

Q-1

The act of double effect contains two possible consequences of an action

- 1) good effect
- 2) bad effect arising due to performance for good effect

while performing an act of double effect one must follow certain behaviour or conduct —:

- 1) The act must be based on good intention
- 2) The good effect must not be derived from bad effect
- 3) even after taking out the bad effect, the good effect must remain

Example - A woman is pregnant but having serious complication, such that the doctor can save either the Mother (woman) or the child (foetus).

here good effect :- Saving either of the life by doctor.

2) bad effect = due to OPERATION to save
 (either of the life, one of the life is
 endangered.
 → killing of the fetus or Mother

As per utilitarian principle of Bentham
 the greatest good must be the goal,
 here however one faces Dilemma, to
 save whom.

Thus if doctor performs operation to save
mother, the act of killing fetus
 would be to an extent justifiable
 as his action is based on good
 intention.

Similarly - clearing forest to make
industry to give/create employment -
 here if we remove the bad effect i.e
 forest clearance - there would not remain
 the good effect (employment-generation)

Thus a moral conduct for good, honest
 and integrity with altruism is required

- (b) Ashoka's life took a turn after glorious war with Kalings, which transitioned his ethics from BHERIGHOSHA (victory through war) to DHAMMAGHOSHA (victory through dhamma).

ETHICAL TEACHINGS OF ASHOKA'S LIFE

1) established idea of Paternal kingship

- (a) took after people of kingdom as his own children (b) took care of distresses, elderly and widows

2) promoted idea of coexistence with Nature and wildlife

compassion towards animals - Veterinary care for animals

3) He undertook and internalised the saying "Raja Sukhe, sukhe rajyam" that is - in kingdom's people happiness lies Raja (king's) happiness

④ He laid out principles for

Personal
(Private ethics)

- 1) No superstition
- 2) No hated
against fellow
beings
- 3) truth and dhamma
to be shared

Public
ethics

- 1) No hate against
anyone
- 2) Not to aspire for
fame and praise

The Ashoka's lion Capital stands for
spreading of dhamma in all directions
It symbolises Royalty of iron, which
aspires us to become adobe of
truth, virility, high confidence

Ashoka's life was to spread dhamma,
compassionate about poor, serving
the Praja (i.e. in modern sense NATION-STATE). He expounded altruistic
and sacrificing nature of a Ruler

Q-2
(a)

"Compassion is in the roots of dharma"
say Yudhishtira in response to Yaksha's
question.

Compassion - refers to act of humanity,
understanding the pain of others as well as
taking active steps to reduce the pain
and bring people out of adverse situation.

Tolerance - refers to an accommodative
feeling to the ideas/belief which
are different from our own.

eg: Indian secularism - tolerance to
All religions.

eg: Mother Teresa's compassion towards
diseased and ill people.

These qualities are socially acceptable
virtues and help in MORAL Upliftment
of society

It's Role in smoothening day to day functioning

of a civil servant are:-

- 1) Promotes citizen welfare ex: IAS
Swastich Bannarshee - donated his AC
to Anganwadi.
- 2) It brings trust of public in administration
ex: Dinra Sarsajam warned Gondi to
respon to tribal people problems making
her more approachable by Tribals.
- 3) It helps in creating just environment
and promotes convergence of means
and ends
ex: Armstrong Parne saw condition of
Poor mobility in manipur and made a
road with public cooperation
- 4) It promotes rule of law and maintenance
social order [giving Ration card to needy
even if ~~for~~ a moment bypass rules]

Thus Compassion and tolerance are to
be placed in heart to maximise
Public service outcomes.

(b) Transparency refers to free flow of information from one end to other. It is antithetical to secrecy. The availability and accessibility of information to all stakeholder is transparency.

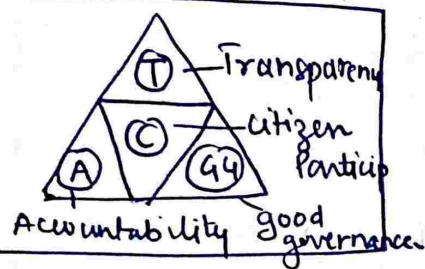
Accountability refers to the enforcement and completion of duty for which one is answerable.

Transparency does not automatically lead to accountability as:-

language barriers in accessing information	↳ Attack on <u>whistleblowers</u> ↳ <u>low quality</u> information given to <u>stakeholders</u> ↳ unavailability of <u>institutional excellence</u> to deliver information ↳ <u>useful information</u> often hidden under technical jargon
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Along with this high handedness of bureaucracy, and limited

citizen participation affects accountability
even if information is present, until
citizen takes active part in questioning the
government, Accountability is not enforced



CONDITIONS TO ENFORCE ACCOUNTABILITY

- 1) Active citizen participation
(through Muzgov.in,
Participatory planning)
- 2) citizen empowerment
(eg: through Dan soochna Portal)
- 3) effective use of CITIZEN CHARTER — local language
— regular updation
- 3) use of technology — Reducing
digital divide to make
ease of information access
(eg: MERA RATION app for PDS)
highlight
VMD (vision,
mission, goal)
- 4) awareness and capacity building of
institutions (Public information officers) as
well as citizens

Thus ARC-2 states that Transparency
is a key to good governance)

- 3) BR Ambedkar who bore brunt of untouchability, got success and respect through his idea of upliftment of vulnerable section of society. He is the "Modern Manu" - The architect of constitution.

A great man is a VIRTUOUS man, free from all vices and is eminent in all walks of life. He has qualities of honesty, compassion, altruism, integrity. India has seen many great persons

1. Mother Teresa :- compassionate towards diseased and ill people
2. Kailash Satyarthi - compassionate towards child, help in taking out children from child labour.
3. Rajendra Singh - "Pani Baba" who works for ecology restoration

All great men/women chose to serve the people in need and pain alleviation.

They were not so eminent personalities when they undertook such virtuous life.

It was their service to society that made them eminent afterwards.

eg: "Chacha Shafi" - who performs last rites of unclaimed bodies. He is a great personality, an apostle of harmony.

Similarly - Ela Bhan founder of SEWA, uplifted million of women from poverty, domestic violence by providing

employment. These people were ready

to serve the humanity from their

heart. An eminent person may

not be a great person if he/she

does not indulge in easing pain of others.

As "Rumi" says be a ladder, or a candle or

a boat, help someone find peace, swarm out of house as a shepherd.

(b)

The world is marked with diversity.
we have different continents, with
varied skin colour, various religion
like Hinduism, Christianity, follow
different language (Hindi, English, Spanish)
yet we all fall under a category of
scientific classification — The "Homo
SAPIENS"

It is said that "Bhinneshvakeasya Dhashtvam"
i.e. even in diversity, there lies unity

Thus all people on the earth are
nothing but humans with same
heart, mind, body.

The human race is a virtuous race

① It has ability to transform the
world through united action.

② every Religion teaches same moral
values like truth, non-violence
honesty, altruism

③ every language, teaches us to be
speak truth, ingram humility

"Aisi bani bolie man ka aapa khye
auran to sheetal kar, aaphu sheetal hoje"
says Kabir

④ The human race has compassion
towards
fellow
creatures

harmony
(Blacks - whites in
America)

tolerance
(Hindu - muslim in India)
Catholic - protestant in Ireland

Racial tolerance

(Hutus - Tutsis in Rwanda)

⑤ Act of helping other, compassion and
altruism, sympathy - does not know
any language except from the "emotion"
that we all are humans who feel
same when it pains.

Thiruvalluvar says " I ask for water
Sister, (not) your caste / creed / Religion.
I am thirsty !! " sums up the
fact that humanity lies above all

① "What one remembers, after forgetting what was taught, is the true education says Einstein the greatest scientist. Education is skill earning and learning through a teacher. (Guru-shishya parampara)

However Education has been relegated to a "thing" that must be acquired for economic success and material success in society. It is seen as a means to an end which is satisfying consumption.

But the true aim of education is to inculcate "sprit of service", value of liberty, fraternity and integrity.

education should :-

1) promote altruism in people's heart

- 2) It should teach tolerance as it is required to survive in diversity
- 3) It should inculcate harmony spirit, equity in opportunity and respect for fellow beings as well as creatures

Japanese concept of CHI-TOKU-TAI i.e. teaching values by integrating mind-body-heart symbolises the virtuous education.

Similarly Gandhi's Nai taleem as an agenda to focus on values like

self sacrifice
mutual tolerance
self confidence

respect to manual labour
co-education of boy and girls
ideal of satya, ahimsa and

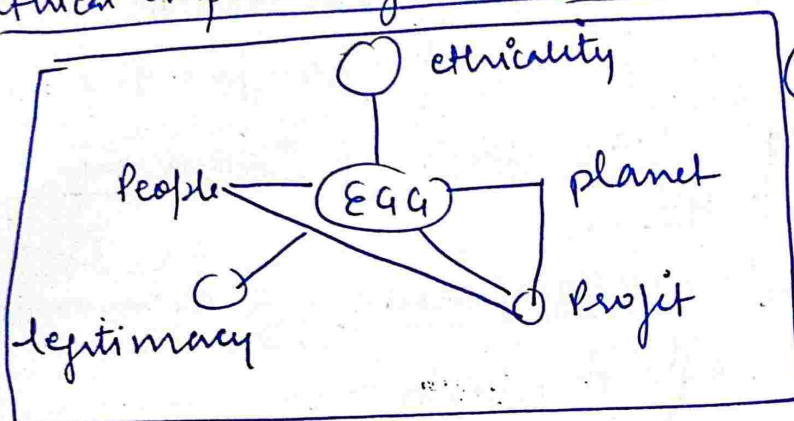
Thus true education should be inculcation

of positive and universalistic attitudes

It is said that "Vidyā dadati Vinayam" i.e. education should impart humility and virtue

4(a) Corporate governance refers to the set of laws, rules and standards along which a company is governed such that there is benefit to all stakeholders.

ethical corporate governance (ECG) encompasses



Gandhi's
idea of
commerce
with out
morality
a SIN

The values which play a significant role are:-

1. compassionate Capitalism (Narayan Murthy)
to have compassion for fellow beings
and environment
eg. Tata's efforts to protect TIGER SHARK
2. Responsibility - eg: Polluters pay principle
eg: Manna earth - Plant a tree
Per order

- c) Corporate social responsibility (CSR)
which underlines the TRUSTEESHIP
principle e.g. Amazon Saheli to help
poor women in self employment.
- d) Commerce with morality i.e. giving
primacy to profit but not forgetting
morals e.g. TATA's efforts in Australian
Bush fire
- e) cooperation and coordination : with government
undertake $\swarrow$ pay taxes
transparency and $\searrow$ NO (NPA), e.g. SAHARA
fraud
- f) protecting workers and employees
e.g. TCS gives Maternity leave
Zomato gives "periods" leave
- ~~Every~~ ethical corporate governance also requires
No nepotism $\swarrow$ diverse board of
directors
gender equality
- Today's
total
committee
- Thus ECG is also referred as "Buttoning
up collar and straightening up tie" for
a firm which enhances its market position
as well as MORAL position

- (b) Work environment refers to the minimum set of standards required to make workers feel safe / secure and energetic in an working condition / space.

Toxic work environment includes

low wages
no occupational security
Trade union
marred with Nepotism

overwork
sexual harassment at work place
 not adhering to guidelines for personal conduct
 (e.g. respecting co-workers etc)

ETHICAL ISSUES :-

1. gender equity at workplace is must to guarantee equal opportunity.
2. occupational and safety from health hazard at workplace [in unorganised sector]
 eg: Mines Act
3. No child labour at hazardous places
4. spirit of co-working, mutual respect towards fellow workers
 eg: greeting with smile

5. Representation of vulnerable people in trade unions / labour union and listening to their demands
6. Concept of unity of command
↓
Scalar chain of communication
Concept of Gang Plan: i.e. violating scalar chain of command in emergency)
7. Representation of physically challenged people at workplace by creating a conducive environment for them
(eg: PwD Act 2016) - 4-1. reservation in employment
8. compassion towards people in need
eg: Maternity leave of 24 weeks to women
(Increases their participation in economic activities)
9. Social protection eg: New pension scheme
Thus a greater commitment and huge political will is required to make environment of work conducive

S(5)

"Marcus Aurelius" - said that conquerors of world have been conquerors of their mind. This highlights the importance of emotional intelligence (EI)

Daniel Goleman says that 80% of success is through EI. eg. DCP Chetan Singh Rathore sang National anthem to control mob after natural

intelligence is another necessity to be inspired by an effective leader

It is referred as:-

1) awareness about culture of other people and using this to personally connect through emotions

eg: Gandhi's attire of Dhoti helped him gain more acceptance in rural areas and among disadvantaged sections (poor/sc/st)

2) It keeps the leader more accessible to people for people can share

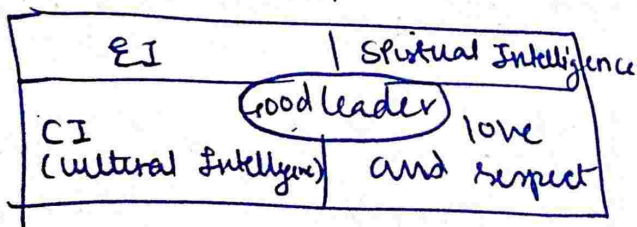
their problem ~~for~~ more effectively

eg: Divya Dewrajam IAS officer learnt GOND language to understand problems of GOND tribe.

3) Cultural intelligence also instills confidence in leader as he is able to garner trust of people. using culture as a language a leader can connect different masses and propagate his/her ideology.

eg: Gandhi's vernacular language, his meetings opening through Shayans made it more grounded and connected with masses

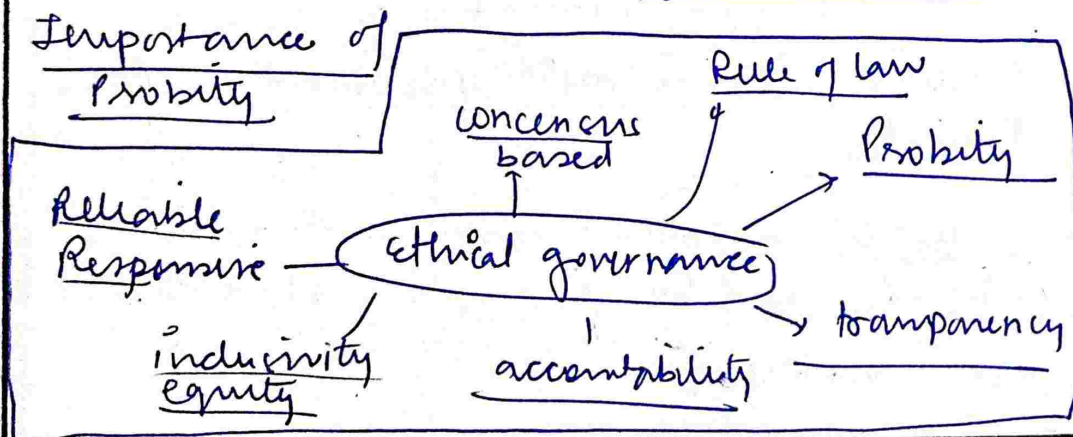
Thus along with EI, spiritual intelligence and cultural intelligence is also a key for success of good leaders.



- (b) "Probity" - is the highest state of being integrity, uncorruptible and following truth and honesty."

Significance of probity in governance :-

- 1) Transparency in government is guaranteed
- 2) accountability of higher standards
- 3) Probity - encourages good and measurable outcomes through active citizen engagement
- 4) It promotes "leadership skills" through trust and confidence building
- 5) probity reduces $\begin{cases} \rightarrow \text{corruption} \\ \rightarrow \text{Nepotism} \\ \rightarrow \text{fraud and material aggrandisement} \end{cases}$



Role of leadership :-

- 1) Domino effect or the demonstrating effect
When a leader follows probity, it
encourages co-leaders) fellow workers
to do same.
- 2) It acts as setting example for others
eg. (a) ~~Devi~~ E-shreecharan's probit
helped timely completion of project
(b) Kal Bahadur Shastri's probit after
(Ariyalur train accident
PNB (Punjab Bank) loan repayment
- 3) Probity helps minimising outcomes
eg: channakeshwa village (Karnataka)
probity of people and governance, succeed
in Ration at fair price
- 4) leaders help in institutionalisation of
Probity

Thus probity is utmost virtue and a leader
should lead by example through
own initiative

- ⑥ Martial rape refers to unwanted, forcible act of sexual intercourse with one's wife who is less than 18 yrs age (INDEPENDENT THOUGHT case)

Moral attitude in shaping perception and response to marital rape :-

1. women sovereignty and her autonomy over her bodily rights
2. respect to women and her choice
3. dignity of women and her body
4. maintaining the sanctity of marriage institution which is one of the "Ashramas" of Hinduism

ethical consideration in criminalising marital Rape :-

- 1) Endangers institution of marriage

- ① The sanctity and intimacy of marriage may be affected
- ② family breakdown due to criminalising marital rape
- ③ rise of single parent family, increases vulnerability of children,
- ④ renders a chance of misuse by women against husbands
- ⑤ difficulty in establishing the evidence and conviction
- ⑥ It would affect the 'love' between married couples
- ⑦ gender neutrality - not envisaged in criminalising marital rape.

It is said that a women lives with horror of rapist, however a married women lives with the rapist.

The following light should be the premise that ~ Yatra Narayana Sujyante, tatra samanate devta ~ where women is worshipping resides there god

(b) Consciousness refers to the utmost knowledge of one's own surroundings and factors that affect one's decisions it after effects and consequences.

Conscience refers to the state of mind which comes into play where our intellect takes decision based on any fact.

An ethical decision is thus one, which takes into consideration values like

1) Honesty
2) moral righteousness
3) truthfulness

4) integrity
5) accountability
6) responsibility
7) empathy

Role of conscience in decision making

I. helps in arriving at consensus in case of conflicting decisions

eg: giving blood to a injured terrorist

here one must be not able to decide whether to save a terrorist or to let him

die. But conscience says that

"Injustia not to be replied with
injustia" - (SOCRATES)

2) It helps in taking morality under consideration and doing good for

community

Conscience of

1) Gandhiji to oppose
legal but illegitimate
rule of Britishers

2) Aung san su Kyi
jailed for opposing
military rule

Conscience of

(a) Muhammad
Ali - to
not take
part in
war

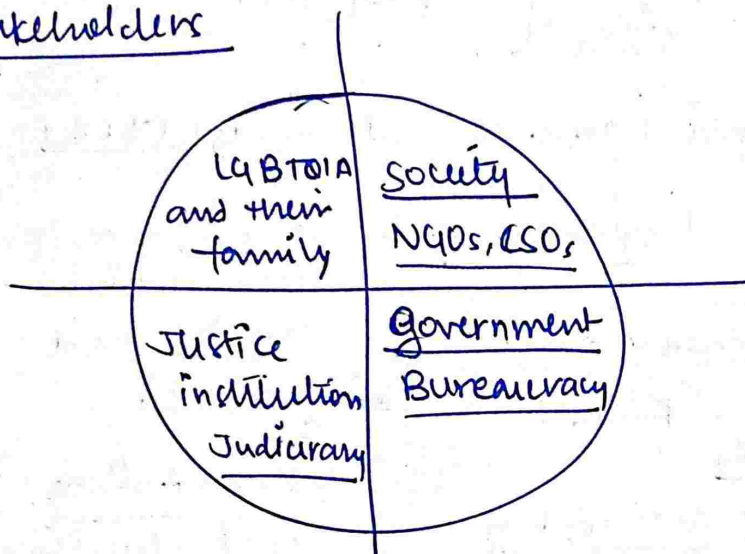
3) It upholds the utmost virtues of
humanity, integrity and Utilitarian
approach which is greater good for
most people

"~~Conscience teaches a~~

(7)

The case is concerned about the "gender equality in society", which do not recognises the "LGBTQIA+" as a gender society despite acceptable legally.

Stakeholders



(a) Ethical issues :-

- 1) gender equality :- the gender equality is not there, they are seen as unnatural people having rearing "sons"
- 2) Morality - It is seen as against religious morality. Same sex

couples have been attacked for being
Violating GOD's order in religions like

ISLAM

3. Social apathy

dis minimation

stereo type and
prejudice

Violence

eg: landlords

do not give house on rent to LEBATA

4. Institutional apathy $\rightarrow$ no consensus on
IC: BTLAT

LaBTO1A+

Rights and duties

Bureaucratic
apathy

5. Vulnerability

non-representation in
jobs/ education

destitute) (as sen workers
beggers

(b) Article 377 $\Rightarrow$ LGBTQA+ i.e.

homosexuality is decriminalised

in India (Nareg Johar Vs Union of India)

however still the stigma continues.

Same-sex marriage should be recognised
by state as:-

- a) to give LGBTQIA+ rights to live life
with companions and love and affection
- b) it would reduce vulnerability of LGBTQIA+
- c) social acceptance would come slowly
and state acceptance is the first
Step
- d) it would lead to equity and
gender equality.

© "Law is an effective agent of
Social change".

However along with law — informal
(IEC) and formal
education (E)
Campaign (C) — awareness (A)

is required.

alone law, is ineffective without
sensitisation

eg: Domestic violence act DVA
Dowry prohibition act DPA

Prevention of untouchability act
 as these laws have been not fully
 realised as violence against women
continues, discrimination against
 SCs continues.

Also laws like Prevention of child marriage
 have indeed reduced instance of child
 marriage. Right to Education (RTE)
 has ushered in universal enrollment
thus along with law

1) sensitisation programme required.

It is said that people are more
 driven by culture than law, so
culture should be positively
 transformed.

help of religious heads, NGOs should be
 taken

"Language of Belief with Believers"

⑧ The case is classic example of taking law in hands to enforce justice. It occurs due to low trust in Police/judiciary and also due to poor institutional mechanism, which has gained popularity in recent times.

① options available with Lloyd :-

- 1) accept the demands of his senior official and drop references of the politician's name.
- 2) go forward with his finding and with utmost courage, place the details as it is, before the SIT
- 3) Persuade his senior to not support the politician by pleading on moral and ethical grounds

- d) approach the highest position / authority in the chain of command and tell about such premises cast on him by senior
- e) approach MEDIA to highlight the henus between criminal and politician bypassing chain of command

(6) Option 1

merit	detriment
1) Be in good books of <u>senior</u>	1) not uphold duty to be <u>honest</u> and <u>truthful</u>
2) not face prosecution from <u>seniors</u> / <u>politicians</u>	2) crisis of conscience for doing injustice to family of aggrieved
3) career progression	

Option 2

merit	detriment
1) uphold <u>duty</u> to <u>highest</u> <u>precision</u>	1) uphold <u>duty</u> to <u>highest</u> <u>precision</u>

Merit	demerit
2. help in giving justice to aggrieved	1. succumb to pressure of senior and politician affecting <u>career</u> 2. Personal safety compromised

option 3

Merit	demerit
1. follow duty 2. uphold scalar chain of command 3. take senior in <u>confidence</u>	1. He may <u>not</u> listen to me.

option 4

Merit	demerit
1. May give a way out of the problem	1. may not listen to me and further <u>persecute</u> me

option 5

1. break the nexus of politician and gangster	• Violate the principles of unanimity • create law and order situation
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Mayd should adopt :-

Option (e) 1st persuade the senior to not support anyone

②nd approach highest authority

②nd go forward with correct report with courage

(C) Prevention of custodial death in Police custody :-

- 1) Proper legal framework put in place
- 2) enforcing greater accountability of Police
- 3) Police complaint authority set up (Prakash Singh Committee)
- 4) Capacity building / moral training of Police
- 5) effective judicial response to such cases with inquiry

Thus to uphold A21 Right to life & greater political will is required to prevent such illegal acts.

(9) The case represent a new age problem of commercialisation of education.

Supreme court has interpreted education as an altruistic organisation.

and Education is also a fundamental right of every child (A-21 A)

(a) Ethical issues involved are:-

1. commerce without morality . even penalising poor parents in name of education
2. Profit motive . relegating other issues like ethical corporate government (EQG) on a back seat
3. Breaching (trust) of customers (Parents and children/ students)
4. Violating the altruism and commercialising education at expense of poor parents
5. Using poor parents as a means to end (Profit)

⑥

options available to Raj are :-

1. Resign from such job
2. Report the incident and practice to highest authority in chain of command.
3. Approach legal frameworks and complain the government administration (Tax department, audit machinery, Company laws),
4. approach media and highlight the malpractice

⑦

MERITOption 1

1. not part in unethical act

DEMERIT

1. do not solves the problem
2. Act of omission of duty
a Runaway from duty

Option 2

1. His concerns
may reach
conscience of
administration

1. No one may
listen to him as
it is a regular
practice for profit

option - 3

1. may lead to
penalising of the
Ed-tech company

1. Bureaucratic
apathy may
hinder

2. Protect the
vulnerable parents/
students

2. Money and
Muscle power
sole

option 4

1. may create
an outrage about
such malpractice

1. Media news
by high money
power of Ed tech

2. lead to penalising of
Ed tech by public
action

2. Personal safety
at stake
career at stake

(d) course of Action Raj should adopt

1. He should approach highest authorities
if they do not listen to him he
should

↓
approach institutional framework
Audit department, income tax dept etc

↓
Even if it does not work he should
sign and report the incident
to media for strict scrutiny

↓
Meanwhile connect with an NGO
in this area and collect facts about
Parents and students fooled by
Such sector

↓
Organise Parents/students for campaign
against this edtech sector

By doing this Raj will -

- 1) display indomitable spirit and courage
- 2) institutionalise best practice
- 3) Upheld his duty.

Thus Raj should keep values intact and
courage and higher self power.

(10)

The case represents the classic issue of coexistence with animals, which is coming under threat due to reasons like man-animal conflict.

Recently Kerala government underbook an sterilization drive for inoculating dogs with Rabies injection.

Stakeholders

↳ humans	↳ government
↳ animals	↳ Bureaucracy
↳ health system	↳ Animal Rights activist
	<u>Society at large</u>

(a) ethical dilemmas -

1) Human survival vs Animal survival
as Rabies, dog bites, dog attacks have increased

eg: dog mauled (5yr) old in Kerala

2) Compassion towards animals or personal benefit

feeding dogs / animals often increase
their presence in locality hence
increasing incidents of man-animal
conflict

3) seeing animals as a means to an
end i.e. human safety given
utmost priority. But animals
are also the inheritors of Earth.

4) Deep Ecology Vs Shallow Ecology

- human-animal
co-existence
- mutual "give n take"
- Respecting their
Habitat Rights

- humans are
pennine
conquerors of
earth's
benefit/
Resources.

(b) 1st plea ⇒ demands removal of dogs
and relocation to other place

2nd plea ⇒ highlights the corrective
action as penalising the people (not)
animals

Plea 1 favour → reduce man-animal
conflict

↓
Rights of Both conceded → relocation of dogs - gives them new habitat
human animal

However → Relocation difficult
↓ dogs roam and come
Back
↓ less space available in urban
areas
↓ dogs do ecological scavengers also provide ecological
Benefit-

Plea 2 favour → punish people for keeping
abandoning pet

It would help in bringing change to the institutional mechanism to manage
↓ dog population.
↓ stern action on illegal breeding
centre.

Plea 2 should be favoured - to remove
the

However it would → inadequacy
lead to - sustainability of institution
from pet owners etc.

② Course of ActionImmediate term

1. sterilization drives
(Vaccination of dogs)
2. high density dog
areas should undertake
dog relocation for
some time to
other centres
3. proper tracking of
such events
to take action (+)
upgrade Municipality capacity

By doing this, it would

1. Protect Rights of
Both - Animals and
citizen
2. display deep Ecology
and help the maintenance of Ecological
Balance.

"HUMANS - ANIMALS" are 2 parts of Earth
none can survive without other.

long term

1. controlling dog
population
through
anti-Reproductive
methods
2. opening of government
own dog centres for
abandoned injured
Pets Pets
3. community (NGO)
Participation for
dog Rehab [DOG SQUAD]
4. sensitization of
community
awareness generation
5. work with
animal Rights
group to arrive
at consensus

(11)

Shah Commission famously remarked
" Bureaucracy crawled when it was
asked to Bend ". The case represents
such examples where goal has been
displaced and means are used as
a loophole for corruptible act.

(a) stakeholders involved

1. Anti-corruption Bureau and its officials
2. me as an officer
3. Municipal corporation
4. The accused engineers
5. legal institutions / Judiciary / Police
6. Politicians / government
7. Media and NGOs/CSOs
8. The bureaucracy
9. society at large.

issues involved are:-

- 1) corruption and amassing wealth
beyond income.

2. politician-bureaucrat nexus having
quid-pro-quo relationship to sub palm
of each others.

3. ineffective bureaucracy mired with
goals not given priority $\swarrow$ $\searrow$ corruption
causing bureaucratic breakdown

(b) OPTIONS Available to me:-

1. Succumb to pressure and take/accept
the administrative leave.
2. display courage and conduct the Raid
3. approach the highest authority
4. approach media and highlight the
criminal-politician-bureaucratic nexus
5. Drop the investigation altogether

(c)

MERITS

DEMERITS

option
1.

personal security
career protection

against duty
crisis of conscience

option 2

1. Uphold duty
2. inspire seniors

1. may be penalised for going against senior's advice

2. ~~I~~ might be terminated / job security at stake

option 3 1. take senior in confidence

2. may listen to me and take action

1. may not listen to me

1. I might be prejudiced by him also

option 4

1. highlight the issue
2. seek public scrutiny
3. The government may take stern action

1. Those in power, may manipulate the media.

1. may create law and order situation

option 5

1. Personal safety
2. good books of senior
3. career security and progression

1. may not uphold duty

2. Display MORALLY DEFICIENT character

(d) My course of action

1. ~~ask~~ put an enquiry committee about
the concerned engineer to
collect facts and make report

↓

2. try to obtain a written complaint
against the accused

↓

if not available (written complaint)
try approaching senior to highlight
the irregularity

↓

if that does not yield fruit, action
on my own initiative and
registering complaint in my name
to have a written record

↓

cooperate with third agency (for
inquiry - instituted by government) by
providing them facts / evidences

All this will not only shield me
from adverse consequences but
also initiate enquiry about corrupt officer

- ⑫ The case highlights issue of political impartiality / neutrality in ethical conduct of civil servant. It also highlights the issue of anonymity - as a pillar of ethics in civil services, which has been breached by popular use of social media by civil servants.

Stakeholder

1. Bureaucracy
2. Both the officers — civil officer A
— civil officer B
3. Political machinery
4. Society at large.

① ethical issues involved are :-

- | | |
|---|---|
| <p>1. <u>Anonymity</u> Versus</p> <p>↓</p> <p>Benign away from public gaze while working for them</p> | <p><u>Social media fame</u></p> <p>↑</p> <p>in quest of fame
<u>Popularity</u> by sharing day to day happenings</p> |
|---|---|

2. Political neutrality or Political nerve
 || translates into
 remaining away from
open display of
allegiance to any
Political leadership or
ideology
bootlicking
repotism
and corruption
loss of ethos

3. organisation ethics
 respect for
co-officers
 following
chain of
command and standard
reporting system for any irregularity
 Not following CODE OF ETHICS
 not highlighting
internal (departmental
problems / irregularities
on social media

(b) Options available to me:-

1. taking stern disciplinary action
 against both the officers for
violating civil service ethics
2. warning them and leaving them
without any penal action

3. transferring them to another location

4. Setting up inquiry against the officer, who name has been involved as highlighted by other officer.

5. Recommending for their termination as penalty.

③ Option I would choose

1. warn them through written communication

2. enforce accountability and responsibility for their unethical behaviour

3. as a penalty advise/order them to publicly apologize through written communication with each other

4. If that does not work I will impose monetary penalty or short suspension for such unresponsible act.

Along with this I would also take

5. enforce code of ethics and ensuring all of them to follow it

6. frequent training and capacity building seminars to enforce in them — organisational ethics
 ↘
 good work culture

7. I would also constitute enquiry panel to look into the accusations made and act accordingly.

By doing this I would

1. upheld my duty as cabinet secretary
2. find solution to the incident in most practical way
3. Institutionalise public ethics through code of ethics and code of conduct

Thus Anonymity in civil services is like the fourth iron is Ashoka pillar, though hidden, is always present