THE MANUAL ON ETHICS, INTEGRITY, AND APTITUDE

For UPSC Civil Services and State Services Examinations

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Contents

Ethics and Human Interface

Ethics deals with well-founded standards of right and wrong that prescribe what humans ought to do in terms of rights, obligations, and specific virtues. It is a set of moral principles that guide the decisions and actions of people and enable them to determine right and wrong behaviour. It is the systematic study of human actions from the point of view of rightfulness and wrongfulness. Ethics is an inquiry into right and wrong through a critical examination of the reasons, practices, and beliefs.

Professor Norman defines ethics as 'the attempt to arrive at an understanding of the nature of human values, of how we ought to live, and of what constitutes right conduct.' Ethics is concerned with all the levels of relationships of an individual. It includes acting ethically as individuals, working to create ethical organisations and governments and creating an ethical society as a whole for all the citizens.

It will be useful to identify what ethics is NOT:

- **Ethics does not mean feelings**: Feelings provide us with some information for making ethical choices. But, while some people may feel bad when they do something wrong, others may feel good even though they are doing something really wrong. More often than not, our feelings make it uncomfortable for us to do the right thing when it is difficult. For example—
    - A racist person might feel happy to taunt and mistreat fellow group mates for fun, but it is unethical to mistreat or call out someone on the basis of their skin colour. It is discrimination and goes against the values of diversity and mutual respect.
    - Similarly, speaking the truth in front of parents about what we did wrong might be uncomfortable. However, it teaches us the values of honesty and truthfulness, which are some basic ethical values.
- **Ethics is not exactly religion**: Many religious people act unethically and many non-religious people act ethically. Though religious teachings propose high ethical standards for the followers, they might not always be true. For example—
    - The Sati System in India was legitimised as a Hindu religious practice. However, it was highly unethical for women as it forced them to sacrifice their own life after the death of their husband.
    - Religious opposition to birth control and abortion is prevalent in some religions. However, in many cases, it goes against a woman's right to reproductive choice and her overall health.
- **Ethics is not the same as the law**: A system of law may include many ethical standards, but law can also deviate from what is ethical. The law cannot make people

honest, caring, or fair. Also, there are many issues on which the law is often silent. For example—

- ○ Lying or betraying a confidence is not illegal but it is unethical.
- ○ In many countries, same-sex marriage is illegal but it is not unethical.
- ○ Not all laws may be ethical and not all ethical decisions are legal! (We will read more about this in the section on Ethics and Laws.)

- **Ethics does not always include following the culturally accepted norms**: Cultures and traditions can include both ethical and unethical practices. We might grow up considering something ethical considering it an accepted practice in our culture, but it might be considered unethical by many. For example—
  - ○ In many countries of Africa, Asia, and Middle East, female genital mutilation is practised as a cultural norm. However, it is not ethical as it violates an individual's privacy and right to her own body.
- **Ethics is not the same as science**: The theoretical and practical knowledge of science can provide us important information to help us make a better and more informed ethical choice. But science alone cannot guide us about what we should do. Certain technological innovations are possible to make but unethical to develop. For example—
  - ○ Through biotechnology, it has been made possible to generate synthetic embryos and edit the genes for producing 'designer babies'. But this might not be ethical as it can lead to discrimination, promote preference of specific features in society, and lead to genetic disorders.

Ethics requires **consistency** between our moral standards and how we apply these standards in real life. Ethics demands consistency between our ethical standards, actions and inner desires. Ethics also requires that there be a consistency between how we treat ourselves and how we treat other people. This harmony between our thoughts, standards, and deeds is the real test of ethics.

Dimensions of Ethics

Ethics is as much theoretical as it is practical. The theories of ethics provide the principles and directions on the basis of which we make moral judgements, whereas the practical part of ethics deals with using ethics in real-life situations to attain the required end. The following two sections deal with the theoretical aspects of ethics which will familiarize you with the philosophies and ideas behind the ethical principles that we follow.

Metaethics

Metaethics is the base of all ethical questions and discussions. It is an enquiry into the meaning and origin of our moral judgements as well as our actions. The aim of metaethics is to search **where** the ethical principles come from and **what** exactly do they mean. For example, when we call suicide wrong, is it an expression of someone's belief or is it a moral fact which is true on its own?

But if it was so straightforward that people knew exactly what to do as natural law, then why would they violate it all the time in the form of theft, lying, and violence? According to Aquinas, it happens because of human emotions. He says that emotions overpower our reason, they lead us to do wrong things.

Another question that can be posed to this theory is 'what do we do when our own desire to survive interferes with others' desire to live?'.

The basic premise of this theory is the belief in God, and hence, it exists only if one believes in the idea of God. Those who do not believe in God have no basis to believe the so-called natural law.

THOUGHT BOX

Imagine a situation where there is a doctor in a hospital. He has five patients, including women, who require different organs like kidney, heart, and liver. All these patients are in queue for the donation for a long time and their survival depends entirely upon the organ transplant. The families of these patients, which include children and elderly, are dependent on them. They are also ready to pay whatever is required for their transplant.

A surgeon has exhausted all his options but cannot find any donors. On the other hand, he knows a healthy young man, Zee, who is almost good for nothing. He stays at home all day and does not have a family per se. Also, he does not have anything to do, and thus, he wastes all his time.

Incidentally, Zee's profile matches the requirements of all the patients. If the surgeon decides, he can use his organs to provide life to five different patients.

One person's idle life can provide survival to five patients and their families. What do you think the surgeon should do in this case?

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3. Utilitarianism by Jeremy Bentham and J.S. Mill

Consequentialism is an ethical theory which believes that whether an action is morally right or wrong depends only on the results or consequences of that action. Focused on the consequences of our actions, it treats intentions as irrelevant—for example, if a lie can save a person's life, then according to this theory, it is an ethical action.

Derived from the basic concept of consequentialism, the Utilitarian Theory goes a step ahead. Utilitarianism says that actions should be measured in terms of the overall happiness or pleasure that they produce. This was updated later to mean actions must enhance benefits and minimise harms. It requires an individual to calculate the right response to an ethical question by weighing up the positive and negative consequences of the action. Whatever produces the most happiness for the maximum people is the most ethical solution.

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THOUGHT BOX

The famous example of Utilitarianism is the Train example. Let us consider that there is a train heading towards a group of eight workers working on the tracks. You are the in-charge sitting in a control room located several kilometres away, and you have a switch that can lead the train to another track where there is only one worker. If you flip the switch, one person will die. If you do nothing, eight people will die. Should you flip the switch?

According to utilitarianism, since one death is better than eight deaths, one should try to minimise the loss of life by flipping the switch.

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- **Principle of Utility**: We should always act to produce the greatest good for the greatest number. It asks you to choose options which cause overall happiness of the group/society, even if you have to let go of your own happiness at that time.

In the classical sense of this theory, one would say that in the situation of the surgeon mentioned previously, taking away Zee's organs will be most appropriate as it will maximise the good for five people who are sick and require transplants, even if it translates to harming one—that is, Zee.

To avoid such pitfalls, Rule Utilitarianism was conceptualised. It states that we need to follow that are likely to increase the greatest good for greatest number of people but also *maximise utility for the long term for everyone*. In Zee's example, the surgeon might set a precedent for other doctors to start harnessing organs of healthy individuals to fulfil the demand for organs in the market and even make money out of it. In the long term, do you think such a practice will ensure the greatest good for the greatest number? No, and hence, it is not justified to take away the life of one healthy person to ensure the survival of five patients.

4. Deontology by Immanuel Kant

Immanuel Kant was a famous German Philosopher of the Enlightenment Age. The basic premise of the Deontology Theory is that any action is moral if it conforms to certain principles or duties irrespective of its consequences. *Deon* implies *duty*, which means that actions are considered either good or bad on the basis of whether they are consistent with moral duties. In Kant's philosophy, we must do the right thing, because it is right. It does not require us to weigh up the cost or benefits of that action or its consequences but we must focus on the moral rule itself. It says that no matter how morally good the consequences, some choices are morally forbidden.

His three main ideas are worth taking note:

   a. **Categorical Imperative (Commands that one must follow regardless of one's desire)**: These moral obligations are devised using moral reasons—for example, not killing a person is a categorical imperative; no matter what the situation is, killing cannot be justified. As per this logic, killing Zee could never be justified, and hence, is unethical to do.

Human Values

Values

Values are stable, long-lasting beliefs about what is important to a person. They are standards following which people live their lives and make their choices. The term 'value' means something that an individual or community believes is worthy of being pursued and protected. This can be something like money, food, or art; it can be a state of mind like peace, security, or happiness; or it can be a certain type of behaviour like protecting innocents, telling the truth, or being just.

Every society needs to be bound together by common values, so that its members know what is expected of each other. Values become a part of an individual's identity and help define our group identities. For example, think of how Indian culture values cohesion and togetherness in a family just as American culture values independence and freedom of individuals.

Some values have names such as 'freedom', 'equality', 'honesty', 'generosity', whereas others do not. These values without names can usually be referred to by phrases such as 'honouring the dead' and 'donating to the poor'. Even though some values are universal, they often arise from particular religious, social, and political contexts.

Values concern with our actions themselves rather than the consequences of our action. A value is not the same as a desire as all desires will not lead to the development of values. It may originate from a desire or series of desires and is developed only after the confirmation that what is desired is good. For example, desire to make more money will lead to the development of a value of hard work and business propagation. However, cheating to fulfil this desire is not an accepted value as it is considered to be a bad trait.

Four Categories

According to the OECD Learning Compass 2030, 'values' are classified into the following four categories:

1. **Personal values:** These are associated with an individual person and how one wishes to define and lead a meaningful life and meet one's goals.

   Example: Discipline is a personal value in a student's life, which, if developed, guides him or her to study hard, follow a routine, and achieve goals.

2. **Social or interpersonal values:** These are the concepts and beliefs that affect how well a person interacts with other people. They include interpersonal interaction and conduct with people, including conflict management. Social values provide insights into what makes up a functioning community and society.

    Example: 'Forgiveness' is a value to let go of resentment and anger one has felt after being hurt. It is crucial in any interpersonal relationship so that one can rise above conflicts and move forward in a relationship.

3. **Societal values:** These are defined by the principles and guidelines of cultures and societies, which help frame the social and institutional order to be followed. These values are continuously followed when they are enshrined in institutional structures, documents, and democratic institutions, and also when they are endorsed through public opinion.

    Example: In a diverse society, pluralism means the acceptance of people from various groups and classes and the ability to welcome differences in human demographics whether of age, lifestyle, gender, orientation, race, ability, religion, or others. It is religiously followed in our diverse country as it is a part of our constitution's fundamental rights and directive principles.

4. **Human values:** These are very similar to societal values. However, these are applicable to the welfare of humanity and cut across national and cultural boundaries. Spiritual books and traditions that have been passed down through generations all around the world identify these values. They often appear in internationally recognised agreements, such as the Sustainable Development Goals of the United Nations and the Universal Declaration of Human Rights.

    Example: Human dignity as a value recognises the inherent value of being a human and values human for their own sake. It promotes treating humans not as mere means but as ends in themselves.

How Do Values Develop?

A belief is an idea that a person holds as being true. It can come from different sources, including:

- a person's own experiences
- the cultural and societal norms and religion
- what other people say (i.e., by parenting, education or mentoring).

Every individual evaluates and seeks proper reasons or evidence to justify these potential beliefs in their own way. Once a person accepts a belief as a truth, it becomes a part of their belief system, and they start defending it. Eventually, that belief develops into a value when the person's commitment to it grows and they start seeing it as being important.

To make decisions that are consistent, logical, and responsible, a person has to be able to express their values. People primarily form their attitudes from the underlying values and beliefs. Attitudes are the preconceived ideas or beliefs about other people and situations before deciding upon a course of action.

Example: Raju believes that being honest is the right thing to do in all situations. He develops this belief by listening to his teachers and parents. One day he fails to do his homework and accepts this honestly in front of the teacher. His teacher warns him and does not punish him for that. Now, his belief on honesty gets cemented. He continues to practise honesty in any situation and thus starts enjoying much peace of mind and happiness. Now, he can be said to have developed honesty as a value. Raju does not like the behaviour of his roommate to smoke in their common toilet. He honestly tells this to his roommate, and his roommate refuses to change his habit. This honest confrontation is the attitude of Raju towards his roommate's behaviour. As his roommate refuses to change, he decides to complain to the warden and ask for a room change. This is the behaviour he shows in this situation influenced by his value system.

Thus, it is clear how our values form the foundation of our behaviours. In civil services and life, in general, it is essential that we know, understand, and introspect on the values that are important for us. They guide our actions and interactions with the world around us.
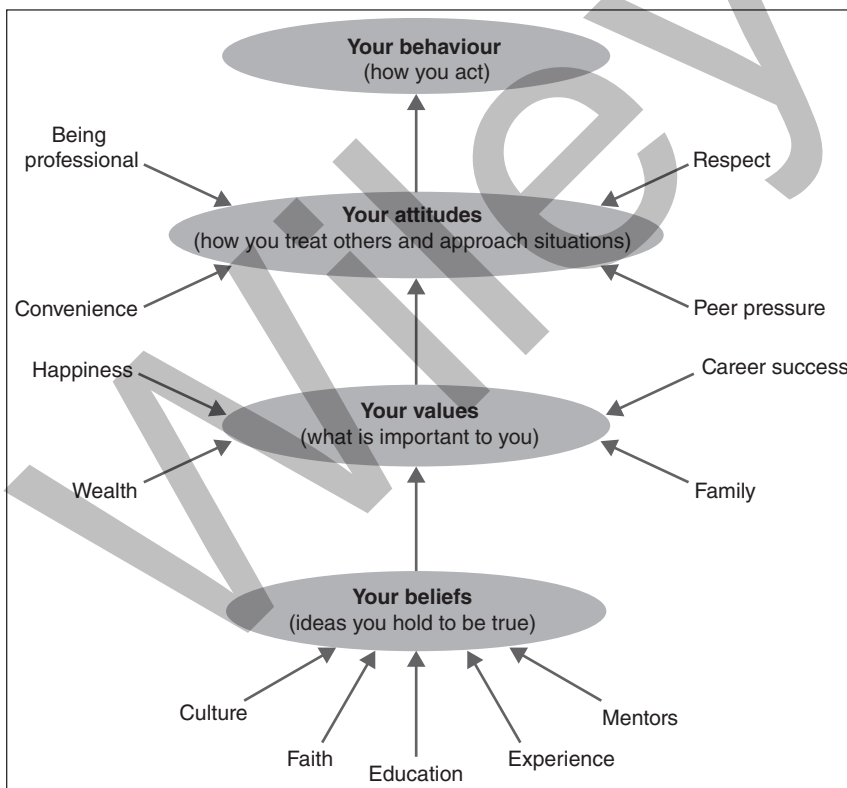
Figure 3.1: The Process of How Beliefs Transform into Behaviour

Importance of Values

- Values are an integral part of our personal life and growth.
- They help us know what is most important to us and thus provide a blueprint and direction to our lives.

Aptitude and Foundational Values for Civil Service

Aptitude

Aptitude refers to the innate potential or inclination towards doing certain tasks. It shows the ability of an individual towards learning or performing certain skills. Aptitude can be both physical and mental. Like hand–eye coordination, agility and strength are examples of physical aptitude. Some examples of mental aptitude are linguistic, artistic, and organisational aptitude. Say a person with an aptitude for language can learn different languages easily. He or she may memorise words and also learn the structure of a language with ease.

Aptitude is different from having knowledge. A person may be very educated, but if he or she does not have the aptitude to impart that knowledge they might not be able to become a good teacher. Each job or profession will require to have a 'knack'/affinity for performing certain tasks, which we call aptitude. Like a mechanic will require problem-solving skills or a lawyer will need to have a disposition towards negotiation and communication.

Aptitude for Civil Service

Certain basic cognitive abilities are essential for a civil servant to possess. These aptitudes come in handy while performing the role that include tasks such as planning, information processing, decision-making, policy implementation, and project management. Certain basic cognitive abilities that are essential for a civil servant to possess are as follows:

1. **Problem-solving:** It is a vital skill in not just mathematics but in all aspects of life. As a civil servant, one encounters numerous problems during work. In this scenario, it is essential to have aptitude for problem-solving. Complex issues regarding rules, laws, and practical implementation crop up routinely, which can be handled with this aptitude.
2. **Analytical ability:** It is the ability to deconstruct information into smaller manageable parts to draw logical conclusions. It includes gathering data from all relevant sources, visualising them, and recognising patterns and anomalies. A civil servant often encounters complex issues where there might be different and even conflicting information regarding the same issue where analytical ability will help.

Impartiality

Impartiality states that our decisions should be based on objective criteria, rather than on the basis of bias, prejudice, or preference to one person over another for improper reasons. It involves exercising professional judgements without any bias. The rules and regulations equally apply to all the citizens, and no bias should be done towards any individual. Impartiality also suggests that the decision should be made in a manner that it does not appear improper, and there is no perception of bias as well.

This value can be seen at play at different levels:

- In the personal realm, impartiality means not to act selfishly or unfairly towards others.
- In administrative parlance, it means that the decisions about individual cases are subject to written rules and regulations rather than to personal likes/dislikes or personal relationships of the officer.
- In the political realm, impartiality requires that the structure of society and institutions should be such that equal opportunities are available to all and no group gets benefit over others for irrelevant reasons.

Examples

Consider a situation, where a general manager is tasked with choosing her team members for an upcoming cross-divisional project. The employees available are all equally qualified but have varying levels of experience. The project demands innovativeness and fresh outlook, and the manager feels that the experience criteria can be skipped. Apparently, the manager finds that a junior of the same division as hers has limited experience but is capable and is most apt for the project. However, if she chooses him, there will be a taint of partiality on her for giving preferential treatment to her own division. What does she do? Why is being impartial and also being perceived as impartial is important?

Look at another scenario where a Panchayat worker is posted in his own village. Recently, the government has launched a house-building subsidy scheme, and he is tasked with the verification of eligible beneficiaries. He finds that a whole ward has been left out where people live in kutcha houses. There houses must be proposed for benefit this time. At the same time, many of his extended family members also want to avail the subsidy and are pressuring him to send their names. In such a situation, the worker must exhibit impartiality and choose the eligible people on the basis of the objective criteria provided by the scheme. He must uphold the value of equality and not be biased towards his own family members.

Importance of Impartiality in Civil Service

- Civil servants are tasked with procurement of goods and services where monetary interests of various stakeholders are involved. It is crucial that procurement is done with the highest standards of financial propriety, and there is no compromise on quality. While doing this, impartiality is the guiding principle.

- As people from various castes, religions, and regional identities reside together in our society, there might be various instances where there is a scope or perception of partiality. Civil servants thus must be extra careful while implementing the policies and schemes. Say, for instance, an officer belonging to a particular religion is tasked with the management of law and order during the festival of another religion. If there is a history of violence and incidents in that area, there are high chances that the perception of partiality and improper treatment will arise. Such concerns need to be tackled by civil servants sternly and effectively to make sure that they are able to carry out their rightful duties.

- Senior civil servants advise the ministers and government on several matters of policy. If impartial advice is not tendered, it may cause huge harm to the larger public interest.

- Junior public servants are tasked with administrative work and have the highest interaction with the public. If they act in favour of the rich or powerful, the poor and needy will not be able to voice their opinions or redress their grievances. Being impartial is positively associated with good public service quality.

- Impartiality is also essential to maintain a healthy work culture in the office. If the head of department is biased towards some employees, the others might feel dejected and demotivated. Often, this leads to frustration and poor quality of work. Treating all employees equally and fairly promotes trust and confidence in the team.

- Lack of impartiality causes negative outcomes such as corruption and lack of trust. If a civil servant is involved in corrupt practices and obliges those who pay him bribe, it will promote distrust and discontent amongst the public. It hence defeats the basic principle of justice and fairness.

  It is the power of the punishment alone, when exercised impartially *in proportion to the guilt, irrespective whether the person punished is a king's son or enemy, that protects this world and the next.*

  —Chanakya in Arthashastra

Challenges to Impartiality

- **Lack of clarity:** When there are no clear rules and regulations regarding decision-making, then some issues arise. Equal treatment is to be meted out to all stakeholders, but there is discretion to provide benefits. In such situations, the value of justice and fairness must guide the behaviour of the public servants.

- **Political pressure:** Sometimes there are political pressures to prioritise political interests, especially in contexts of appointments, beneficiary selection, and monetary benefits. This impacts the freedom of the civil servants to take decisions impartially.

- **Conflict of interest (COI):** Suppose you go to a cricket game and find out that the umpire is the uncle of a star player on one of the teams. Many people would then say that the umpire should not participate in the game as it would appear strongly that he would not make the decisions fairly and impartially. This situation exhibits COI. In such scenarios, there is not only a scope of partial treatment but also a scope for improper appearances.

Case Studies

1. Consider yourself as an executive engineer of higher education department. You are the head of the tendering committee to procure 10,000 laptops worth ₹50 crore for the department-run colleges. Your best friend from college who had helped you immensely in financial matters during your difficult days in the college has also incidentally started a start-up in electronics supply just a while ago and is interested in participating in the bid. As the head of the committee, you are entrusted to finalise the conditions of the tender. If you include the condition of preference to start-up in the tender document, your friend will be the front runner for the work and you are privy to this information. You are also aware that your friend is going through tough times, and this tender will save him from the situation. What will you do in the above case?

    a. Here impartiality is the major value at focus. On the other hand, friendship, empathy, indebtedness, encouraging new business, professional secrecy, etc. are also under discussion.

    b. If the tender value is less, consider around ₹1 crore, and then if you allow start-ups to participate providing equal opportunity to other start-ups as well, without any biasness to help your friend vis-à-vis others, then you are not ethically wrong.

2. Mr Ramesh is the HOD of chemistry department, there are two lab attenders in his department. One of them is from his village, from a close family; in fact, he got an appointment on the basis of Ramesh's positive recommendation. The principal gets a complaint that the attenders are taking bribes from students and marking them present even when they were absent from classes, and thus helping them become eligible to write the exams. The principal writes to Ramesh to suspend the one's found guilty. Ramesh finds out that both the attenders are guilty. The attender from his village and his family requests Ramesh to let go of this mistake, and he will never repeat this again. What should Ramesh do?

    a. Ramesh warns both and lets go of them.

    b. Ramesh suspends both.

    c. Ramesh suspends one attender and does not suspend his close one.

In the case of judges, **The Bangalore Principles of Judicial Conduct** state that

  a. A judge shall disqualify himself or herself from participating in proceedings where s/he has previously served as a lawyer.

  b. A judge shall not hear and decide a matter in which a member of his family, a close relation, or a friend is concerned or their economic interests are involved.

Other such provisions in the context of civil servants will be seen in upcoming sections.

Does Impartiality Equate with Neutrality?

Impartiality is not neutrality. It is partiality for justice.

—Stanislaw Jerzy Lec

Neutrality refers to being neutral or bias free in any given situation. The quote suggests that impartiality is not equivalent to neutrality. This is specifically important in the context of diverse and socially disadvantaged groups. They may require extra efforts or special treatment on the part of the government. Herein the values of tolerance, compassion, and empathy must be the guiding principles for the government. The policies and laws must be flexible enough to provide personalised response to the needs of vulnerable citizens rather than strictly enforcing laws and regulations in a neutral way. This way, impartiality is not just equal treatment but a partial treatment for justice to all the sections of the society.

Consider the example of provision of separate police stations for women and people from the SC/ST category. These special arrangements are made to ensure that special attention can be given to their cases and for speedy justice delivery to the vulnerable citizens. Thus, it cannot be considered as a partial treatment, rather a measure for attaining justice.

Difference between Impartiality and Non-partisanship

At the first instance, impartiality and non-partisanship may look the same. Though they both are similar in that they stand for not being biased, they are different in their scope. Impartiality involves treating everyone as equal and has scope both in daily life and in public duty. In contrast, being non-partisan is a narrower concept that concerns not siding with any particular political ideology or interest group. It also involves being neutral to any political party. Being impartial includes being non-partisan as well.

Impartiality	Non-partisanship
It refers to the principle of being unbiased and not allowing personal beliefs, feelings, or other factors to cause undue influence on decision.	It refers to not being biased towards any political ideology or interest group.
It is about treating all individuals equally.	It is about being neutral and not taking any sides in political matters/group interests.
It is much more general in scope and applies to wider situations.	It relates to political matters and other ideologies.
Example: A school teacher whose child studies in her class treating her child equally with other students is impartial.	Example: An officer who is very devotional and orthodox delivering an order of demolition of a religious place which is illegally built on private land is non-partisan. He did not let his belief system affect his judgement, which should be rightly guided by law.

A Case to Illustrate Both Impartiality and Non-partisanship

Rajeev is an elected representative from a particular place and is also a minister of the health department in the state. A situation arises that he has to decide between two districts to sanction a super speciality hospital and his home district is one among them. Among the

Contributions of Moral Thinkers and Philosophers from India and the World to the Concepts of Morality

Contributions of Thinkers and Philosophers

The concepts of morality and ethics have been enunciated, explained, lived, and told by numerous philosophers all over the world over a long period of time. There are various versions of these values which are explained in different cultural contexts as we will see later in this chapter. This chapter focuses majorly on the thinker's ideas in the context of ethics and how they have expanded our understanding of the subject.

Thinkers from Around the World

Confucius

He was a teacher and philosopher who lived in Ancient China around 550 BC. His thoughts were later compiled as analects and became a major system of thoughts that are concerned with principles of good conduct, practical wisdom, and proper social relationships. He has been a chief cultural influence for China for centuries. Confucius believed that he was not an innovator and that all his teachings were merely discoveries of what had been true in the past. His philosophies and belief system are called Confucianism. Some of his major teachings are as follows:

Confucianism teaches five constant virtues:

a. Ren (Jen) that refers to **altruism and humanity:** This virtue is regarded as the cornerstone of Confucianism. Confucius said that Ren is what distinguishes every human being from all others. Being a gentleman is more about showing goodness in relationships than about having a high social status or a nice appearance. Ren can be observed as love and compassion for people and steer clear of harm or envy towards others. It is seen in the golden saying of Confucius: '*Do unto others what you would wish they should do unto you*'.

e. **Three poisons:** Buddha identified three poisons, namely greed or lust, hatred or anger, and delusion or ignorance. Recognising the harm caused by these three can help us work towards eliminating them from our lives. The three positive attitudes in place of it are generosity, kindness, and wisdom. The cultivation of these virtues instead can help us in the reduction or destruction of the poisons.

Chanakya

Chanakya, (also known as Kautilya) the ancient Indian philosopher and economist, was believed to have lived at the turn of the fourth to third century BC and a near contemporary of Aristotle and Alexander. He was an advisor to the Mauryan King Chandra Gupta and became Prime Minister in his court. His philosophy on ethics, included in his seminal work *Arthashastra*, navigates the context of statecraft and governance. He also had a pragmatic approach and recognised the realities of political and social life.

a. **Ethical leadership:** Chanakya believed that an ideal king, also called a *Raja Rishi*, should have the highest qualities of leadership, intellect, wisdom, and compassion. He mandated a disciplined life with a code of conduct for the king. The king must have conquered six enemies, including *Kama* (Lust), *Krodha* (Anger), *Lobha* (Greed), *Maan* (Pride), *Mada* (Arrogance), and *Amarsha* (Foolhardiness). He must be ever active in the promoting security and welfare of the subjects and ensure the observance of Dharma by the people by setting an example. He enunciates three types of Dharma: Raja Dharma (duties of a king), Praja Dharma (duties of the citizens), and Swadharma (duty towards oneself).

> '*Learn from the mistakes of others, you can live long enough*
> *to make them all yourselves*'.

b. **Pragmatic ethics:** Pragmatism is the hallmark of Chanakya's thought. He emphasised the practical applications of ethical principles in the pursuit of power and welfare of the state. He believed that violence tactics should be used but only to enforce order. The king must keep a close eye on subjects and dispassionately punish those who step out of line. He advocated for the use of strategic diplomacy, alliances, and even manipulation to achieve political goals. He argued that the ends justify the means.

> '*Just as fish moving inside water cannot be known when drinking*
> *water, even so, officers appointed for carrying out works cannot*
> *be known when appropriating Money*'.

> '*It is possible to know even the path of birds flying in the sky, but not the*
> *ways of officers moving with their intentions concealed*'.

c. **On corruption:** Chanakya has elaborated on the menace of corruption in the state, which shows that it was rampant in the administration at that time as well. He advises keeping spies who can look after if the work carried by officials is good or not. He also mandates giving public honour to whistleblowers who disclose any such information. He also suggests transfers of government servants who indulge

in corrupt practices. He advocated faster and effective decision-making to reduce bribery and corruption in general.

<div align="center">प्रजा–सुखे सुखम् राज्ञः प्रजानाम् तु हिते हितम्.</div>

d. The king is happy because the people are happy. The king's success is their success. His taxes ought to be fair. All of his subjects should receive proper care from him. In Kautilya, the separation between politics and morality cannot be imagined, and political power acquires legitimacy through as much as it promotes happiness.

Overall, Chanakya's philosophy on ethics reflects a pragmatic and utilitarian approach, where ethical conduct is guided by the pursuit of power, stability, and the welfare of the state.

Thiruvalluvar

Thiruvalluvar is a celebrated Tamil poet and philosopher believed to have lived between the second-century BCE and the eighth-century CE. His most famous work is the *Thirukkural*, a classic Tamil text comprising 1,330 couplets that cover various aspects of life, including ethics, morality, and virtue. His teachings cannot be attributed to any specific deity or God.

a. **Equality:** Thiruvalluvar believed in the equality of all human beings. He said all are equal at birth, but it is their deeds that set them apart. The distinction between human beings occurs only because of the different qualities of their actions. He also rejected highness and lowness of birth based on caste. According to him a human performing good deed is higher and those performing bad deed are lower, and high and low are not based on birth.

<div align="center">'It is not by birth, but by action that one becomes noble'.</div>

b. **Humility and sweetness of speech:** These are the ornaments of man and all others. Thiruvalluvar said that we may sometimes speak harsh things on a man's face, but we must not be attacking them behind their back. If people could see their faults as they see the faults of others, the evil in the world would come to an end.

<div align="center">'*A kind words, spoken at the right moment, is like a seed that bears fruit for years to come*'.</div>

c. **Service of society:** There is no pleasure in this world equal to the joy of being helpful to those around. The man is born as a social being, and he alone truly lives who functions as a social cooperator. When wealth comes to a large-hearted man, it is like the village tree coming to the fruit. Thiruvalluvar writes that, wealth should not be acquired by self-indulgence or the gratification of greed. Rich people ought to view their wealth as a tool for civic duty and assistance. Only a gift given to a needy person is a true gift, and all other gifts to others are in the nature of business transactions, where what is given is expected to be duly returned.

d. **Compassion:** Thiruvalluvar believed that happiness in this world depends not on material possession but on compassion. Despite diverse teachings of religions all over the world, it is found that compassion is that which gives human beings spiritual deliverance.

'*Plants reveal the soil from which they grow,*
And men of noble birth, their speech will show'.

Overall, Thiruvalluvar's ethical and moral ideas emphasise the importance of leading a virtuous life characterised by compassion, justice, honesty, and self-discipline. These timeless principles continue to inspire people to strive for personal excellence and contribute to the well-being of society.

Ashoka's Dhamma

The grandson of Chandragupta Maurya, King Ashoka ascended the throne of Mauryan Empire in 269 BC. He was a brilliant statesman and a warrior. His most notable achievement was his renunciation of violence and the propagation of the concept of what he called Dhamma. The War of Kalinga caused massive destruction, death, and deportation, which led to change in heart of the King who then gave up violence and dedicated his life for the welfare of his subjects.

Ashoka's Dhamma was not just a collection of phrases but it was consciously adopted as a matter of state policy. It was a totally new take on kingship where he declared that all men are his children and that he is in debt to discharge his duties responsibly towards them. Dhamma was a way of life enshrined in a code of behaviour and a set of ideals that he advised his subjects to follow to live in peace and prosperity. These ideals were propagated through the construction of Rock edicts all over the kingdom at publicly visible places to make it accessible to all.

'*Doing good is hard—Even beginning to do good is hard*'.

a. Dhamma stresses on *toleration of all human beings* and all of their beliefs. Though Ashoka was a follower of Buddhism, he declared that liberality and respect towards Brahmanas and Sramanas (ascetic) is a virtue, and one must be respectful towards one's elders and parents. He believed in toleration of all sects and exhorted his subjects to remain in unity.

b. The policy of Dhamma had a special focus on *non-violence*. Non-violence was to be practised by giving up war, and restraint towards killing of animals was also promoted. Ashoka suggested that living spaces, including forests, animals, and rivers need to be respected. He spoke against hunting, fishing, and cruelty in animal husbandry. It is said that after the war, the consumption of meat in the royal kitchen also reduced drastically and King Ashoka led by example.

c. Ashoka talked about the *meaninglessness of the ceremonies* in his edicts. He attacked the performance of ceremonies in birth, illness, marriage, etc. and believed that practising Dhamma has greater importance than practising ceremonies.

CHAPTER 11

Ethical Issues in International Relations and Funding

Ethical Issues in International Relations and Funding

Ethical questions are central to the study of international relations, as it is a field of study concerned with war and peace, trade and production, and law and rights. International relations is concerned with political events and social forces that impact the lives of individuals, communities, and the human species as a whole, making ethical considerations inescapable. There is a long tradition of ethical reflection on international relations, stretching as far back as human beings have been concerned with intercommunal relations, but these reflections have been a secondary focus to the consideration of ethics and politics within communities.

There are more sovereign states than before with a greater equality of political and economic power between regions, while at the same time international institutions and global civil society have expanded, and individuals have more contact with each other outside of their national communities than was previously possible. Together with shifts in how we think about international relations, these social changes have put ethics back onto the agenda.

We are living in times of unprecedented moral and ethical crises. We are surrounded by ethical questions and also with an equal number of ethical dilemmas. We have moral issues transcending decades and centuries, such as migration and refugees, racism and human rights, genocide and poverty, and war and destruction. Many a time, it may be considered that the morality of a country is restricted to protecting the sovereignty and well-being of their own. The contemporary issues demand a thoughtful and comprehensive approach to address the complex ethical challenges as discussed in the following sections.

Environmental Issues

Climate Change and Global Warming

An increase in the emissions of greenhouse gases is caused by human activities, and these create an enhanced greenhouse effect. Over the past 200 years, emissions from vehicles, power plants, and other human inventions have led to about a 30% increase in the natural concentration of carbon dioxide and more than a 100% increase in the atmospheric concentration of methane. Globally, the average temperature of the earth has warmed over 0.55°C since the mid-nineteenth century, when measurements had begun.

The ecological systems of many of the poorest nations are most at risk because of the vulnerability of human health and socio-economic systems. Some small island nations and other countries will be more vulnerable because their existing sea and coastal defence systems are less established for any calamities. For instance, Bangladesh is already extremely vulnerable to damage from storm surges. In Bangladesh, storm surges in November 1970 and in April 1991 are believed to have killed over 250,000 and 100,000 people, respectively. Many of the world's poorest people, particularly those living in subtropical and tropical areas and those dependent on isolated agricultural systems in semi-arid and arid regions are at a risk of increased hunger. This is because these countries cannot afford food imports, irrigation systems, large-scale public works to prevent flooding, or costly health protection strategies.

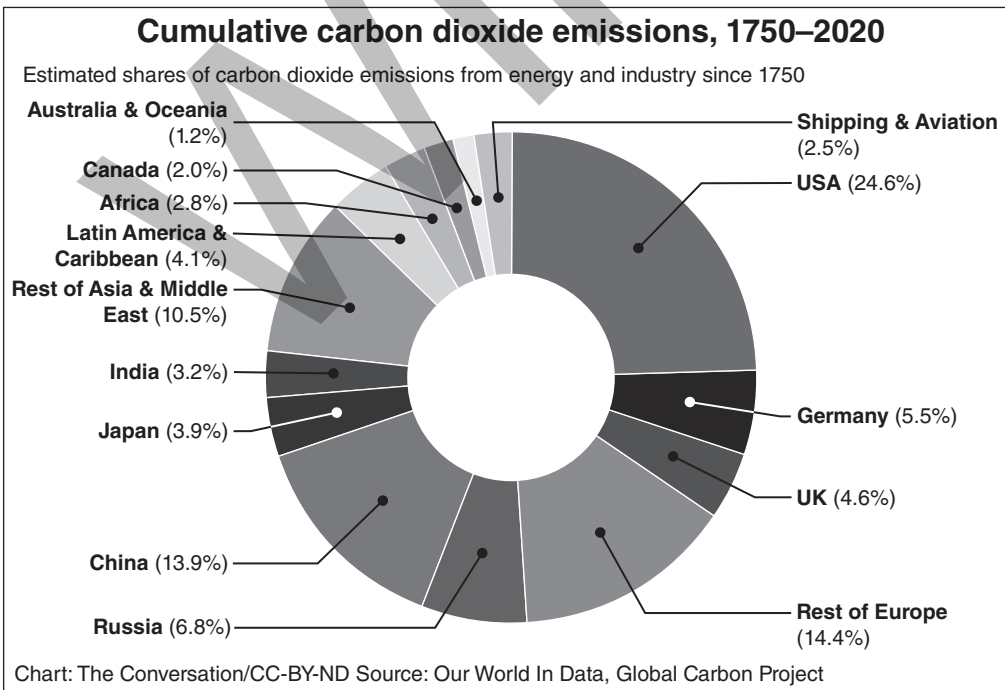Given below are the historical CO_2 emissions of different countries.

Figure 11.1: Cumulative Carbon Dioxide Emissions (1750–2020)

Ethical issues raised:

- Developing nations are now raising their industrial production, but they need to align with the commitments to climate change. This puts an **additional burden** on the developing nations such as India, Bangladesh, and South American and African countries. For instance, with 4%–5% of the world's population, the USA emits 22% of the world's greenhouse gases. Given the historical emissions of developed nations such as the United States, United Kingdom, Europe, and Russia and the current imbalance in per capita emissions, immediate action by the developed nations is warranted on the grounds of equity. The Paris Agreement or COP 21 has recognised **common but differentiated responsibilities**, depending on respective capabilities and different national circumstances. Beyond making financial commitments, industrialised countries need to facilitate technology transfers, and more generally, adapt to a low-carbon economy.
- Countries that are least responsible for global warming are going to be the most affected by it. For instance, countries in Africa have some of the lowest national greenhouse gas emissions, and yet the continent is home to many of the world's most climate-vulnerable countries. **Climate justice** demands that the wealthy countries need to make more progress on providing financial support for both adaptation and loss and damage.

Loss of Biodiversity

Worldwide due to habitat destruction caused by land development, pollution, vegetation removal, erosion, and fragmentation of ecosystems, there is a huge loss of biodiversity. The acceleration in the extinction of species is aided by human actions to a large extent. Rates of species extinction have increased dramatically as human numbers and technological power have increased. Based on these projections, a recent United Nations report projects that between 2% and 25% of the world's tropical forest species will become extinct in the next 25 years.

Ethical issues raised:

- Loss of biodiversity raises the ethical question of duty and human responsibility to protect plants and animals. Some argue that the duty to protect plants and animals stems from their value for human uses; those who base the value of plants and animals on human use often attempt to quantify that value by measuring their potential market value, in the form of food, pharmaceuticals, fibres, and petroleum substitutes. Yet, others argue that plants and animals have intrinsic value and should be treated as sacred objects rather than as material for human consumption.
- In many places, poor people threaten biodiversity by clearing forests to grow food. For alleviating poverty and promoting progress, these nations need to be supported with initiatives of sustainable development. One of the reasons poorer countries clear forest to make room for farmland is that they achieve low crop yields due to lack of resource access. About 95% of global deforestation occurs in the tropics. Brazil and Indonesia alone account for almost half. A report suggests that Africa is on the verge of a fresh mining boom driven by demand in North America, India, and China

that will only worsen existing ecological crises. Another ethical issue erupts where the developed countries are linked with the consumption of products made from the exploitation of natural resources in tropical countries.

Other Environmental Issues

- Marine ecosystems are threatened due to aquatic pollution, urbanisation, irresponsible tourism, etc. The loss of coral reefs and overexploitation of fish stock are of particular concerns.
- Drinking water scarcity is also coming up as a global issue. According to UNICEF, half of the world's population could be living in areas facing water scarcity by as early as 2025 and around 700 million people could be displaced by intense water scarcity by 2030.
- WHO estimates that, globally, air pollution is responsible for about 7 million premature deaths per year from ischaemic heart disease, stroke, chronic obstructive pulmonary disease, lung cancer, and acute respiratory infections such as pneumonia that mainly affects children in low- and middle-income countries.
- A recent study found that out of the 400 million metric tons of plastic waste produced annually, only 9% is successfully recycled. The rest of the plastic enters into various environments, causing pollution and degradation of the same.

Ethical issues raised:

All of the above-mentioned events are serious causes of concern for generations to come. It raises critical questions like the following:

- Do we have ethical responsibilities towards past and future generations?
- To what extent are future people harmed by human-caused climate changes occurring today?
- Do the developed countries owe to the developing and underdeveloped countries, and how should they repay?

These questions pertain to **intergenerational justice** that concerns the moral responsibilities shared among different generations. Also, progress on solving these problems depends on deciding who should pay for the protection of global environmental resources, and this is an issue of **distributive justice**.

Intergenerational Justice

The theory of intergenerational justice is the appropriate consumption of non-renewable natural resources across time, that is, later generations should be left no worse off than they would have been without depletion.

The notion of sustainable development needs further ethical clarification, which has been provided in terms of the two moral principles that we have with regard to posterity, namely

1. to sustain future generation's vital interest and
2. to sustain human well-being in the future.

Thus, in the anthropocentric approach adopted in this chapter, the moral value of environmental protection basically relates to the value of improving public health and safety, and therefore, it will be subsumed under the latter value.

Security Issues

Nuclear Warfare and Energy

Nuclear weapons are the most dangerous weapons on earth. One can destroy a whole city, potentially killing millions, and jeopardising the natural environment and lives of future generations through its long-term catastrophic effects. The dangers from such weapons arise from their very existence.

Today's international law regime leaves little room for the lawful use of nuclear weapons. At the same time, there is no prohibition of these weapons per se. This situation distinguishes them from biological and chemical weapons, which are subject to comprehensive bans through treaties of 1972 and 1993. Some theorists argue that nuclear weapons might be evil, but they have helped restore and maintain international peace and stability. However, it is crucial to note that, with the best of intentions amongst nuclear armed states, there are always risks of accidents and escalations that may trigger nuclear exchanges.

Ethical issues involved:

The US President Reagan put it in clear words at the height of the Cold War, 'A nuclear war cannot be won and must never be fought. The only value in our two nations possessing nuclear weapons is to make sure they will never be used. But then would it not be better to do away with them entirely?'

Two diametrically opposing ideas are prevalent when it comes to nuclear warfare; these are 'deterrence' and 'disarmament'. Nuclear deterrence is the use of nuclear arsenal to convince an aggressor not to attack by threatening it with a legitimate and seriously harmful retaliation. Is it ethical to implement nuclear deterrence (threatening to use atomic weapons) as a self-defence strategy?

- From the deontological framework, one could argue that it is intrinsically wrong to put other human beings, especially innocent human beings, at risk. Therefore, since the strategy of nuclear deterrence puts innocent lives in both the aggressor and retaliatory countries at risk, it is considered intrinsically wrong.
- If nuclear deterrence does not work and the enemy country attacks, it will lead to mutually assured destruction, and nuclear warfare could end the world. This is another viewpoint to consider.

Nuclear disarmament is the elimination of nuclear weapons from the possession of all the countries. In the wake of thousands of nuclear warheads still present with the

Work Culture, Quality of Service Delivery, and Utilisation of Public Funds

Work Culture

Work culture refers to the shared beliefs, values, leadership practices, and behaviours that affect the working of the organisation. It includes everything from the goals and vision of the organisation to the way staff members interact with one another, the standards, and expectations of conduct and the general atmosphere at work. The management or the higher authorities might decide the policies of the organisation, but it is the work culture which determines how these rules are understood and to what extent they are followed.

Let us understand the different aspects of work culture:

- **Values and beliefs:** This is the foundation of the organisational culture and refers to the core principles which guide the behaviour and decision-making. These may include values such as punctuality, fairness, dedication, objectivity, innovation, and so on.
- **Work environment:** The work environment includes the physical space like layouts, desk space, lighting, and the working conditions such as reporting structure, compensation, benefits, safety, etc.
- **Communication:** The organisation's openness and transparency, as well as the way information is shared, is covered in communication. Three-way communication that includes top-down, bottom-up, and peer-to-peer communication affects the work culture.
- **Leadership style:** The approach leaders and managers have in managing work and motivating the teams affects the work culture. This can range from hands-on approach to providing autonomy and support.
- **Decision-making:** How the organisation arrives at important decisions, affects how involved the employees feel in their work. Whether the decisions are top down, participatory, or collaborative, influence the work culture.
- **Interpersonal relations:** This includes the relations employees have amongst themselves and that with the seniors as well as the subordinates. This includes collaboration, conflict resolution, communication, and support.
- **Performance evaluation and recognition:** When the employees are recognised and evaluated for their efforts, it impacts the quality of their work. Creating an environment for providing honest feedback to the employees also influences work culture.

- **Citizen feedback, participation, and engagement:** The more citizens are involved in the implementation of programmes and the more feedback is sought from them, the better services can be delivered. This ensures citizen-centric administration for good governance.
- **Use of technology:** The use of digital technology for computerisation of records, use of drones for land survey, use of satellite technology for city planning, use of apps for delivery of services like cleanliness in municipalities, and so on are only a few examples where technology can be game changer in ensuring that services are delivered with better quality.
- **Innovations and effective implementation:** The use of innovations in implementing the routine services can bring a change in the quality of service delivery. For instance, the effective implementation of RTE Act by the Delhi government with innovative initiatives like the project 'Buniyad' to focus on improving learning levels of elementary students, introduction of Happiness Curriculum in the studies to make it enjoyable and ramping up infrastructure in government schools have led to positive changes in the quality of school learning.

Utilisation of Public Funds

Public finance is concerned with the income and expenditure of public authorities. Managing public funds involves determining how the government generates income (revenue) and how it spends it (expenditure). The processes used to gather, distribute, spend, and account for public funds are collectively referred to as **Public financial management**. It includes public procurement, revenue collection, audit procedures, and the entire budget cycle.

As per the Constitution of India, no money shall be withdrawn from the Consolidated Fund of the State except under appropriation made by law passed in accordance with the provisions of the article. This provision by law is termed as the budget. The entire budget cycle that defines the utilisation of public funds involves the following five stages:

1. **Budget formulation:** The government plans the utilisation of resources based on policy priorities and estimates expected revenue and spending. On the basis of accounts, the Government regulates the shape of its financial and fiscal policies.
2. **Budget approval:** The budget is discussed and approved by the legislature. Herein, the oversight of the legislative committees and points raised in the debate are also accommodated and finalised.
3. **Budget execution:** The distribution of funds authorised during the budget planning stage takes several forms, including debt management, infrastructure and public works projects, citizen goods and services, and public employee wages. The collection of taxes, duties, and fees in order to raise funds is also included in budget implementation.
4. **Accounting and reporting:** Spending departments record and account for their expenditures or revenues collected while doing transactions. Financial reports ensure that the rules and regulations at the department or ministerial level, in terms of procurement processes and contract management have been

enforced. Financial reports from spending agencies are later subject to external oversight.

5. **External oversight:** Audit organisations such as the CAG, whose responsibility is to guarantee the general accountability of public finances, are usually the ones who conduct external audits. The parliamentary public accounts committee often oversees legislative scrutiny. The parliamentary debate that follows the executive's budget implementation establishes the legal framework for the government's operations going forward.
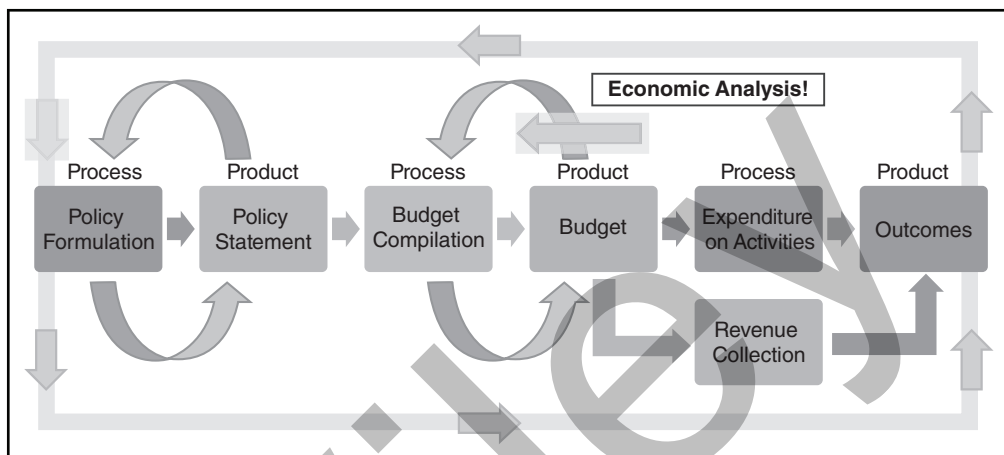
Figure 16.3: The Budget Cycle—From Policy to Outcomes

Challenges to Efficient Utilisation of Public Funds

Underutilisation or Non-Utilisation

- Unspent balances from projects completed and other funds lie idle with the several government departments and agencies. Any money that remains after the project is implemented must be returned to the organisation that provided the funding as per the General Financial Rules. For instance, the CAG Report noted that in Madhya Pradesh, the National River Conservation Directorate (NRCD) approved the purchase of land in May 1996 for ~113.36 lakh, which was then given to the Indore Collector for the building of an Sewage Treatment Plant (STP). Nevertheless, the site was not purchased, and the STP was constructed on a government land in Katib Kheri rather than on private property in Shakker Kheri. However, the money was never given back to the NRCD and has been held by the Indore Collector's office since 1996.

- Policy paralysis and unwillingness to take action or implementation of order leads to undue delays due to which many departments have more than 70% funds lying idle until February month.

- Due to inefficiencies and underfunding, the Members of Parliament Local Area Development Scheme (MPLADS) was recently halted for two fiscal years.
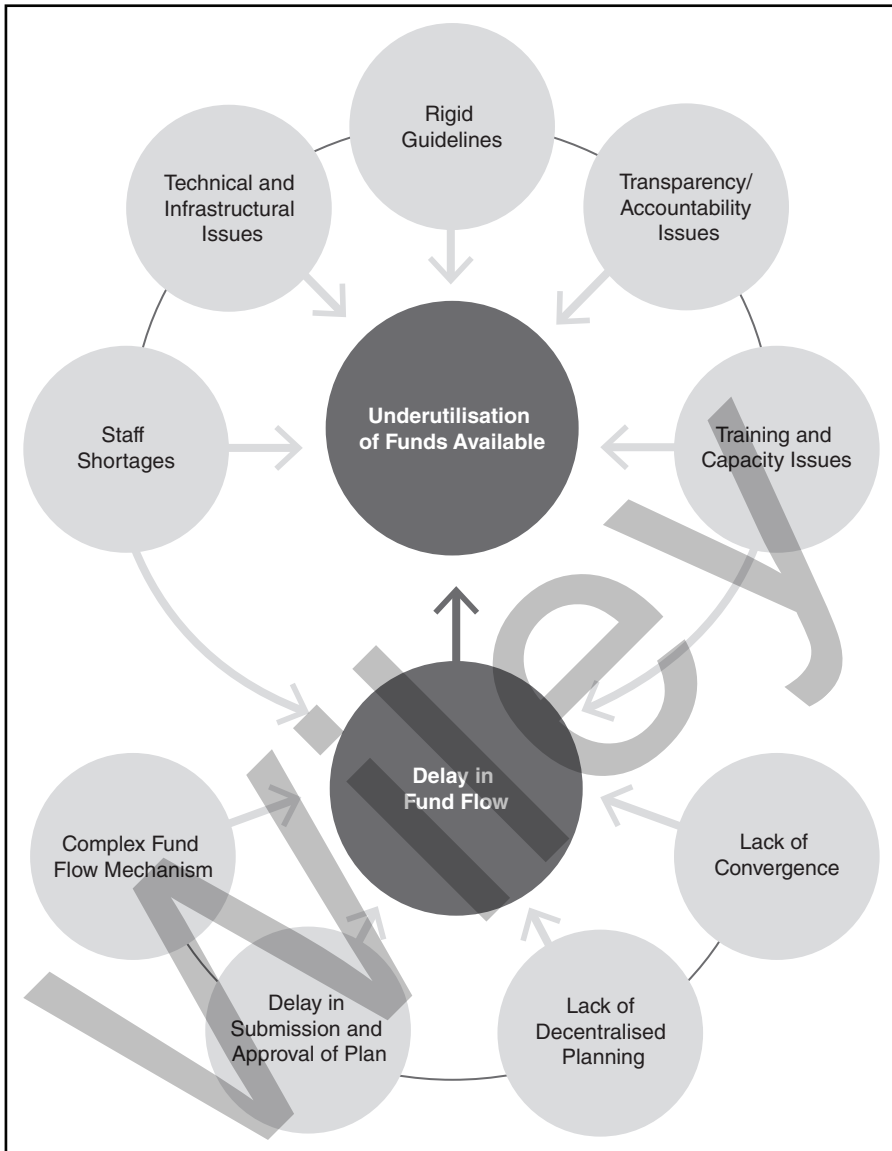
Figure 16.4: Reasons for the Underutilisation and Delay in Fund Flow

Misutilisation

- Rush of expenditure during the closing months of the financial year is a breach of financial propriety leading to unplanned expenditure. This phenomenon, called the March rush, leads to unplanned expenditure and may even lead to financial irregularities as the expenditure is made in a very small time.
- Diversion of funds to different heads than originally sanctioned or misusing for other purposes not mandated by the legislature is a serious category.

Unit 1

Solved Case Studies

This unit is a collection of 10 solved case studies from the previous years' question papers. The structure of the answer is formed based on the framework and concepts you just read in the Introduction chapter. Two case studies each from the past five years have been chosen to be illustrated here covering multiple topics. Note that the solutions are indicative and not a model or comprehensive. Thereby, you can add your own pointers or views on the various issues. The answers have not adhered to the word limit in order to give a detailed perspective on what all dimensions can be included in the answer. While practising, one must try to adhere to both the word and time limit for completing the paper on time.

UPSC CSE Main 2023

Case Study 1

At 9 pm on Saturday evening, Rashika, a Joint Secretary, was still engrossed in her work in her office. Her husband, Vikram, is an executive in an MNC and frequently out of town in connection with his work. There are two children aged 5 and 3 years who are looked after by their domestic helper. At 9:30 pm, her superior Mr Suresh calls her and asks her to prepare a detailed note on an important matter to be discussed in a meeting in the ministry. She realises that she will have to work on Sunday to finish the additional task given by her superior. She reflects on how she had looked forward to this posting and had worked long hours for months to achieve it. She had kept the welfare of people uppermost in discharging her duties. She feels that she has not done enough justice to her family, and she has not fulfilled her duties in discharging essential social obligations. Even as recently as last month, she had to leave her sick child in the nanny's care as she had to work in the office. Now, she feels that she must draw a line, beyond which her personal life should take precedence over her professional responsibilities. She thinks that there should be reasonable limits to the work ethics, such as punctuality, hard work, dedication to duty, and selfless service.

 a. Discuss the ethical issues involved in this case.
 b. Briefly describe at least four laws that have been enacted by the government with respect to providing a healthy, safe, and equitable working environment for women.

c. Imagine you are in a similar situation. What suggestions would you make to mitigate such working conditions?

(Answer in 250 words) 20

(*The ethics-based pointers to be considered in the case study have been underlined for easy reference*)

This case study involves a woman civil servant Rashika working at a higher position, who is also a mom to two toddlers. While her husband is away most of the time for his own professional work, she finds herself under pressure from the boss Mr Suresh to work for long hours, even on weekends, to meet the demands of the job. She finds herself torn between responsibilities towards the public and as a parent.

a. The case study involves the following ethical issues:

- Dilemma between personal life and professional ambitions. The female civil servant faces an additional responsibility of taking care of the children apart from her professional role as a joint secretary. She believes that working on weekends is unfair and unjustified for her children as they equally deserve her care and time.
- The work culture in her office seems to be unhealthy and there is a high-pressure work environment as the boundaries of time for the employees are not respected by the seniors.
- An unhealthy balance of public and personal life can hamper mental health and in turn negatively affect her work. Though the work ethics of punctuality, hard work, dedication, and selfless service are of foremost importance in public life, employees may need special support from the workplace in some phases of their lives like during maternity or right after birth of a child.
- Though parenting is a full-time job, professional ambitions of parents might affect the quality time spent with children. This may affect the physical, mental, and psychological growth and development of a child.
- The spouse is equally responsible towards the family and children, while in this case he is mostly away due to his MNC work. The absence of the spouse affects both the family and their marriage.

b. Four laws that have helped provide a suitable working environment to women are as follows:

- **The Factories Act, 1948:** This Act first mandated the establishment of restrooms, periodic health checkups, and creches for women working in factories.
- **Equal Remuneration Act, 1976:** This Act prohibits discrimination in wages and ensures equal pay for equal work.
- **Maternity Benefit Act, 1961:** This Act provides maternity leave of 26 weeks, provision of nursing breaks, and creche facilities in public and private establishments.
- **The Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013:** It mandates the constitution of internal complaints committee to address and resolve complaints of sexual harassment of women at workplace, as well as the formation of a local complaints committee to address issues against the employer.

   c. Suggestions to mitigate such working conditions can be:
   - Limiting working hours and better work management, for example, the system of weekly working hours or biometric-based monitoring of work.
   - Creche facility for young children at the office so that women can take care of them during their job.
   - Sensitisation of the bureaucrats regarding the needs of a parent and importance of male spouse's duty towards children, especially in the cases of working mothers.
   - Encouraging discussion on work culture and work-life balance through workshop, training, seminars, etc.
   - Making child care leave more flexible and a matter of right.

In order to provide a fair and safe working environment for women, additional measures must be taken by the government through relevant rules and provisions.

Case Study 2

You hold a <u>responsible position</u> in a ministry in the government. One day in the morning, you received a call from the school of your <u>11-year-old son</u> that you are required to come and meet the principal of his school. You proceed to the school and find your son in the principal's office. The principal informs you that your son had been <u>found wandering aimlessly</u> in the grounds during the time classes were in progress. The class teacher further informs you that your son has <u>lately become a loner</u> and did not respond to questions in the class, and he had also been unable to perform well in the football trials held recently. You bring your son back from the school, and in the evening, you along with your wife try to find out the reasons for your son's changed behaviour. After repeated cajoling, your son shares that <u>some children had been making fun of him</u> in the class <u>as well as in the WhatsApp group</u> of the students by calling <u>him stunted, duh, and a frog</u>. He tells you the names of a few children who are the main culprits <u>but pleads with you to let the matter rest</u>.

After a few days, during a sporting event, where you and your wife have gone to watch your son play, one of your colleague's sons <u>shows you a video</u> in which students have <u>caricatured your son</u>. Further, he also points out to the perpetrators who were sitting in the stands. You purposefully walk past them with your son and go home. Next day, you find on social media, <u>a video denigrating you, your son, and even your wife</u>, stating that you<u> engaged in physical bullying of children</u> on the sports field. The video became viral on <u>social media</u>. Your friends and colleagues began calling you to find out the details. One of your juniors advised you to <u>make a counter video</u> giving the background and explaining that nothing had happened on the field. You in turn posted a video which you have captured during the sporting event, <u>identifying the likely perpetrators</u> who were responsible for your son's predicament. You have also narrated what has actually happened in the field and made attempts to <u>bring out the adverse effects of the misuse of social media</u>.

   a. Based on the above case study, discuss the ethical issues involved in the use of social media.
   b. Discuss the pros and cons of using social media by you to put across the fact to counter the fake propaganda against your family.

(Answer in 250 words) 20

Practice Case Studies

The case studies in this chapter have been divided into various themes based on the topics asked in the exam. Reading the sample case studies along this categorisation will be helpful to prepare better for this section. The case studies in this section are divided into the following categories:

- Work culture
- Corporate governance
- Corruption cases
- Environment versus development
- Police-related cases
- Marginalised sections
- Media and ethics
- Role-based ethics
- Miscellaneous

Identify the ethical issues in these case studies and try to answer the questions along. You can also think about the various ethical aspects even if not asked in the questions. This collection of fresh 50 case studies will prepare you for the questions you will face in the exam.

Work Culture

1. Abhinav is a successful entrepreneur in the field of online 3D games. He is a role model for all the younger generation techies from his college and also among his peers. He is a self-made man and has gone through a long struggle to achieve this success in his life. He believes that the younger generation should be highly aspiring and hard working. His company offers huge bonuses for its employees every year. However, he often puts pressure on his subordinates to complete the target well within a given time framework and also rewards the ones who work longer hours over the ones who work with more efficiency. He also writes to his employees often to work for more than 14 hours every day for both personal and company success. He is also known to be very stringent with leaves and denies leaves for his employees very often. Though his company attracts young and bright talents from all over the country due to high-end salary packages, there is a sense of attrition among his employees, and many employees had quit earlier indicating a toxic work

environment at the company. The board of the company somewhat agrees with the employees' concern as well.

Abhinav, on the other hand, believes that the mantra towards his fast success is his control over his employees. He believes that the emotionally stronger employees will survive the work pressure and perform well even under pressure.

a. Do you agree with the work culture which Abhinav has adapted? Explain with reasons.

b. What do you prefer as a boss, a 60-hour work week or a 40-hour work week for your employees? Explain with reasons.

2. Raju is an old babu in a government office and is to be retired in a year from his job. He has a tremendous knowledge about his work profile and has an experience of 35 years in the same office. Along with the experience he is also known to execute his control over all the lower-level staff in the office. His knowledge had always kept him close to his bosses, which further had strengthened his control over the staff.

You are a young Grade 1 officer posted recently in that office. Being new on the job, you consult your experienced staff before making any decisions. Raju had thus become your trusted and close aide and you respected him as well. One day a lady clerk complains in written that Raju bullies her in front of everyone, and this has made her underconfident, and also that she has started to experience depression symptoms and has suicidal thoughts. This lady clerk is known to be less efficient, and you have given her very less responsibilities as well. You are unaware of any such activities before cross-checking the same with other employees, and to your surprise, you find the complaint to be true. Additionally, you are also aware of the fact that if you remove Raju, it will have a very bad impact on the office work and your other staff members' performance will also drop sharply.

a. What options do you have in this situation? Elaborate.

b. As an officer how will you make sure that these incidents will not take place under your watch?

c. Write a short note on workplace ethics and its importance.

3. Akthar is a police inspector in charge of a station under city limits. One day a case of double murder and robbery happens under his jurisdiction, and he appoints Raman, a young sub-inspector as an investigation officer for the case. Akthar being aware of the capabilities and honesty of Raman gives him free hand in the investigation. The case becomes sensational in the media, and the minister takes personal interest in solving the case quickly and announces an award for nabbing the criminals. To the surprise of Akthar, Raman solves the case within a couple of days and submits the report to him.

Akthar being aware of the award and also a possibility of early promotion and good postings cancels the appointment order of Raman as the investigation officer on backdate and submits the report as his own to the department and earns promotion and reward for the same. Raman gets heartbroken on knowing this and opts to stay quiet given the hierarchical nature of his department. You are a typist in the station and you are aware of the whole incident.

a. What options do you have in the above situation? And what course of action will you choose?

b. Describe the wrongs of Akthar from an ethical perspective?

c. If you were Raman, what would have been your course of action? Elaborate.

Q 1 (a) Application of Artificial Intelligence - Page 39 of the text

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Artificial Intelligence and Ethics

Artificial intelligence (AI) and machine learning are changing societal behaviour quickly and will do so for many decades to come. These new technologies have a potential to both positively and negatively affect human lives, causing a profound ethical impact on societal transformation. AI is actually the externalisation of human intellect, and its can be categorised as evil or good depending on how the systems are designed, developed, trained, and utilised.

The availability of big data has made businesses more focused on automating processes and promoting data-driven decision-making throughout the enterprise. This automation may improve outcomes and at the same time may also lead to unforeseen consequences. As with all technological advances, these innovations have outpaced the government regulations concerned with these new technologies.

There are many ethical issues that have cropped up with the usage and prevalence of AI, some of which are as follows:

Q 1 (b) Dimensions of ethics and Professional ethics - Page 25 of the text

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Professional Ethics

Professional ethics covers a wide range of areas and hence is discussed in detail in this section with regard to several professions. The profession of a civil servant will be discussed in unit 3 of the book.

Professional ethics establishes the values and principles that makeup a profession's responsibilities and conduct. A professional is a part of a group of people who provide the same type of goods or services and organise themselves to achieve a societal good. Like the associations of chartered accountants, engineers, doctors, etc.

Professional ethics includes the values, goals, and the provision of high-quality services, as well as responsibility towards clients or customers. When professionals comply with these ethical codes, the honour of the profession is protected and enhanced.

Various professions such as that of a public servant, a doctor, and a lawyer establish different codes that serve as guiding principles for behaviour in their respective fields. Professionals may come under pressure from external factors to act unethically, so the ethical code provides them a reason to act in the way they know they should. When we take up professional responsibilities, our professional behaviour becomes as important as personal ethics, and personal ethics is not the only principle that guides our decision-making.

Q 2 (a) Ethical considerations of International conflicts and war- Page 239 of text

Territorial Aggression and War

Ethics of War: Just War Theory

The Just War Theory provides a framework for evaluating the moral and ethical aspects of warfare. This theory has sparked debates and raised important questions about the justification for going to war and the conduct of war.

Jus ad bellum: It concerns the set of moral reasons and justifications for a group, political entity, or nation state to justifiably go to war. It focuses on the 'just cause' element of war. It includes the principles such as just cause, right intention, legitimate authority, necessity, proportionality, and likelihood of success. According to this principle, satisfaction of all these criteria is necessary and sufficient to fight a just war.

Jus ad bello: It concerns ethical behaviour on the battlefield once engaged in war. To 'fight well' is when the soldiers exercise ethical restraint with respect to using only necessary and proportionate force towards their designated enemy, discriminate between combatants and non-combatants (soldiers and civilians), exercise caution to minimise collateral damage, and respect the basic rights of prisoners of war. These moral principles are often codified in the standard rules of engagement for soldiers.

Around the middle of the seventeenth century, wars were fought for the interests of individual sovereigns and were limited both in their objectives and in their scope. Later, war came to be known as the national state instrument, which would be undertaken only if the most vital interests of the state or survival are concerned. Later, the First and Second World Wars changed the course of international relations. For instance, in contemporary times, Russia declared a special military operation against Ukraine in 2022 for the annexation of Crimea by claiming that Nazi practices are prevalent in the Ukrainian regime. Also, Israel declared war against Hamas in 2023. The death, damage, and destruction which ensue in such wars have many ethical implications.

Ethical issues involved:

- Humanitarian losses are the worst fallouts of war. Not only human life is threatened, but numerous instances of torture, killings, extrajudicial executions, enforced disappearances, violence with prisoners of war, etc. occur. The ethics of war mandates that the civilians and buildings such as shelters and hospitals should not be targeted for destruction. These barbaric crimes call for the justice of the victims and accountability of those involved. More than 30,000 Palestinians and Ukrainians were killed in the wars till April 2024 and February 2024, respectively.

Q 2 (b) Global Warming and Climate Change - Page 234 of the text

Environmental Issues

Climate Change and Global Warming

An increase in the emissions of greenhouse gases is caused by human activities, and these create an enhanced greenhouse effect. Over the past 200 years, emissions from vehicles, power plants, and other human inventions have led to about a 30% increase in the natural concentration of carbon dioxide and more than a 100% increase in the atmospheric concentration of methane. Globally, the average temperature of the earth has warmed over 0.55°C since the mid-nineteenth century, when measurements had begun.

The ecological systems of many of the poorest nations are most at risk because of the vulnerability of human health and socio-economic systems. Some small island nations and other countries will be more vulnerable because their existing sea and coastal defence systems are less established for any calamities. For instance, Bangladesh is already extremely vulnerable to damage from storm surges. In Bangladesh, storm surges in November 1970 and in April 1991 are believed to have killed over 250,000 and 100,000 people, respectively. Many of the world's poorest people, particularly those living in subtropical and tropical areas and those dependent on isolated agricultural systems in semi-arid tend arid regions are at a risk of increased hunger. This is because these countries cannot afford food imports, irrigation systems, large-scale public works to prevent flooding, or costly health protection strategies.

Given below are the historical CO_2 emissions of different countries.

Q 3 (a) Swami Vivekananda - Page 173 of the text

a. **On education**

Education is the manifestation of the perfection already in man.

In Swamiji's view, education should be holistic, with the psychical, spiritual, intellectual, and working sides of our nature equally developed. He encourages people to strive to become the best version of themselves through education. He envisioned the development of a man who possesses both intelligence and compassion: '*Great in heart and great in mind.*'

Vivekananda said, '*End of all education, all training, should be man making*', emphasising on the importance of character development through education. When Swamiji referred to religion as the 'innermost core of education', he was referring to the timeless principles such as universal love, purity, freedom, and selflessness, rather than any specific sect or ideology. He famously remarked, '*You cannot believe in God until you believe in yourself.*'

3 (b) Sardar Vallabh Bhai Patel - Page 180 of the text

d. **Fortitude and endurance**

Two ways of building character—cultivating strength to challenge oppression, and tolerate the resultant hardships that give rise to courage and awareness.

During the Civil Disobedience Movement, Sardar Patel spent two years and three months in jail. There he suffered immense mental and physical sufferings due to his deteriorating health. He lost his closest family members, including his mother and elder brother as well as daughter in law while in prison. Despite his own acute pain, he took care of the fellow inmates, including Gandhiji who later described his care as maternal affection. In his letters to his daughter Maniben, he assured her of his health and remained committed to the cause of the freedom struggle.

Q 3 (c) Immanuel Kant - Page 13 of the text

4. Deontology by Immanuel Kant

Immanuel Kant was a famous German Philosopher of the Enlightenment Age. The basic premise of the Deontology Theory is that any action is moral if it conforms to certain principles or duties irrespective of its consequences. *Deon* implies *duty*, which means that actions are considered either good or bad on the basis of whether they are consistent with moral duties. In Kant's philosophy, we must do the right thing, because it is right. It does not require us to weigh up the cost or benefits of that action or its consequences but we must focus on the moral rule itself. It says that no matter how morally good the consequences, some choices are morally forbidden.

His three main ideas are worth taking note:

    a. **Categorical Imperative (Commands that one must follow regardless of one's desire)**: These moral obligations are devised using moral reasons—for example, not killing a person is a categorical imperative; no matter what the situation is, killing cannot be justified. As per this logic, killing Zee could never be justified, and hence, is unethical to do.

Q 4 (a) Just / Unjust and Miscarriage of Justice - Page 54 of the text

10. **Justice:** The idea of justice relates to the core of morality. In the simplest form, justice is giving every person his or her due. One of the principles of justice is that individuals should be treated the same, unless they differ in ways that are relevant to the situation involved. For example, if A and B are two workers in an industry and both do the same work, then they must be paid equally. However, if A is being paid more just because he is a man or a relative of the owner, then it is not justified. The ethicist John Rawls has pointed out that the stability of a society or any group depends upon the extent to which the members of that society feel that they are being treated justly. People who have a sense of justice exhibit prosocial behaviours (i.e. helping, co-operating, and sharing), which in turn are associated with both harmony and peace.

Q 5 (a) Code of Ethics and Code of Conduct - Page 287 of the text

Code of Ethics

Code of ethics refers to a set of principles designed to promote ethical mindset and decision-making among a group of professionals. It outlines the core ethical values of an organisation which is expected to be upheld by the professionals. A code of ethics sets forth values, ethical principles, and ethical standards to which professionals aspire and by which their actions can be judged. A code of ethics is adopted and generally does not have any legal sanction to be enforced but may contain penalties. It constitutes the fundamental values that are essential for the conduct of the profession and that maintain the standards of quality and integrity.

Code of ethics may generally include the following values:

1. Commitment towards public good
2. Integrity and Honesty in conduct
3. Maintaining confidentiality and safeguarding inside information
4. Avoiding conflict of interest
5. Professional competence and knowledge
6. Accountability and Transparency

Q 6 (b) Mission Karmayogi - Page 306 of the text

- **Technology initiatives:** Use of technology to improve the procedures, reduce the time taken for processing applications as well as promoting transparency can be a game changer in improving the work culture. For example, use of E-governance in nearly all government departments has reduced the time taken to deliver services. Digitisation also enhances transparency where citizens are better informed and thus impacts work performance.
- **Training and upgradation:** Due to changing technology and the upgradation of rules, laws and so on, induction training alone is not sufficient for the employees. Training must become a regular feature of the employee profile for constant upskilling and improvement. The recently introduced IGOT-Karmayogi platform for civil servants and staff has made online self-paced training available and accessible for all. Relevant courses from reputed institutes of higher and professional learning can make it even more effective.
- **Rewards and feedback:** Just as fixing accountability and monitoring are essential, so is positive feedback and rewards. When a positive work performance of an employee is recognised it not only helps encourage their behaviour but also sets a positive example for all other workers in the workplace, creating a ripple effect. Many private companies utilise the method of naming employees as 'Employee of the month' or 'Star performer of the week', etc. to motivate them and others. These are simple techniques of rewards and feedback that can enrich the work environment.

Q 7 **CASE STUDY** - AI AND ETHICAL ISSUES - Page 41 of the text

There are many more issues with AI usage, which will continue to hold importance in the years to come. AI offers amazing capacities to help people and make the world a better place, but this will have to be consciously chosen to be done, in accordance with ethics. In 2021, UNESCO released its **Recommendations on the Ethics of Artificial Intelligence** to provide a universal framework of values to guide state action regarding AI as well as to foster dialogue and consensus building.

It lists down the following values and principles as key to AI ethics:

01 **Respect, Protection and Promotion of human rights** — Human dignity needs to be upheld at all costs	**04** **Right to privacy & Data protection** — Protection of human autonomy, agency and adequate data protection
02 **Ensuring diversity and inclusiveness** — By promoting active participation of all individuals or groups	**05** **Responsibility & Accountability** — Oversight, due diligence ad impact assesment of innovations
03 **Safety, Security, Sustainability** — Unwanted harms and vulnerabilities to attack must be avoided	**06** **Awareness & Literacy** — Accessible education, digital skill training and civic engagement for multistakeholder collaboration

Figure 2.1: Values and Principles of AI Ethics Listed by UNESCO 2021

Q 8 **CASE STUDY** - CYBER SPACE AND ETHICS- Page 42 of the text

Cyberspace and Ethics

Information technology and computing are essential to business, industry, government, health care, education, entertainment, and society at large. The Internet and cyberspace have become an extension of our daily lives, and this routinely raises ethical dilemmas and issues for individuals and societies.

In what follows, let us look at some of these major issues one by one:

- **Cyber harassment and cyberbullying:** Online platforms have created great benefits by expanding the ways in which we could communicate with each other. However, they have also led to online harassment and trolling as internet users are shielded by anonymity. Posting hurtful comments and messages to people is a form of cyberbullying. Internet users face many forms of harassment, including sharp criticisms, trolling, death threats, threats of sexual abuse, or stalking. Such online abuse can lead to both short- and long-term mental health issues, lack of confidence, and lower self-esteem in the victims.
- **Radicalisation and grooming:** Internet is often used by people with malicious intentions to target the vulnerable population. An individual or group propagating and encouraging extreme religious, political, or social beliefs is referred to as *radicalisation*. When individuals have some vulnerability or unmet psychological needs of belonging to a status, they can be exploited by predators.

  Official reports from the European Union note that online platforms were used by terrorists to incite violence and encourage people to join terrorist groups. The practice of manipulating someone to gain their trust for the purposes of sexual abuse and trafficking has come to be known as *grooming*. Offers of support, friendship, and belonging are used to gain influence and control over people, especially teenagers and youth.

Q 9 **CASE STUDY** - NAXAL AREA AND POLICE RELATED CASE

Page 368 and 369 of the text

3. Consider that you are a police personnel who has been especially trained for anti-Naxal operations. You get selected as a Commander for the elite security force that

operates in forward areas in the jungle against the Naxalites. Your team's main aim is to eliminate the Naxal hideouts in the region.

Your team gets an input from an informer that there is a big Naxal hideout in the nearby jungle, a couple of hours away from your current position. The informer also tells that the number of Naxals positioned there are more than your team's strength. Also, they are planning a big attack and are about to disperse from the hideout for conducting the attack soon in a few hours. Your nearest backup forces are at least 12 hours away, and it will be very late to wait for them.

Now, you conduct a team meeting to take a call on attacking the hideout. The team in general are affirmative about the chances of coming out victorious, but you are worried about the collateral damage which the team might suffer. You are very confident about the capabilities of your team, but you are also cautious that it might be a trap as well. You have to take a call soon now.

a. What are the options available before you? Evaluate the merits and demerits of the same.

b. List down and comment on the values which you will show in different options available before you.

Q 10 - **CASE STUDY** - PROCUREMENT AND MEDICAL ETHICS
- Page 30 and 317 of the text

Medical Ethics

Medical ethics is a branch of applied ethics that deals with practical issues within the area of medicine and clinical practices. Doctors take an oath, named the Hippocratic Oath, which is one of the oldest binding documents in history. Written in antiquity, its principles are held sacred by doctors to this day: treat the sick to the best of one's ability, preserve patient privacy, teach the secrets of medicine to the next generation, and so on.

All over the world, the following pillars of medical ethics are recognised as cardinal principles to be followed in the field of medical practice.

1. **Autonomy:** This means that a patient has the ultimate decision-making responsibility for his/her own treatment. A doctor cannot impose treatment on a patient, and they should be free to choose on their own. If a person is capable of exercising his or her rational choice, his or her consent must be taken before following any procedure or treatment. The only exception to this is the cases where the patient is deemed unable to make autonomous decisions—that is, when they are not in the appropriate state of mind or are in situations of emergency.
2. **Beneficence:** This principle directs that the doctor must always act in the utility and benefit or the best interests of the patient. Thus, he must be concerned with maximising the good for the patient.

Procurement

Basic Aims of Procurement—The Five R's of Procurement

The fundamental goal of all procurements, whether public or private, is to strike the ideal balance between expenses and specifications with regard to the five factors that make up the 'Five R's of Procurement'. This proper balance is intended to be achieved

throughout the whole procurement process, which spans from the identification of the demand for a good, service, or facility to its satisfaction. When we talk about 'right', we mean 'optimal balance'.

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d. The ethical dilemmas involved in exercising the options are as follows:
- The dilemma between prioritising economic development over environmental conservation is primarily faced. Promoting industrial progress is a must for economic benefits of the region and increasing employment opportunities for the population. At the same time, the development that does not respect the ecological balance and leads to pollution and health issues cannot be sustainable in the long run.
- The provision of employment for the labourers has been possible because of the presence of industrial units. However, the need to follow the existing laws can hamper the livelihood of the labourers and force them into poverty and subsistence.
- The investments in the region through industries and other businesses have also contributed to the growth of the region. The ease of doing business must be promoted but needs to be looked at from the lens of legal duties of the business entities.
- As the officer of the environmental pollution control board, you are responsible to enforce the environmental standards in all the industries. As observed, the industries were given clearance certificates but were not practically complying with them. This also exposes the corrupt behaviour of the office staff in causing the environmental damage, and their accountability needs to be fixed.

The ground realities in the case of environmental clearances might be farther than the legal compliances required. Involving the stakeholders, encouraging phased implementation, and then enforcing the polluter pays principle are crucial for realising the idea of sustainable development.

Apart from the above directly discussed question, 4 questions have been indirectly discussed in multiple places in the text.

Q 4 (b) Perceptive civil servant - discussed in the section on Aptitude and Foundational values for civil servant

Q5 (b) BNS and associated concepts - Concepts of Justice, Equality and Impartiality discussed in detail in the section on Aptitude and Foundational values for civil servant

Q 6 (a) Challenges faced by female civil servants - discussed in solved case study section as well as in section on Ethics of Care.

Q 12 Case study on Biotechnology - discussed in section on Business Ethics