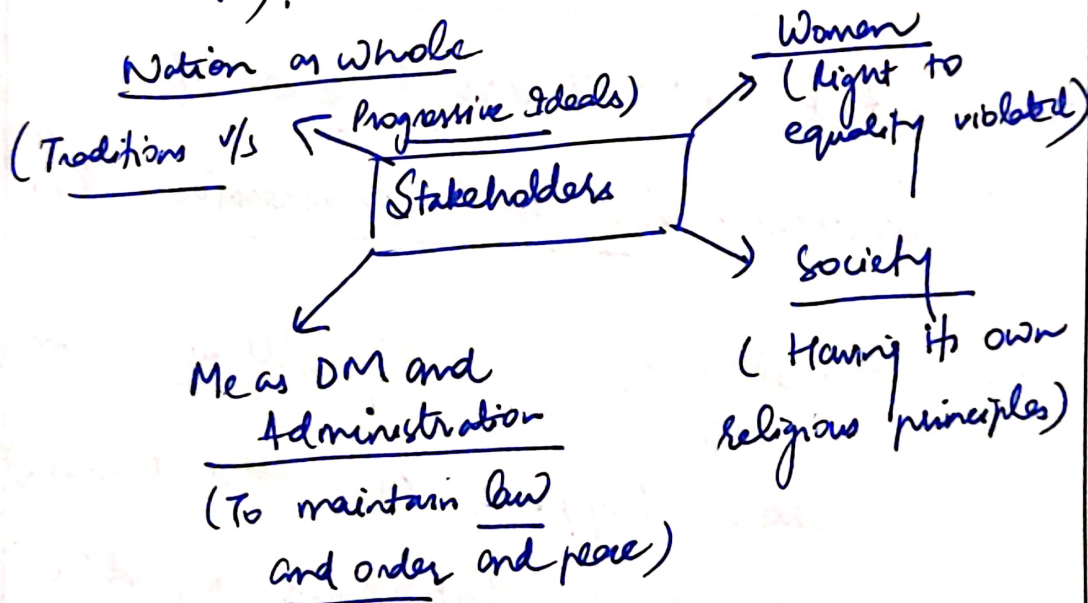
Merits	Demerits
① <u>Actions</u> will be taken against company. ② <u>Right to health</u> of people protected. ③ <u>Ethical standards</u> upheld.	① May lead to closure of the plant - loss of jobs. ② Against my <u>professionalism</u> - loyalty to the company.
③ Talk to the <u>higher authorities</u> of company and <u>persuade</u> them to stop the production of product	
Merits	Demerits
① <u>Right to health</u> of citizens protected. ② Company's image will be upheld. ③ my personal <u>integrity</u> upheld.	① May be <u>short term</u> loss to company. ② Matter can come out in public → <u>Public outrage</u>.
④ My course of action will be in following way through choosing	

the last option :-

- (a) Inform the higher authorities about the health impact.
- (b) Persuade them to bring mandatory changes in the production process.
- (c) If not heard, I will take the support of bonafide leaders to take the matter to concerned health departments of the area and media, without thinking about my own gain or loss.

In this way, principle of Gandhian Tolismen will be upheld.

Ans) The above given case study represents a case of conflict between the rights of equality v/s the religious beliefs of a community (similar to Sabarna Case of Lord Ayappa Temple worship).



(a) Administrative issues :-

(i) To maintain law and order in the district.

(ii) To keep communities at peace.

(iii) To uphold constitutional values -
Right to Equality and liberty of

Women in the district.

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Ethical Issues in the case :-

(i) My personal values - Equality in society, Dedication to service, Decision making are questioned.

(ii) Conflict between Religious practices v/s Rights of Equality of women

(iii) Conflict b/w Traditional view v/s Constitutional and progressive ideas.

(iv) Equality for all v/s Utilitarianism
(Greatest Happiness of Greatest Number)

(v) Against Kant's Categorical Imperative

(b) Options available in this case :-

women entry :-	
Men	Demerits
- No religious consent.	- Against Rights of women
- Traditional values upheld.	- Against my personal values

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(ii) Allow women entry by passing orders from DM office

Merits

Demerits

(a) Right To Equality upheld.

(a) will lead to religious unrests.

(b) My conscience will be upheld.

(b) I may face enquiries and actions.

(iii) Call a meeting of different sections of society and try to persuade the religious heads

Merits

Demerits

(a) Tradition of discussion and deliberation ~ Democracy

(a) May not lead to desired results.

(b) May lead to Equal rights of women

(b) May turn violent if not regulated

(iv) My course of action will be :-

(i) Following the last option firstly.

(ii) If the head of temple agree,
then ok, otherwise asking the
woman section of society to take
the help of judiciary.

This is because -

(a) actions will be ethical and
legal.

(b) The law and order of the
district will not be disturbed

(c) Judiciary - the guardian of
constitution will be able to
uphold the constitutional values.

Ans 3)

The given case study represents a situation of violation of code of conduct during elections which is against the principles of a healthy and fair democracy.

(iv) Issues involved in the case are:-

- (i) Violation of model code of conduct
- (ii) Choosing wrong means for achieving ends - Against deontological values of Kant
- (iii) Against human dignity and health-beating up the ideogapher
- (iv) Dilemma for me to choose between professional ethics & personal benefits
- (v) Test of my fortitude and courage.

(vi) Against the representation rights -
General will of people due to
criminal records of the candidates.

(vii) Lack of adequate choices to people
to choose.

(b) No, it will not be ethically
justified to be devoted to duty
at the cost of personal safety of
the staff.

This is because my actions
would lead to loss of life of
innocent people in this way. This
can be harmful for economic
health of their families too. On
the other hand, the action would
not bring any change in the
conduct of the corrupt candidates.

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(c) I will ~~take~~ following course of action :-

(i) Since I have already given a warning to the candidates, I will seek police protection for me and my

staff.

(ii) Get the injured videographer treated at nearby hospital.

(iii) Inform the Election Commission of India with proofs of violation in the case.

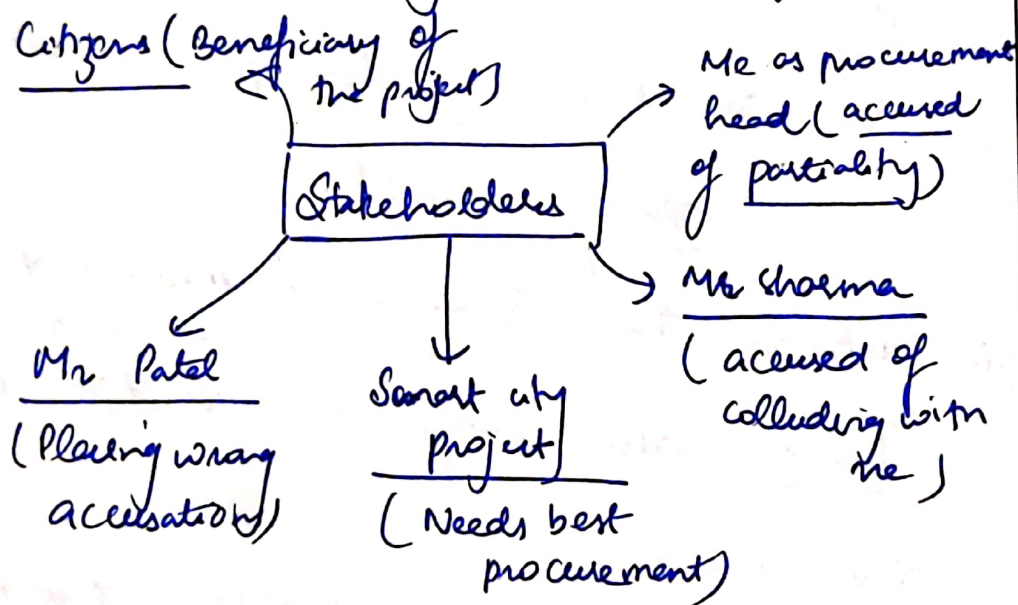
(iv) Put pressure on parties through print and social media to take back the candidature of their respective candidates.

In this way both my moral values and professionalism would be upheld in order to ensure democratic functioning of elections.

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Ans 4)

The case study above represents a situation where I have been accused of partial decision making, despite of following professional ethics - objectivity and integrity.



(a) The above case represents a situation of conflict of interest for me as procurement head at the first view.

This is because of my previous associations with Mr. Sharma.

However since I maintained the

required objectivity and integrity in
awarding the contract, there are
more ethical issues involved here.

Mr Patel who didn't get
the contract took the path of
dishonesty due to his jealousy and
lack of professional ethics - healthy
competition. This is against the
deontological views of Mahatma Gandhi.

(b) Importance of Impartiality and
Non partisanship as a professional value

(i) helps making objective decisions
(done by me in this case).

(ii) Keeping interests of society and
public before self interests

(iii) prevents moral and social
corruption.

- (iv) Proprietaryism in conduct through integrity and honesty.
- (v) Right use of public money
⇒ Development is prioritized.
- (c) Even when I tried to maintain impartiality and integrity in my decision making, I would have taken extra precautions like -
- (i) Informing my authorities and other members of the procurement section about my previous connections with Mr. Sharma.
- (ii) Asking for ~~it~~ another member as verifier, so that the best person is awarded the contract.

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But since I have followed my values
in this case, I would cooperate
with the procedural enquiries for
fair and effective decision making.
As it has been rightly said - "You
don't need to ~~remember~~ remember anything
when you are saying the truth".

Ans) The given case presents a situation where I took a decision in haste without thinking about its consequences on me as well as for others — head and other employees.

(a) Administrative issues :-

(i) Lack of efficiency of staff $\Rightarrow$ leading to slow working.

(ii) I ~~can~~ have gone against the principle of hierarchy of administration.

(iii) Orders of head of department not being followed.

(b) Ethical issues :-

(i) Orders of head of department are against right to livelihood of staff $\Rightarrow$ lack empathy.

- (i) Lack of proper decision making quality in me.
- (ii) Against professional ethics - prioritizing objectivity and work efficiency by me as the deputy head.

② No, it was not morally right at my part to write directly to the minister because :-

(i) Against the principles of Bureaucratic anonymity and hierarchy.

(ii) I did not think about the consequences of my actions for my personal life and head of department.

(iii) ~~After~~ Further discussions with seniors and chief secretary would have been a better possible solution.

③ My response in this action would be:-

(a) Informing the case to the senior authorities in the department and chief secretary.

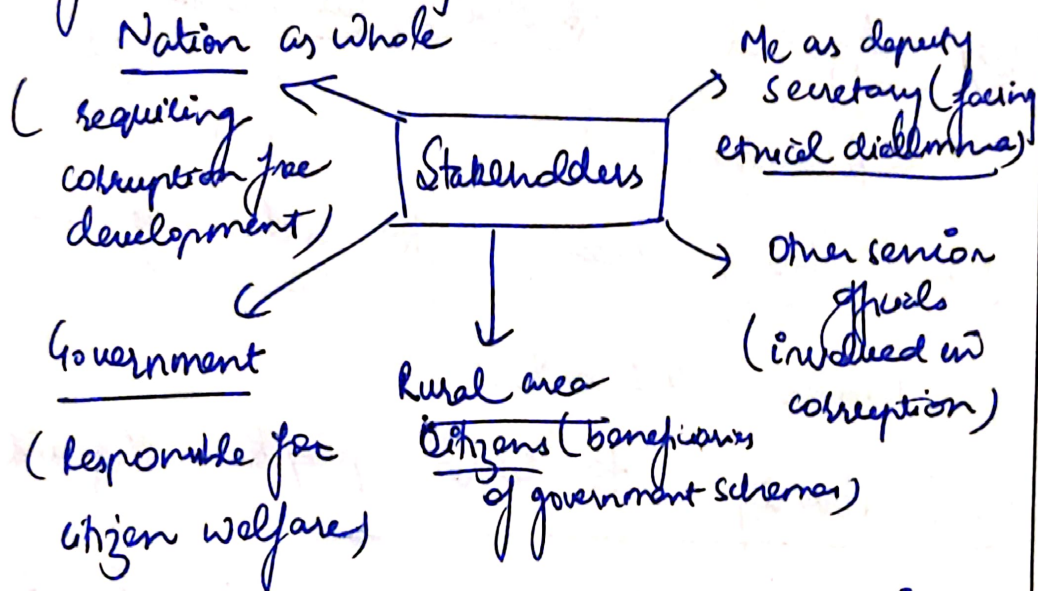
(b) Asking the support of staff members for whom I took the decision.

(c) If no results are being observed, I would accept my transfer but would ask the minister to help the staff with their jobs.

Thus this response would help me to improve my decision making in future cases and also help the jobs of the staff being saved.

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Ans) The given case study represents the venace of corruption in the bureaucratic functioning of our country which leads to hampred developments of our country.



(a) ethical issues in the case :-

- (i) Corruption of senior officials -
Against civil service values of integrity, mobility and also prevention of Corruption Act.
- (ii) Against Right to Development of beneficiaries of MGNREGA.

(ii) Ethical dilemma for me to choose
between professional values v/s personal
gains -

(iv) Politicization of the higher officials
- lack of nonpartisanship.

(v) Against Gandhi's Talisman
principle

(vi) Wrong means for ends by the
higher authorities

(vii) Poverty for rural people - Against

SDG goals and Directive Principles.

(b) Options available in this case :-

(i) Let the actions of authorities
continue without taking any action-

Merits	Demerits
- My <u>personal growth</u> in career is sure. - <u>Economic benefit</u> to officials including me.	- Against my values of <u>integrity</u>. - Against <u>rights of citizens</u>.

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(ii) Reporting the corruption to media
and appropriate legal authorities :-

Merit	Demerit
- My personal values of <u>integrity</u> and <u>honesty</u> upheld. - <u>Rights of people</u> are secured. - <u>Corruption</u> will be prevented.	- I may get wrongly involved due to <u>political connections</u> of officials. - <u>Public outrage</u> may erupt leading to <u>political instability</u>.

(iii) Informing the senior authorities of
Internal committees with proofs and
asking for enquiries :-

Merit	Demerit
- <u>Objective</u> decision making will take place with <u>proofs</u>. - My personal values upheld.	- May not lead to <u>proving guilty</u> of the officials. - My <u>career growth</u> may get hampered.

(C) My course of action will be choosing the 3rd option with some added steps:-

(i) Writing to the chief secretary and asking for his involvement.

(ii) Wait for the decision to come, if not favourable, then approach district court with the help of

superior officers of corruption — the beneficiaries of the scheme.

This will ensure that I stand upright with my values to uphold the dedication to public service.