

SECTION A

Q.1) (a) In today's digital world, where we often see others' suffering online, what moral responsibilities do people and societies have toward humanitarian crises happening in other parts of the world? Give examples from recent events. (150 words, 10 marks)

Introduction

In today's digital age, we see suffering at our fingertips — from Gaza to Manipur, from refugee camps to flood-hit villages. But this constant exposure can desensitize us. It's not enough to just "see"; we must learn to feel and respond ethically.

Body**Moral Responsibilities in a Digitally Connected World**

- **Universal Ethics:** The idea of Vasudhaiva Kutumbakam teaches us that every crisis, even far away, demands a response of **solidarity and moral responsibility**. For instance, India's Operation Dost in earthquake-hit Turkey reflected values of **sewa (service)** and **global compassion**.
- **Values We Need:** In an age of online hate and apathy, society must uphold values like **empathy, compassion, dignity, justice, and digital humility**. Online trolling, fake news, and cruel humour signal a deeper decay of these values.
- **Digital Responsibility:** Sharing images of human suffering without thought can reduce pain to content. Citizens must move from **sympathising** to **meaningful action** — like donations, awareness, volunteering, or even mindful silence.
- **Ethical Duty of Governments and Platforms:** Tech companies and governments must ensure **ethical content regulation**, promote constructive dialogue, and penalize hate speech. Institutions must lead by moral example, not just policy.
- **Karma of Inaction:** As Swami Vivekananda warned, indifference to others' pain is betrayal. Inaction in times of crisis — when we can help — is a moral failure, not neutrality.

Educating Youth and Citizens for Compassion and Empathy

- **Moral Education:** Schools must integrate **value education** — not as a formality, but as a foundation. Ethics clubs, real-life case studies, and role-play activities can build **emotional intelligence**.
- **Digital Civility Training:** Every child should learn **responsible digital behaviour** — not trolling, respecting privacy, and standing up to online hate. "Think before you type" should be a national slogan.
- **Examples from Life and Legends:** Stories from Indian epics (like Karna's dilemma or Rama's choices), lives of Gandhi, APJ Abdul Kalam, and Baba Amte, all reflect **ethical courage** and **compassion in action**.

- **Community Programs:** Civil society, NGOs, and parents must organize workshops, empathy walks, and service learning where youth engage with the marginalized — turning sympathy into lived experience.
- **Safe Spaces for Expression:** Schools and colleges must create platforms where students can discuss feelings, dilemmas, and moral confusions freely, building **moral reasoning and collective care**.

Conclusion

Empathy cannot be downloaded — it must be cultivated. In this hyperconnected world, building a **morally awake society** is the only way forward. Let us raise not just smart individuals, but kind citizens — for that is the truest measure of progress.

(b) “The sword will always be conquered by the spirit.” In light of this statement, discuss the role of moral power in sustaining leadership and governance. (150 words, 10 marks)

Introduction

In the long run of history, it is not brute force that endures, but the strength of moral conviction. While the sword may instil fear, only the spirit wins lasting trust. In a democracy like India, moral authority is far more sustainable than coercive control.

Body

The Power of Morality in Leadership

- **Legitimacy Beyond Laws:** Leaders who embody values like **truth, justice, and compassion** (like Gandhi or Nelson Mandela) inspire voluntary obedience. They don't just enforce rules — they shape conscience.
- **Spiritual Strength and Fearless Action:** Leaders guided by **ethical courage** can take bold stands in crises. For instance, Dr. A.P.J. Abdul Kalam earned unmatched respect not through power, but through humility, vision, and service.
- **Moral Trust in Public Institutions:** Institutions like the Supreme Court, Election Commission or CAG command public trust when led by individuals of integrity, as seen during T.N. Seshan's tenure.
- **Resilience Against Corruption:** Ethical leadership acts as a shield against nepotism, favouritism, and corruption. As Kautilya advised in the Arthashastra, the king must be like a lamp that lights the path for others, not one that burns.
- **Leadership by Example:** True leaders inspire ethical behaviour in others. Bhagavad Gita says: “Whatever the leader does, others follow.” Governance rooted in **moral clarity** ensures deeper compliance and collective responsibility.

Role of Moral Power in Governance

- **Sustainable Public Trust:** Governance based on fear breaks with time, but one built on **credibility and ethics** lasts. This is why public servants with values like **empathy, transparency, and probity** become symbols of trust.
- **Non-Violent Conflict Resolution:** Ethical governance promotes dialogue over violence. For example, peacebuilding in Mizoram under Laldenga happened through negotiation, not military action.
- **Accountability through Inner Conscience:** When power is held with **self-discipline and integrity**, external controls become secondary. Internalised ethics reduce misuse of authority.
- **People-Centric Governance:** A moral government prioritizes the **dignity and needs of the last person** — echoing Gandhiji's talisman. This is seen in welfare schemes rooted in equity and compassion.
- **Legacy and Institutional Memory:** History remembers rulers not for their armies, but for their **just conduct** — from Ashoka post-Kalinga to modern-day civil servants like Armstrong Pame.

Conclusion

Steel may bend the body, but only the spirit moves the soul. Leadership anchored in **moral power** fosters governance that is not only effective but deeply respected. In the end, it is the integrity of the spirit — not the fear of the sword — that truly leads a nation forward.

Q.2) (a) In the pursuit of profit and rapid growth, corporations often overlook ethical responsibilities toward society. Critically examine the role of corporate ethics in balancing business objectives with public interest using relevant examples. (150 words, 10 marks)

Introduction

In the race for market dominance, many corporations chase profits at the cost of people and the planet. But businesses that ignore ethics eventually face public distrust, legal backlash, and reputational damage. Corporate ethics is not a hurdle — it is the very path to sustainable success.

Body

The Tension Between Profit and Public Interest

- **Unchecked Greed and Exploitation:** The 2015 Volkswagen emissions scandal exposed how profit-driven manipulation can mislead millions and harm the environment. In India, the Bhopal Gas Tragedy remains a painful reminder of cost-cutting at the cost of human life.

- **Social and Environmental Neglect:** Start-ups and EdTech giants have faced criticism for **unethical marketing, toxic work cultures, and poor employee welfare**, prioritizing valuations over values.
- **Short-Termism vs. Long-Term Reputation:** A focus only on quarterly targets often leads to labour exploitation, data misuse, or environmental damage — eventually harming brand loyalty and investor confidence.
- **Erosion of Trust:** Ethical lapses result in **consumer backlash** (e.g., Nestlé's Maggi ban in India), forcing firms to spend years regaining public faith.
- **Legitimacy Crisis:** Corporations that fail to self-regulate often trigger **state intervention and strict regulation**, limiting their autonomy and future innovation.

Role of Corporate Ethics in Responsible Growth

- **Stakeholder-Oriented Model:** As Mahatma Gandhi said, "A customer is the most important visitor on our premises." Ethical companies like Tata Group have built lasting goodwill by integrating **employee welfare, consumer trust, and social responsibility** into their business model.
- **CSR and Legal Mandate:** India became the first country to legally mandate **Corporate Social Responsibility (CSR)** under the Companies Act 2013. Firms like Infosys and ITC have invested in education, sanitation, and environment under this.
- **Ethical Leadership and Governance:** Ethical Boards and transparent practices ensure **due diligence**, whistleblower protection, and fairness in internal decisions — balancing investor returns with societal good.
- **Triple Bottom Line Approach:** The modern business world is shifting towards evaluating **People, Planet, and Profit** — ensuring sustainability, equity, and accountability in every operation.
- **Consumer-Driven Ethics:** Millennials and Gen Z prefer ethical brands. Firms that commit to **fair trade, green energy, and inclusivity** attract not just profits but loyal customers.

Conclusion

Ethics is the foundation of an enterprise. Corporations that align their growth with transparency, accountability, and social impact create value that outlasts balance sheets. In the long run, ethical success is the only real success.

(b) "Empathy in foreign policy is not an emotional indulgence but a strategic necessity." Discuss in the context of conflict-prone regions. (150 words, 10 marks)

Introduction

In a divided world, empathy in diplomacy offers a strategic advantage—fostering trust, stability, and peace. Understanding others' histories and fears is not weakness, but a powerful alternative to zero-sum power politics in conflict zones.

Body

Strategic Relevance of Empathy in Foreign Policy

- **Trust-Building in Fragile Areas:** Empathy helps nations understand the historical trauma of others. For instance, India's **neighbourhood-first policy** in Nepal and Bhutan considers their cultural sensitivities and sovereignty, fostering lasting goodwill.
- **Preventing Escalation of Conflicts:** In zones like West Asia or Indo-Pacific, empathetic dialogue helps reduce misperceptions. For example, **India's balanced approach in the Israel-Palestine conflict** upholds humanitarian concerns without abandoning strategic neutrality.
- **Humanitarian Diplomacy:** India's aid to Afghanistan post-Taliban takeover — supplying food, medicine, and vaccines — reflects empathy toward the people, even when governments change. This deepens long-term strategic influence.
- **Soft Power Projection:** Empathy strengthens soft power through **education, cultural ties, diaspora engagement**, and medical diplomacy (like India's 'Vaccine Maitri'). It shows leadership without domination.
- **Conflict Mediation:** Empathetic nations are more accepted as mediators. India's **Sri Lanka policy** in the post-civil war phase attempted to balance Tamil sentiments and regional sovereignty — showcasing nuanced understanding.

Benefits of Empathetic Foreign Policy

- **Reducing Radicalisation:** Ignoring grievances fuels extremism. Policies shaped by empathy toward displaced people or minorities can **break the cycle of violence** — as seen in South Africa's Truth and Reconciliation model.
- **Sustainable Peacebuilding:** Mere ceasefires don't bring peace. Long-term stability in regions like Kashmir, Myanmar, or Sudan demands addressing **emotional, cultural, and social wounds**, not just strategic interests.
- **Inclusive Global Image:** A nation that listens, supports, and stands with the vulnerable earns **moral capital**. India's evacuation efforts in Ukraine, Sudan, and Yemen reflected concern for all, enhancing its global stature.
- **Balance of Realism and Ethics:** Empathy does not mean ignoring national interest. It means **expanding national interest** to include regional peace and mutual respect — essential in a multipolar world.

Conclusion

In diplomacy, empathy is a strategic force—enabling nations to listen, relate, and lead with wisdom. Beyond power projection, it transforms states into peacemakers, reminding the world that bridge-builders, not wall-builders, shape the future.

Q.3) Given below are two quotations of great thinkers. What do each of these quotations convey to you in the present context?

(a) “Peace cannot be kept by force; it can only be achieved by understanding.” — Albert Einstein (150 words, 10 marks)

Introduction

Albert Einstein’s quote highlights a profound truth — that peace enforced through power is temporary, but peace achieved through mutual understanding is lasting and meaningful. It calls for replacing coercion with compassion and domination with dialogue.

Body

Limitations of Force in Sustaining Peace

- Force may suppress symptoms but fails to resolve the root causes of conflict — such as injustice, alienation, and fear.
- Military solutions in places like **Kashmir** or **Manipur** have faced criticism for not engaging with the emotional and socio-political grievances of the people.
- Internationally, **US intervention in Afghanistan** shows that forced peace without cultural understanding eventually collapses.

Power of Understanding in Peacebuilding

- **Mahatma Gandhi’s non-violent freedom movement** showed how moral power and empathetic engagement could dismantle the might of an empire.
- **India’s reconciliation efforts in Mizoram (1986 Peace Accord)** illustrate how dialogue, autonomy, and trust-building achieved long-term peace.
- South Africa’s **Truth and Reconciliation Commission** stands as a global example of healing through understanding, not retribution.
- Peace rooted in **empathy, justice, and dignity** is more sustainable than peace maintained through surveillance or fear. **Emotional intelligence, mutual respect, and inclusive governance** are key ethical tools for peace.

Conclusion

Einstein's insight reminds policymakers and citizens alike that peace is not a state to be imposed, but a process to be nurtured. True peace begins when we see the person behind the conflict, respect their dignity, and choose understanding over silence.

(b) "Justice will not be served until those who are unaffected are as outraged as those who are." — Benjamin Franklin (150 words, 10 marks)

Introduction

This quote by Benjamin Franklin means justice needs empathy. It's not enough if only victims raise their voice—those who aren't harmed must also speak up. When everyone feels responsible, society becomes fairer, and values like equality and dignity are truly upheld.

Body

Indifference as Injustice

- Silence of the majority often enables oppression. **Manual scavengers, bonded labourers, or displaced tribals** suffer because society at large remains unmoved.
- In the **2020 Hathras case**, public outrage from across India pressured authorities to ensure a proper investigation — without which justice might have been denied.
- Franklin implies that **bystander apathy** is a barrier to justice, as the unaffected often possess privilege, access, and voice that the affected lack.

Power of Ethical Solidarity

- **Social reformers like Jyotiba Phule, B.R. Ambedkar, and Medha Patkar** fought not just their own battles but gave voice to the voiceless.
- **Global civil rights movements**, such as support for George Floyd or Palestinian civilians, reflect that when the privileged become allies, systems are forced to respond.
- Values like **empathy, courage, moral responsibility, and justice** must not be confined to the victims. Ethical citizens must engage in **active citizenship**, as envisioned in the Indian Constitution's directive principles and fundamental duties.

Conclusion

Justice is not a personal fight — it is a **shared moral responsibility**. A just society is one where the comfortable are willing to be disturbed, and the unaffected choose to stand up — not look away.

Q.4) (a) "Truth is the first casualty in war." In light of this statement, and with reference to the 2025 Pahalgam attack and the subsequent India–Pakistan crisis, discuss the ethical responsibilities of media houses, political leaders, and civil society during conflict situations. (150 words, 10 marks)

Introduction

This Aeschylus' quote reflects today's reality where truth is twisted during conflict. The 2025 Pahalgam attack and India-Pakistan tensions show how digital misinformation inflames emotions, manipulates narratives, and turns facts into weapons rather than guides.

Body

Ethical Responsibilities During Conflict

- **Media Houses** must act as **pillars of verified and balanced reporting**. Their duty is to inform, not inflame. In times of war, spreading unchecked news or propaganda can escalate violence, fuel communal disharmony, and misguide public opinion.
- **Political Leaders** have the moral responsibility to **communicate with restraint, transparency, and sensitivity**. Exploiting war for populist gains, stoking nationalism, or concealing facts erodes public trust and aggravates tensions.
- **Civil Society** should function as a **watchdog and peacebuilder** — fact-checking misinformation, amplifying marginalized voices, and providing humanitarian support. Their ethical strength lies in promoting unity and truth amidst chaos.

Case Study: What Actually Happened Post-Pahalgam

- Many Indian and Pakistani media houses spread **misinformation** — using AI deepfakes, video game footage, and unverifiable claims of military success. This worsened panic and communal tensions.
- Political leaders, in some cases, remained vague or issued emotionally charged statements, allowing **rumours and nationalist frenzy** to fill the vacuum.
- Civil society and fact-checking groups, however, played a **pivotal corrective role** — exposing fake narratives, assisting victims, and countering digital hate campaigns.

What Must Change in Society

- **Media literacy** must be promoted to help citizens critically assess information and avoid falling prey to fake news.
- **Stronger regulatory frameworks** with independent watchdogs can curb irresponsible journalism.
- **Ethical training for political representatives** and public servants is essential.
- **Civic education in schools** must include conflict resolution, digital ethics, and empathy.
- **Support for neutral fact-checking platforms** must grow.

Conclusion

When war clouds gather, truth becomes a moral lifeline. Upholding it is not just a professional duty — it is a collective ethical obligation. In such times, choosing truth is choosing peace.

(b) Ethical values have evolved across time, cultures, and contexts. In this light, examine the concepts of moral relativism and moral absolutism. Discuss how both approaches can be relevant in today's society, citing suitable examples. (150 words, 10 marks)

Introduction

Ethical values are shaped by culture, history, religion, and social context. This diversity in moral reasoning gives rise to two major ethical frameworks — moral relativism, which accepts diversity in values, and moral absolutism, which upholds universal moral principles.

Body

Moral Relativism:

- Moral relativism argues that **no single moral standard is universally correct**, as ethics are shaped by **culture and circumstance**.
- For example, **polygamy in tribal societies**, or **euthanasia laws in the Netherlands**, are considered morally acceptable in their context but controversial elsewhere.
- This approach promotes **tolerance and cultural sensitivity**, essential in **plural societies** like India or the globalized world.

Moral Absolutism:

- Moral absolutism holds that certain ethical principles — such as **truth, justice, and human dignity** — are universally binding.
- For instance, **genocide, rape, and slavery** are universally condemned, regardless of cultural context.
- Instruments like the **Universal Declaration of Human Rights (UDHR)** reflect absolutist ethics — vital for global justice.

Relevance in Today's Society

- **Balancing both** is essential. Moral relativism protects diversity, while absolutism safeguards core values.
- India's approach to issues like **LGBTQ+ rights** reflects this tension — once socially taboo, they're now seen through a universal rights lens.
- In international relations, **humanitarian intervention** often invokes absolutism, but respecting sovereignty requires a relativist lens.

Conclusion

A just society must combine the compassion of relativism with the clarity of absolutism. Ethical maturity lies in knowing when to adapt and when to stand firm — with reason, humility, and humanity.

Q.5) "Effective communication in public administration requires a balance of logic (logos), emotion (pathos), and credibility (ethos)." Explain these three modes of persuasion in the context of ethical leadership. Illustrate with suitable examples from public service. (150 words, 10 marks)

Introduction

Ethical leadership blends logic, emotion, and credibility—Aristotle's trio of logos, pathos, and ethos. In public administration, it helps leaders earn trust, ensure transparency, and inspire people to support decisions grounded in integrity and empathy.

Body

Logos – Appealing to Reason

- Logical appeals help build **rational legitimacy**. For instance, during the COVID-19 pandemic, **Kerala's Health Minister K.K. Shailaja** used data, projections, and daily briefings to justify lockdowns and health advisories.
- In a case from Telangana, an IAS officer used village-level data to explain **why illegal encroachments were being removed**, which helped reduce protests .

Pathos – Evoking Emotion

- Emotional connection fosters **public cooperation**. IAS officer **Armstrong Pame's "People's Road"** initiative in Manipur invited public participation by connecting with community pride and hardship.
- In a recent drought-affected district, a Collector shared a heartfelt story of a struggling farmer to mobilize water conservation efforts, winning both media and public support .

Ethos – Establishing Credibility

- Credibility comes from **integrity and past conduct**. **T.N. Seshan's electoral reforms** were accepted because of his personal uprightness.
- In another case, a senior officer successfully curbed corruption in a transport department because of her long-standing reputation for fairness .

Conclusion

In public administration, trust is earned not just through authority but through clear logic, emotional resonance, and consistent integrity. When these three elements work together, ethical leadership doesn't just inform — it inspires.

Q.6) (a) "A person may possess high intellectual ability but lack emotional wisdom." In the context of ethics, explain the difference between intelligence and emotional intelligence. Discuss the key traits of an emotionally intelligent individual, with suitable examples from public administration. (150 words, 10 marks)

Introduction

Intelligence enables analytical thinking, but emotional intelligence guides ethical action. In public service, balancing logic with empathy is crucial. An officer may know the law, but emotional wisdom ensures it's applied with fairness and compassion.

Body

Difference Between IQ and EQ in Ethics

- **Intelligence (IQ):** Refers to analytical thinking, knowledge, and problem-solving ability. However, it may fail in morally complex, people-sensitive situations.
- **Emotional Intelligence (EQ):** Involves the ability to **recognize, regulate, and respond** to emotions — both one's own and others' — enabling ethical, humane, and inclusive behaviour.

Key Traits of an Emotionally Intelligent Individual

- **Self-awareness:** Recognising personal bias and limitations. Example: IAS officer Pranjali Patil, India's first visually impaired woman IAS, acknowledged systemic barriers and used her own experience to promote inclusive infrastructure and disability-sensitive governance.
- **Empathy:** Understanding others' struggles. Rohini Sindhuri ensured migrant workers received shelter and care during COVID-19, treating them with dignity.
- **Emotional Regulation:** Staying calm under pressure. Kiran Bedi handled communal tensions in Delhi with composure, using dialogue over force.
- **Social Skills:** Building rapport and trust. Durga Shakti Nagpal led anti-sand mining efforts by uniting villagers and law enforcement.
- **Public-Good Motivation:** Purpose-driven leadership. E. Sreedharan resisted political pressure to deliver timely, ethical public transport projects.

Conclusion

Emotional intelligence complements intellect by guiding ethical judgment with empathy, self-awareness, and balance. In public service, it fosters humane leadership, public trust, and inclusive governance—ensuring decisions serve not just rules, but real people.

(b) What are the foundational values of civil services? Which cardinal values act as 'Kavach-Kundal' (protective armor), and how do they help fulfil the true purpose of public service? (150 words, 10 marks)

Introduction

Civil servants are custodians of constitutional morality. Foundational ethical values, when internalised, serve as 'Kavach-Kundal'—shielding officers from corruption, bias, and pressure, while guiding them toward integrity, impartiality, and courage in governance and decision-making.

Body

Foundational Values of Civil Services

- **Integrity:** Adherence to moral and ethical principles, even in difficult situations.
- **Objectivity:** Taking decisions based on facts and fairness, not personal bias.
- **Empathy:** Understanding the needs and pain of the most vulnerable, essential for inclusive governance.
- **Impartiality and Non-partisanship:** Remaining neutral, especially during politically sensitive situations.
- **Commitment to Public Service:** Prioritizing public welfare above personal or political interest.
- **Accountability and Transparency:** Ensuring decisions are open, just, and answerable to the people.

Cardinal Values as Kavach-Kundal

These values act as protective tools for ethical conduct:

- **Empathy:** Bridges gaps between administration and the marginalized. Example: IAS officer Raj Yadav launched "Apni Sarkar Apne Dwar" in Rajasthan to deliver services to remote villages, restoring trust among tribal populations.
- **Integrity:** Prevents moral compromise under pressure. Example: D. K. Ravi, IAS officer in Karnataka, upheld honesty while cracking down on illegal land and sand mafias, gaining public trust before his untimely death.

- **Commitment:** Ensures sustained, citizen-focused service. Example: Vinod Rai, as CAG, pursued accountability in high-profile corruption cases like the 2G scam, showing unwavering dedication to institutional integrity and public interest.

Conclusion

Public service is a moral calling, not just administrative duty. Ethical values enables civil servants to resist pressure and ego, uphold constitutional ideals, and remain steadfast in serving the most vulnerable citizen.

Q.7) "Sports are not just a test of physical strength but also a training ground for character." Discuss the ethical and human values that participation in sports helps cultivate. Illustrate your answer with suitable examples. (150 words, 10 marks)

Introduction

"Sports do not build character. They reveal it." Sports, beyond competition, unveil the moral fibre of individuals—how they win with grace, lose with dignity, and act with fairness. For future civil servants, they nurture values essential to public life.

Body

Ethical and Human Values Cultivated Through Sports

- **Discipline and Self-Regulation:** Athletes learn to follow rules, maintain routines, and delay gratification. **Abhinav Bindra's Olympic journey**, built on years of structured training, reflects how discipline shapes both success and character.
- **Integrity and Fairness:** Respecting rules and opponents is central. **Sachin Tendulkar walking off despite being not out** remains a powerful act of sportsmanship that teaches the importance of honesty over opportunism.
- **Teamwork and Mutual Respect:** Sports like football, cricket, and hockey require deep collaboration. Players from diverse backgrounds must **communicate, trust, and support** each other — a vital skill in public service.
- **Resilience and Emotional Strength:** Athletes face repeated failures. Icons like **Mary Kom** and **PV Sindhu** have shown how resilience can turn setbacks into comebacks — a lesson relevant for anyone facing life's uncertainties.
- **Humility and Grace:** True sportsmanship lies in respecting both victory and defeat. **Neeraj Chopra's modesty** after Olympic glory inspired millions and showed how greatness lies in being grounded.

- ➔ Despite these immense benefits, sports remain sidelined in many schools. Sports must be treated with **equal seriousness as academics**, with regular hours, trained mentors, and value-oriented coaching to build ethically grounded individuals.

Conclusion

Sports offer more than medals — they shape minds and mould morals. For a society that seeks ethical citizens and leaders, sports must be seen not just as games, but as **training grounds for values that last a lifetime**.

Q.8) Examine the influence of religious teachings on the development of moral values in society. Critically assess whether communalism arises from the core principles of religion. (150 words, 10 marks)

Introduction

Religious teachings often shape moral conduct, promoting compassion, truth, and non-violence. Gandhi exemplified this by drawing from the Bhagavad Gita and Jainism to lead a non-violent freedom movement rooted in ethical conviction and spiritual strength.

Body

Influence of Religious Teachings on Moral Values

- **Compassion and Service:** Hinduism's Ahimsa, Islam's Zakat, and Sikhism's Seva promote caring for others and reducing suffering.
- **Honesty and Righteousness:** Buddhism's **Eightfold Path** and Christianity's **Ten Commandments** shape personal ethics and integrity.
- **Justice and Equality:** The teachings of **Guru Nanak and Kabir** reject discrimination and promote human dignity and equality.
- **Spiritual Restraint:** Religions encourage **moderation, humility, and forgiveness** — shaping ethical personalities in society.

Does Communalism Arise from Religion Itself?

- **No — It stems from misuse, not doctrine.** Core religious principles promote unity. **Communalism arises from political agendas, economic insecurities, and distorted narratives.**
- **Saints and reformers** like **Swami Vivekananda** and **Kabir** challenged dogma and upheld universal love.

Communalism does **not arise from religion itself**, but from:

- **Political manipulation** for vote banks and identity politics.
- **Economic insecurity** and competition, often blamed on other communities.

- **Historical grievances** distorted through selective memory.
- **Lack of interfaith education**, leading to stereotypes and fear. Religious texts are often misquoted to inflame passions, while the core teachings are ignored.

Conclusion

Religion, when rightly understood, nurtures ethics and peace. Communalism is a product of ignorance and manipulation, not true faith. The solution lies in reviving the moral essence of all religions and promoting interfaith understanding.

SECTION B

Q.9) You are the regional compliance officer for a major multinational tech company that operates in over 50 countries. Recently, a whistleblower from one of your overseas branches reports that the company's local partner is using manipulative algorithms to promote addictive content among teenagers, leading to rising concerns of mental health issues in that country.

An internal review confirms that the algorithm was designed primarily to maximize user engagement — a key performance metric tied to executive bonuses — but was never intended to harm. However, senior management argues that the practice is legally permissible in that jurisdiction and halting the algorithm could lead to a significant drop in revenue and market share.

You are asked to prepare a report that balances business objectives and reputational risks. Meanwhile, civil society groups and media have started criticizing the company's practices as "exploitative and irresponsible."

Questions

- a) What are the ethical issues involved in this case?
- b) What options are available to you as a compliance officer?
- c) How would you approach this situation while upholding professional integrity and public interest?
- d) Should companies be held responsible for the unintended consequences of their technological products? Substantiate your answer. (250 words, 20 marks)

Introduction

This case presents a critical ethical dilemma in the tech industry: balancing profit-driven innovation with the social consequences of algorithmic design. As the regional compliance

officer, my responsibility lies in protecting public interest, upholding professional integrity, and guiding the company toward ethical tech governance.

Body

a) Ethical Issues Involved

- **Exploitation of Vulnerability:** The algorithm targets teenagers—a psychologically vulnerable group—raising ethical concerns over manipulation and consent.
- **Addiction vs Engagement:** Maximizing user engagement through addictive design blurs the line between business goals and social harm.
- **Profit vs Responsibility:** Executive incentives tied to engagement metrics promote short-term profits at the cost of long-term public well-being.
- **Intent vs Impact:** While harm was unintended, the **consequences are real and ethically relevant**, especially for adolescent mental health.
- **Transparency and Accountability:** Lack of clear communication about algorithmic design and its effects erodes public trust.
- **Global Ethics vs Local Laws:** Legal permissibility in one jurisdiction does not absolve a company from universal ethical obligations.

b) Options Available as a Compliance Officer

Option 1: Recommend Continuation Based on Legal Compliance

- **Pros:** Aligns with management expectations; avoids immediate revenue loss.
- **Cons:** Ignores ethical responsibility; risks reputational damage and public backlash.
- **Ethical Evaluation:** Legally safe but morally short-sighted; prioritizes profit over adolescent welfare.

Option 2: Propose Algorithmic Modifications to Reduce Harm

- **Pros:** Addresses root cause without entirely dismantling business model; balances profit with responsibility.
- **Cons:** May reduce engagement metrics and executive bonuses; requires technical investment.
- **Ethical Evaluation:** Most balanced approach—responsive, responsible, and innovation-friendly.

Option 3: Suspend the Algorithm and Disclose Risks Publicly

- **Pros:** Maximally ethical; restores public trust and leadership credibility.
- **Cons:** High revenue loss and potential backlash from leadership.

- **Ethical Evaluation:** High moral ground, but must be accompanied by risk mitigation strategies.

c) Approach to Uphold Integrity and Public Interest

- **Acknowledge Unintended Consequences:** Recognize the legitimacy of mental health concerns even if the harm was unintended.
- **Propose a Harm-Reduction Model:** Recommend algorithmic safeguards such as screen-time limits, “well-being mode,” or content moderation filters for teens.
- **Recommend Ethical Audit:** Suggest third-party review of the algorithm’s psychological and social effects.
- **Promote Transparent Communication:** Prepare a stakeholder communication plan that acknowledges the issue, outlines steps taken, and commits to user safety.
- **Balance Strategy with Risk Mitigation:** Frame the proposal as long-term brand safeguarding, not just compliance.
- **Document Ethical Rationale:** Use global frameworks (e.g., UNESCO AI Ethics Guidelines, OECD Principles) to support responsible action.

d) Should Companies Be Responsible for Unintended Consequences?

- **Yes—Ethical Responsibility Goes Beyond Intent:** Unintended outcomes, if foreseeable and preventable, must be addressed.
- **Duty of Care:** Companies have a duty to ensure their products do not harm users, especially minors.
- **Algorithmic Responsibility:** AI and algorithmic tools must be subject to ethical design, review, and correction when harm emerges.
- **Global Best Practices:** As per the **EU Digital Services Act** and **AI ethics literature**, responsibility must include unintended yet damaging effects.
- **Reputation and Sustainability:** Ethical accountability builds long-term consumer trust and prevents litigation or regulation.
- **Precedent for Future Tech:** Accepting responsibility sets ethical standards for future AI deployment and tech innovation.

Conclusion

Technology should uplift, not exploit. As a compliance officer, my duty is to align innovation with ethics—ensuring that corporate goals never override social responsibility, and that trust, safety, and public well-being remain central to progress.

Q.10) You serve as a senior diplomat for your country at a major international forum. A humanitarian crisis has unfolded over the past 18 months in a densely populated, blockaded territory under military siege. Reports from UN bodies, humanitarian NGOs, and investigative journalists point to widespread civilian casualties, destruction of critical infrastructure (including hospitals and schools), and deliberate restrictions on food, water, and medical aid. Tens of thousands have died, including a disproportionate number of children.

A draft resolution has been introduced at the forum, calling for an immediate ceasefire, unfettered humanitarian access, and an international investigation into possible war crimes and crimes against humanity. The resolution stops short of directly accusing any nation of genocide but references findings from the International Court of Justice that label the acts “plausibly genocidal.” A growing coalition of Global South countries is co-sponsoring the resolution.

The state alleged to be responsible for these actions is a long-standing strategic partner of your country. You rely heavily on them for advanced defense technologies, intelligence sharing, and economic cooperation. However, this partner has dismissed the international outcry, branded criticism as biased or anti-cultural, and is being increasingly isolated by global civil society movements.

Domestically, public opinion is shifting. University students, human rights groups, religious leaders, and a segment of parliamentarians are urging your government to support the resolution and “stand on the right side of history.” Protests have erupted in major cities, and international media is highlighting your country as a potential swing vote with moral influence.

You have been asked to formulate your country’s position and brief the foreign affairs minister before the plenary session.

Questions

- a) Identify the ethical issues involved in this case. What are the competing values and interests at stake?
- b) What principles of international law and humanitarian ethics should guide your country’s decision in such situations?
- c) Should public opinion and civil society activism shape diplomatic decisions?
- d) Suggest a course of action which will guide the foreign affairs ministry. (250 words, 20 marks)

Introduction

This case presents a classic ethical dilemma in international diplomacy—balancing strategic interests with moral responsibility during a humanitarian crisis. As a senior diplomat, I must help frame a response that aligns with international law, humanitarian values, and evolving domestic expectations.

Body

a) Ethical Issues and Competing Interests

- **Human Rights vs Strategic Alliances:** Supporting the resolution affirms moral leadership but risks straining ties with a long-standing strategic ally.
- **Global Justice vs National Realpolitik:** Upholding international humanitarian norms versus protecting national interests in defense and intelligence cooperation.
- **Moral Responsibility vs Political Expediency:** Avoiding action to preserve alliances may amount to moral complicity in war crimes.
- **Transparency vs Diplomatic Ambiguity:** Choosing between a principled stand and vague, non-committal positioning to avoid consequences.
- **Responsiveness to Public Sentiment vs Policy Continuity:** Growing civil society pressure versus maintaining consistent foreign policy.

b) Principles of International Law and Humanitarian Ethics

- **Principle of Non-Refoulement & Protection of Civilians:** As per Geneva Conventions, states have a duty to protect civilians and facilitate humanitarian aid.
- **Responsibility to Protect (R2P):** States must prevent and respond to mass atrocities, even when committed by allies.
- **International Humanitarian Law (IHL):** Destruction of civilian infrastructure and blockades of aid violate IHL, potentially amounting to war crimes.
- **UN Charter & Sovereign Equality:** Diplomacy should uphold peace, justice, and global cooperation.
- **Principle of Impartiality in Aid:** Humanitarian access must not be obstructed, regardless of political alliances.
- **Ethics of Global Solidarity:** A rules-based international order requires moral consistency, especially from influential democracies.

c) Role of Public Opinion and Civil Society Activism in Diplomacy

- **Legitimacy in Democracy:** Diplomats serve the public; sustained public sentiment, particularly in democracies, carries ethical and policy weight.
- **Moral Accountability:** Civil society often represents conscience in foreign policy debates—ignoring them weakens democratic credibility.
- **Soft Power and Global Image:** A responsive stand enhances moral leadership and global credibility.
- **Checks against Strategic Blind Spots:** Activism can spotlight issues overlooked due to institutional biases or alliances.
- **However, Balance is Key:** Public opinion must inform but not dictate foreign policy; decisions must also consider long-term national interests.

d) Suggested Course of Action for the Foreign Affairs Ministry

- **Step 1: Support Humanitarian Provisions:** Back the resolution's call for ceasefire, aid access, and investigation—framing it as a commitment to protecting civilians, not targeting any nation.
- **Step 2: Maintain Diplomatic Balance:** Avoid direct condemnation; instead, adopt neutral language and initiate post-vote dialogue with the strategic partner to manage diplomatic fallout.
- **Step 3: Recommend Constructive Amendments:** Propose broader language (e.g., "all parties must uphold humanitarian law") and practical steps like aid corridors and observer missions to ensure neutrality.
- **Step 4: Reaffirm Commitment to Human Rights:** Issue a carefully worded public statement affirming the country's dedication to peace, human dignity, and international norms.
- **Step 5: Leverage Moral Credibility for Mediation:** Position the country as a potential mediator by advocating safe zones, dialogue, and de-escalation through discreet diplomatic channels.

Conclusion

Ethical diplomacy is not about being morally perfect, but morally clear. In times of crisis, silence signals complicity. By supporting humanitarian principles without alienating allies, my country can balance moral leadership with strategic responsibility.

Q.11) You have recently taken over as the Chief Marketing Officer of a multinational luxury fashion company. Shortly after your appointment, the company launches a new sandal collection at a major international event. The design strongly resembles a traditional handcrafted footwear style made by artisans in a remote Indian region. The company's official product description only mentions that the sandals are "inspired by ethnic craftsmanship," without any direct reference to the community or origin.

Soon after the launch, a wave of criticism emerges. Cultural organisations, social media influencers, and sections of the press accuse the company of misrepresenting and commercialising indigenous craft without consent or recognition. The artisan community expresses disappointment, stating that their cultural identity and livelihood are being exploited. The company begins to face online backlash and calls for a boycott. Sales in key markets start declining, and the brand's reputation takes a hit.

In response, the senior leadership convenes a crisis meeting. You are told to design a strategy to shift the narrative. The directive is clear: counter the backlash, introduce alternate historical interpretations of the design, flood social media with content challenging the criticism, and portray the issue as overblown. You are warned—either protect the brand's image and divert attention or prepare to be replaced.

You now face a difficult situation. The artisan community is expecting acknowledgment and dialogue. Your leadership expects swift damage control, even if it means using selective or unverifiable narratives. Your team is waiting for your decision. You must now decide your course of action under intense scrutiny and pressure.

Questions:

- Identify and briefly describe the main ethical dilemma faced by you in this case.
- List the stakeholders involved and explain how each one is affected by your decision.
- What are the possible courses of action available to you in this situation?
- Evaluate each course of action in terms of its likely consequences.
- If you were in this situation, what decision would you take and why? Support your answer with suitable reasoning.
- How should large corporations approach traditional knowledge and cultural expressions in product development and marketing? (250 words, 20 marks)

Introduction

This case highlights the ethical tension between protecting corporate interests and respecting cultural integrity. As CMO, I must choose between a short-term PR strategy that suppresses truth and a principled course that restores brand credibility through ethical engagement.

Body

a) Main Ethical Dilemma

- Truth vs. Manipulation:** Whether to disclose the true cultural origin and engage the artisan community or manipulate narratives to preserve brand image.
- Profit vs. Cultural Respect:** Balancing commercial success with fair acknowledgment and protection of indigenous cultural heritage.
- Loyalty vs. Integrity:** Choosing between obedience to leadership directives and adherence to personal and professional ethical standards.
- Long-Term Brand Trust vs. Short-Term Damage Control:** Risking loss of reputation if manipulation is exposed later versus honest course correction today.

b) Stakeholders and Their Interests

Stakeholder	Interests
Artisan Community	Recognition, cultural dignity, possible financial compensation
Company Leadership	Brand reputation, sales recovery, market position
Consumers and General Public	Trust in brand, ethical sourcing, cultural sensitivity

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Marketing Team	Ethical alignment, professional pride, job security
CMO (You)	Ethical responsibility, career integrity, leadership accountability
Cultural Organisations & Media	Advocacy for heritage protection and corporate responsibility
Future Artisan Collaborations	Precedent for ethical or exploitative partnerships

c) Possible Courses of Action

- ➔ **Option 1: Follow Leadership's Directive and Launch a Narrative Diversion Campaign:** Suppress acknowledgment, introduce selective interpretations, and counter the backlash through PR spin.
- ➔ **Option 2: Initiate Honest Engagement with Artisan Community and Acknowledge Oversight Publicly :** Open a dialogue, issue a public statement acknowledging the cultural origin, and explore collaboration or compensation.
- ➔ **Option 3: Take a Balanced Middle Path:** Acknowledge “inspiration” in a vague but respectful way, initiate private talks with artisans, and adjust future marketing without fully admitting fault.

d) Evaluation of Each Option

Option	Pros	Cons	Ethical Evaluation
1. Narrative Diversion	Quick media control, satisfies leadership, may reduce backlash short term	Risk of exposure, loss of trust, reputational damage if manipulation is uncovered	Ethically unacceptable—violates transparency and cultural respect
2. Honest Engagement	Builds trust, may turn crisis into opportunity, long-term brand value	Short-term sales dip, leadership displeasure, admission of mistake	Ethically sound—aligns with justice, accountability, and fair practice
3. Middle Path	May reduce backlash and avoid full admission, protects team internally	Perceived as evasive, may not satisfy artisan community or rebuild public trust	Ethically weak—lacks courage and full responsibility

e) My Decision and Justification

- I would choose **Option 2: Honest Engagement and Acknowledgment.**
- It ensures accountability, aligns with the ethical principles of **respect, fairness, and harm minimization**, and protects long-term brand trust.
- By opening dialogue with artisans and acknowledging oversight, the company can convert criticism into goodwill, possibly co-branding future collections.

- Reputation in a luxury market is based not only on design, but on perceived **authenticity and integrity**.
- Ethically, this honours the dignity of the artisan community and prevents further cultural exploitation.

f) Ethical Approach to Traditional Knowledge in Product Development

- **Prior Informed Consent:** Seek permission from cultural communities before commercial use of their symbols or designs.
- **Fair Compensation and Co-Creation:** Collaborate with artisans and offer royalty models or shared branding.
- **Cultural Attribution:** Clearly acknowledge the source community in product descriptions and campaigns.
- **Community-Led Storytelling:** Let artisans represent their narrative in brand stories and exhibitions.
- **Internal Policy on Ethical Sourcing:** Create protocols for evaluating traditional knowledge usage with cultural and legal guidance.
- **Support Preservation:** Invest in training, tools, and promotion of endangered crafts as part of CSR or ESG commitments.

Conclusion

In a globalised world, cultural sensitivity is not a constraint—it is a responsibility. A brand that respects its roots grows deeper. As CMO, I would lead with courage, transparency, and inclusion—ensuring the brand reflects not just fashion, but fairness.

Q.12) You are a senior civil servant posted to a remote, backward rural region that has had minimal exposure to modernisation or development initiatives. The area has deeply rooted patriarchal norms, and during your field visits, you observe a disturbing trend: women are routinely subjected to domestic violence, denied education, barred from religious and public spaces, and discouraged from any form of economic participation.

What troubles you even more is that the women themselves do not question these practices. Many have internalised their subordinate role, citing tradition, religion, or social norms. When you attempt to initiate conversations with local men and community leaders about these practices, you are met with resistance. They claim that your "modern" ideas will destroy their culture and accuse you of interfering in local customs. Your team is hesitant to escalate matters, fearing a backlash or unrest.

You are known for your progressive work in development, education, and social inclusion, and this assignment was seen as a chance to replicate that success. However, you now find yourself facing resistance not just to reform, but to the very idea that reform is needed.

You must now decide on the most effective and responsible course of action in an environment where legal rights and cultural beliefs are in conflict.

Questions:

- a) Why do regressive gender norms and inequality persist in many rural and underdeveloped areas despite legal safeguards and constitutional guarantees?
- b) As a civil servant, what steps can you take to begin addressing deeply rooted gender discrimination without triggering large-scale resistance?
- c) In a society where the victims themselves accept injustice as normal, what tools of change are most effective ?
- d) How can government officers balance respect for local culture with the duty to uphold constitutional values?
- e) Suggest a short-term and a long-term plan to address this issue in a sustainable and culturally sensitive manner. (250 words, 20 marks)

Introduction

This case presents the ethical and administrative dilemma of reconciling deeply entrenched patriarchal customs with the constitutional mandate of gender equality. As a civil servant, the challenge lies not only in initiating reform, but in making reform socially acceptable and locally sustainable.

Body

a) Why Gender Inequality Persists

- **Internalisation of Patriarchy:** Generations of social conditioning lead women themselves to accept inequality as tradition or divine will.
- **Low Legal Awareness:** Many rural communities are unaware of rights under laws like the Protection of Women from Domestic Violence Act, 2005 or Article 15 of the Constitution.
- **Resistance to External Influence:** Development officers are often viewed as outsiders trying to “impose” alien values.
- **Social and Religious Justification:** Misinterpretation of religion or culture is used to justify exclusion and discrimination.
- **Lack of Role Models and Education:** In the absence of empowered women in public life, girls lack aspiration or alternatives.
- **Weak Enforcement of Laws:** Police and local institutions often side with prevailing norms due to their own biases or fear of community backlash.

b) Steps to be taken

- **Community-Led Engagement:** Initiate dialogue through respected local figures, including religious leaders, teachers, and elected women panchayat members.
- **Contextual Messaging:** Frame gender equity in terms of local concerns like family well-being, economic prosperity, or religious values (e.g., educating daughters as dharma).
- **Pilot Micro-Interventions:** Start with non-threatening reforms—like girls' sanitation in schools or women's SHG meetings—before challenging entrenched beliefs.
- **Build Trust Through Presence:** Frequent, informal field visits build familiarity and reduce perception of external imposition.
- **Use of Folk Media and Local Narratives:** Leverage village theatre, songs, and festivals to promote messages in familiar formats.
- **Train Field Teams on Sensitivity and Cultural Competence:** Ensure your staff communicates with empathy and avoids confrontation.

c) Effective Tools for Change

- **Awareness and Legal Literacy:** Use visuals, local language posters, and street plays to teach women about their rights and available support systems.
- **Exposure to Success Stories:** Facilitate interaction with women achievers from nearby regions who challenge stereotypes.
- **Peer-Led Behavioural Change:** Form women's groups or SHGs to allow collective learning, empowerment, and voice amplification.
- **Education and Skill Development:** Promote girls' education and vocational training that brings both confidence and economic independence.
- **Incentive-Based Models:** Use government schemes like Beti Bachao Beti Padhao, PM Ujjwala Yojana, or Matrutva Vandana Yojana to show tangible benefits.
- **Engaging Men and Boys:** Target young men through sports, school clubs, or leadership programs to question gender biases early.

d) Balancing Culture vs. Constitution

- **Distinguish Culture from Injustice:** Respect local customs like festivals or dress, but not practices that violate human rights.
- **Constitution as the Moral Compass:** Uphold Article 14 (equality) and Article 21 (dignity) as non-negotiable while implementing them with cultural tact.
- **Promote Reform from Within:** Encourage communities to reinterpret positive cultural elements in inclusive ways (e.g., women's participation in festivals or temple rituals).
- **Avoid Moral Superiority:** Instead of preaching, facilitate self-reflection through data, dialogue, and discussion.

- **Collaborate with Local Institutions:** Involve panchayats, school committees, and ASHA workers as cultural bridges.
- **Practice Patience and Persistence:** Social change is slow; consistent efforts signal sincerity rather than imposition.

e) Action Plan

Short-Term Plan

- Conduct gender sensitisation workshops using local languages and examples.
- Set up a helpline and counselling centre managed by local women.
- Launch awareness drives around legal rights through folk theatre, mobile vans, and schools.
- Identify and train women leaders in each village to act as “change catalysts.”
- Organise school enrolment drives for girls with community honour ceremonies to celebrate their entry.

Long-Term Plan

- Establish Girls' Hostels and Secondary Schools within safe distance in each block.
- Institutionalise women's Self-Help Groups linked to government livelihood schemes like NRLM.
- Integrate gender equity into local development plans via panchayat participation.
- Collaborate with religious heads to reinterpret faith-based narratives in support of women's dignity.
- Create district-level Gender Equity Cells to monitor and evaluate progress annually.
- Promote women in local governance through training and political awareness sessions.

Conclusion

"Freedom is not given, it is taken." — Subhas Chandra Bose. As a civil servant, my role is to awaken social consciousness. Real reform begins when one woman dares to claim dignity—and I must help her reach that moment through law, empathy, and resolve.

Q.13) You are appointed as the internal inquiry officer to investigate a formal complaint lodged by a group of employees in a large private IT company. The complaint alleges caste-based discrimination and harassment at the workplace. According to the written complaint, several employees from marginalized backgrounds have been routinely humiliated, denied promotions, and excluded from key projects by their reporting managers — all of whom are in senior leadership roles.

The matter gains attention after one of the complainants submits evidence in the form of emails and internal chat logs. An internal committee is formed, and you are tasked with conducting confidential interviews, verifying testimonies, and preparing a final report. However, as the inquiry progresses, you begin to observe hesitation among witnesses. Some who initially showed willingness to speak later withdraw, citing fear of “career damage” and departmental retaliation.

A few days later, you are called into an informal meeting with two of the senior executives who are under investigation. They subtly threaten that if the matter goes against them, they will “identify and remove” the complainants after the dust settles. Further, they offer to double your current salary and provide a leadership position if you “manage the votes” in their favor during the testimony round or influence the committee's final recommendations. They hint that if you do not cooperate, your future in the organization could become “very uncertain.”

You now face a serious dilemma. On one side is the responsibility to uphold fairness and ensure protection for the complainants and the integrity of the process. On the other side is a direct offer of personal gain and the risk of professional isolation if you go against powerful interests.

Questions:

- a) What are the main ethical issues involved in this case?
- b) What are your responsibilities as an internal inquiry officer in this context?
- c) What are the possible courses of action available to you, and what are the consequences of each?
- d) In cases where discrimination is socially entrenched, what additional steps can be taken to ensure long-term change beyond disciplinary action?
- e) Reflect on the challenges of maintaining professional integrity in private sector environments where power structures may discourage dissent. (250 words, 20 marks)

Introduction

This case highlights the ethical conflict between justice and self-interest in a hierarchical private sector setup. As the internal inquiry officer, I am expected to uphold procedural fairness while resisting pressure, inducement, and intimidation from senior executives accused of caste-based discrimination.

Body

a) Main Ethical Issues Involved

- **Conflict of Interest:** Personal benefits offered by the accused executives compromise neutrality.
- **Abuse of Power:** Threats to complainants and to the inquiry officer reflect systemic misuse of authority.
- **Workplace Discrimination:** Marginalised employees face exclusion, humiliation, and denied opportunities—violating principles of equality.
- **Witness Intimidation:** Fear of retaliation deters truth-telling, threatening the integrity of the inquiry.
- **Integrity vs Complicity:** The inquiry officer must choose between honest reporting and unethical compliance.

b) Responsibilities as an Internal Inquiry Officer

- **Ensure Fair and Impartial Investigation:** Conduct a transparent and unbiased probe based on facts and testimonies.
- **Safeguard Complainants and Witnesses:** Provide assurance of confidentiality and protection from retaliation.
- **Resist Pressure and Document Threats:** Record attempts to influence the inquiry or intimidate involved parties.
- **Follow Legal and Policy Guidelines:** Align with SC/ST (Prevention of Atrocities) Act, labour laws, and company anti-discrimination policies.
- **Report Truthfully:** Submit an evidence-based report, even if it implicates powerful stakeholders.

c) Possible Courses of Action and Consequences

Option 1: Compromise Integrity and Favour the Executives

Aspect	Details
Pros	Personal promotion, higher salary, avoids confrontation
Cons	Enables injustice, violates inquiry mandate, legal risk, loss of credibility
Ethical Evaluation	Ethically indefensible—betrays institutional trust and moral responsibility

Option 2: Uphold Integrity and Report Threats Internally

Aspect	Details
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Pros	Upholds justice, protects complainants, sets precedent for ethical leadership
Cons	May face backlash, career stagnation, internal isolation
Ethical Evaluation	Ethically correct—demonstrates moral courage and fidelity to institutional purpose

Option 3: Escalate to External Authorities (as last resort)

Aspect	Details
Pros	Ensures legal oversight, protects whistleblower, enables systemic reform
Cons	Impacts company reputation, process may become public
Ethical Evaluation	Justifiable if internal redressal fails—strengthens long-term accountability

d) Long-Term Measures for Systemic Change

- **Institutionalise Anti-Discrimination Policies:** Enforce zero-tolerance policies on caste bias and exclusion.
- **Independent Grievance Redressal:** Establish ombudsman or external ethics panels for marginalized employees.
- **Anonymous Reporting Channels:** Create secure digital portals for safe whistleblowing.
- **Mandatory Diversity Training:** Sensitise leadership and staff on caste awareness and inclusive practices.
- **Periodic Equity Audits:** Conduct third-party audits of workplace representation and promotion data.
- **Mentorship & Inclusion Programs:** Build leadership pipelines for SC/ST and underrepresented employees.

e) Reflection on Maintaining Integrity in Private Sector

- **Private sector structures often discourage whistleblowing,** prioritising reputation and client retention over justice.
- **Fear of retaliation, isolation, or dismissal** deters ethical dissent within internal hierarchies.
- **Ethical behaviour is further challenged by normalised silence,** lack of safeguards, and performance-based reward systems.
- Despite this, **professional integrity must prevail,** especially when safeguarding the dignity and rights of vulnerable employees.

- Upholding fairness in such conditions is a **mark of ethical leadership**, not just compliance. It lays the foundation for a workplace culture rooted in equity, trust, and accountability.

Conclusion

As an inquiry officer, my duty lies not just in procedural compliance but in defending the spirit of workplace justice. Integrity under pressure defines ethical leadership. By resisting coercion and documenting the truth, I serve not only the complainants but also the institution's credibility and future moral compass.

Q.14) You live in a well-established residential area in Delhi. Over the past few months, you notice a young boy, around 10 or 11 years old, who works tirelessly throughout the day in one of the houses in your neighbourhood. He does domestic chores from early morning till late evening. He never seems to go to school or play outside. One day, during a brief interaction, the boy confides in you that he was brought from a village in Odisha and has been working here under compulsion. He mentions that he is not allowed to step out of the house alone and hasn't seen his family in months.

You are disturbed by this revelation and try to speak with the family employing him. However, they react sharply and warn you not to interfere. You later learn that they are politically well-connected and financially influential. When you raise the issue casually with some other neighbours, you're advised to "stay out of trouble." Your own family, including your spouse and parents, strongly advise you not to get involved, saying that it's not your responsibility and could bring "unnecessary problems."

You are now at a crossroads. Taking action may lead to confrontation and consequences. Remaining silent may compromise your own sense of right and wrong. You must now consider what can be done — and what should be done.

Questions:

- a) What are the key ethical dilemmas involved in this case?
- b) What are your possible courses of action in this situation? Evaluate
- c) How would you respond to your family's concern that this is "not your responsibility"?
- d) Do you believe personal risk can ever justify inaction in cases of clear injustice? Explain with reasoning.
- e) What would be your final decision in this case, and why? (250 words, 20 marks)

Introduction

This case highlights a disturbing but common ethical dilemma—where personal safety, social conformity, and institutional apathy conflict with moral responsibility. A child, clearly trafficked and exploited, compels the resident to choose between silent complicity and ethical courage.

Body

a) Key Ethical Dilemmas

- **Moral Responsibility vs. Personal Risk:** Reporting the injustice could trigger backlash from a powerful, politically connected employer.
- **Truth vs. Social Conformity:** Most neighbours and even family members advise silence, revealing systemic apathy.
- **Legal Duty vs. Fear of Retaliation:** Reporting child trafficking is legally mandated, but the risk of reprisal makes it difficult.
- **Family Harmony vs. Ethical Integrity:** Upholding personal values may strain relationships with loved ones who prioritise safety.
- **Empathy vs. Indifference:** Choosing between compassion for a vulnerable child and detachment for convenience.

b) Possible Courses of Action and Evaluation

Option 1: Remain Silent and Avoid Involvement

You may choose to heed the advice of your family and neighbours, deciding not to interfere, rationalising that the child's situation is someone else's responsibility.

Aspect	Details
Pros	No personal risk; maintains neighbourhood peace; avoids legal entanglements
Cons	Enables continued exploitation; legal negligence; moral guilt
Ethical Evaluation	Ethically unacceptable—ignores civic duty, human dignity, and child protection laws

Option 2: Report Anonymously to Authorities (Childline 1098 / CWC)

You can choose to make an anonymous complaint to official bodies such as the District Child Welfare Committee or the national helpline for child protection.

Aspect	Details
Pros	Legally sound; protects identity; initiates official investigation
Cons	May require follow-up; slight risk if identity is exposed
Ethical Evaluation	Ethically responsible—balances legal duty, child's rights, and personal safety

Option 3: Involve a Child Rights NGO for Support and Action

You may reach out to a trusted civil society organisation to take up the issue using their legal and advocacy channels.

Aspect	Details
Pros	Experts in child rescue; can act discreetly; adds credibility
Cons	Slight delay in action; depends on NGO's capacity in the area
Ethical Evaluation	Ethically sound—mobilises expert help while protecting whistleblower

c) Responding to Family's Concern that "This is Not Your Responsibility"

- Child protection is a legal and moral obligation under the Juvenile Justice Act and Article 21 of the Constitution.
- Civic apathy sustains injustice—if no one intervenes, the system fails the most vulnerable.
- Even small actions, like anonymous reporting, can make a real difference without compromising family safety.
- Ethical behaviour must not depend on popularity or convenience, especially in cases of clear exploitation.
- By acting, I uphold the values I wish to see in society and pass on to future generations.

d) Can Personal Risk Justify Inaction in Cases of Clear Injustice?

- Personal risk may explain hesitation but cannot excuse inaction when the stakes involve a child's life and dignity.
- Ethical action need not be confrontational—anonymous, legal channels exist for safe reporting.
- Silence emboldens the powerful and punishes the weak—inaction becomes indirect complicity.
- Moral courage means doing the right thing despite fear, not in its absence.
- Responsible citizenship begins with small acts of courage that challenge systemic injustice.

e) Final Decision and Justification

- I would file an **anonymous report** with **Childline 1098** and inform the **District Child Welfare Committee**.
- I would also contact a reputed **NGO** working on child rights in Delhi to ensure the case is followed up.
- This path is legally sound, ethically justified, and protects both the child and my family.
- It avoids direct conflict yet ensures meaningful institutional action.
- It reflects the core values of compassion, justice, and responsible citizenship that our Constitution and society aspire to uphold.

Conclusion

Silence in the face of a child's suffering is not neutrality—it is complicity. Even if softly, we must speak for those who cannot. Ethical living begins with small acts of courage that honour both conscience and Constitution.

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