

CSE MAINS TEST SERIES-2019

Test CT1910 Synopsis

SECTION-A

1. Define and bring out the significance of each of the following in the context of Civil Services in India:

(a) Tolerance

It is the ability to endure or **allow what we don't believe in**. In civil service officers are supposed to work with diverse sections and people from different background.

For instance, **tolerance among IAS and IPS officer** who have sometimes divergent **views about security** of district is necessary so that best approach is finally chosen.

In **Bastar district** due to IAS-IPS coordination was successful in bringing down civilian deaths.

Tolerance is also significant for officers to work in multi-cultural societies and promote **secularism**.

(b) Non-partisanship

It is the quality of **not being loyal or not having allegiance** to any party or group while being in service.

This is necessary to ensure objectivity, integrity and impartiality. If an officer brings his ideological belief in **communism** into policy-making it may affect market freedom while the constitution actually wants to promote **capitalism**.

These are called foundational values of civil services and they are part of critical list of values for ethical governance prepared by the popular Nolan Committee on Public Service Values.

2. What is the importance of courage, honesty and patience in making oneself a 'person of integrity'?

Integrity is defined as the **moral uprightness** and upholding of moral values even when no one is watching us. A person who can believe in its utility and also capable to uphold it consistently is called "person of integrity".

Integrity is underpinned by many other values. It cannot be realised without values such as:

- i. **Courage** is the conviction and bravery to face a situation and not backfoot under tough opposition also
- ii. **Honesty** is the quality of sticking to what is truth and avoiding lies under all conditions

- iii. **Patience** is the ability to endure challenges and have perseverance so that we wait consistently to achieve our intended objectives.

In Karnataka, **IPS Roopa** wanted to take action against an MLA for violating law, but the area was not under her jurisdiction. When she asked the police to file FIR, they were trying to compromise her and tested her patience by making her wait for long, while the MLA came with goons to indirectly threaten her. But she waited courageously and stood on side of truth—it was for 8 hours continuously, with no other way the police filed FIR, so she was able to uphold her moral principle by having honesty, courage and patience.

INTEGRITY—A torso without head:

Integrity is a rainbow which will not be realised unless it has all necessary input colours i.e. subsidiary values. When we don't have them, we cannot maintain integrity in all cases, this may force us to,

- i. Be **negligent** to crimes despite not colluding in crime
 - ii. **Rule of law** is endangered since law enforcers need integrity
 - iii. We create a **work culture** which is fearful of opposing unethically
 - iv. We could **manipulate truth** in such a manner that illegality is made legal (eg. under-invoicing)
 - v. We may be **impatient to tolerate** the delays before truth is proved
- So, when courage, honesty and patience are lacking, integrity becomes a torso without head and it serves no purpose.

An officer-subordinate may fear opposing unethical conduct of Minister but when punished both the Minister and Officer are punished for failing to uphold one's duty i.e. integrity.

BUILDING SUCH VALUES:

These values can be developed by exposing civil servants to continuous training and building their emotional intelligence.

DoPT can also record some excellent list of good practices that can act as ready-made strategy list for officers at field.

PRIMACY OF COURAGE:

The above example also tells the among the three values courage becomes very important because the **biggest threat to integrity** is endangering their life.

We can conclude that, if we value our integrity, we should be prepared to face challenges posed by those who have none. Mark Twain tells "***Courage is the foundation of integrity***".

3. **"As water changes according to the soil through which it flows, so a man assimilates the character of his associates". Discuss in this context, the role of family and friends in building ethics.**

Ethics is the set of principles which guide one's conduct based on **rightness and wrongness** of actions. It is built gradually alongside our physical growth from childhood and it is called moral development.

ROLE OF FAMILY:

Aristotle calls family as the **building blocks** of ethical society. They have a code of ethics which is being taught to children by parents. They,

- i. Teach what is right and wrong eg. **punishing** when a child tells even petty lies and imbibing the value of **honesty**
- ii. Shape attitudes of children, by hinting at Gandhiji often a family will make a student understand value of non-violence, but by expressing hatred about neighbouring minority family a **communal attitude** could also be built
- iii. Family also builds **aptitude** necessary to be ethical. A **father** will guide his child how to ensure excellence in workplace by being strategic—eg. role of **planning and scheduling**

But when families are unstable,

- i. When parents are uncooperative and fight with each other, an attitude of intolerance is created

In **Ryan School Murder** in Haryana, a boy killed fellow school child to post-pone exams, as he was not able to prepare for exams due to everyday fight between parents at home.

- ii. When parents are **divorced** the diversity in ethics is missed

Similarly, **friend** plays huge role in building values like,

- i. Sacrifice for others
- ii. Lend helping hand while one is under distress
- iii. Value happiness and stress-free lifestyle
- iv. Realise the value called joy.

But young people whose behaviour motive is to mostly enjoy may also embrace asocial behaviour—a group of friends are most likely to create a **meme** that hurts others, than an individual, this is driven by need for fun.

However, it is in **Facebook chats** among them and during their rides they talk about social issues and build their attitudes, that will decide destiny of nation tomorrow.

4. **“It’s the beauty within us that makes it possible for us to recognise the beauty around us. The question is not what you look at but what you see.”—H.D. Thoreau. What is the significance of this statement in light of attitudes of modern humans? Explain.**

Attitude is the **tendency of a person to respond** or behave to a particular situation in a **particular way**. Modern human attitudes range from rationalism, materialism to competitiveness, dominance etc.,

A **similar thing** can be viewed by different people in **different way** it is because of their attitude. It means, the difference is not in the thing we are looking at rather it is in the way we see it.

When our **inner principles** are ethical, our conscience is sound and our mind is alert and our emotions are balanced, we look at things with right attitude.

When we are trained to behave irrationally and our mind is impure our attitudes could be undesirable.

For instance, when an Islamic person eats **non-veg on Diwali day** before a Hindu, if the latter's emotions are balanced and thoughts are rational s/he would have a tolerant attitude and decide that it is their human right and her duty to respect it.

A **bigot** with being emotionally sensitive and having superstitious belief may harm or get harmed by the man who is eating non-veg.

Significance of such attitudes are:

- i. Respect for **human values**—modern life is affected by racism
- ii. **Universal brotherhood**—modern men practice Xenophobia eg. Killing of Indians in USA
- iii. **Social cohesion** and collective living—religious unity eg. in Middle East
- iv. **Substantive democracy**—citizenship and equality for Rohingyas in Myanmar
- v. **Human rights** are upheld—women and children would not be suffering in conflict hit areas.

Lack of such values will make the environment also ugly—marked by communal violence, casteism, patriarchy, wars and environmental encroachment.

The world is beautiful when we are internally so. Such attitudes could be built by value-based education and it is the way of life in a multicultural tolerant society.

So, social ethicists like **Nina Tannenwald** said what matters for humans is “**how do we think?**”.

5. In the context of an individual's freedom, one view is that unless freedom is accompanied by duties, we cannot realise freedom for all individuals, but other view holds that imposing duty is an encroachment into an individual's freedom. Which view is appropriate according to you? Argue your case.

Freedom is defined as **ability to pursue our choices and develop ourselves** based on our self-appointed goals. It needs liberty i.e. absence of restraints and conditions to develop oneself.

FREEDOM WITH DUTY:

Political philosophers like **Harold J Laski** tell that, when only freedom is given a person can have freedom to even harm others eg. right to fire crackers. Unless it is accompanied by duties imposed by laws, it will become an **encroachment into other's freedom** eg. right to pollution-free air. So, there should be regulations which resist one's freedom to fire crackers.

FREEDOM WITHOUT DUTY:

If we permit imposition of duties on us it will resist our free will. Norms as to what is right and what is wrong are very subjective and they can be misused. Moral thinker, **J.S. Mill** said that, if we give place to such regulations it will affect one's freedom of speech and expression. When a person wants to tell something, he will be warned by a thought that majority of people will not accept it so this may lead to suppression of his freedom by himself. For instance, if Galileo was restricted and failed to oppose Church, till date we would have been believing that earth is flat! So, freedoms should not be restrained.

BALANCING:

While duties can be imposed to constrain genuine freedoms, there are some freedoms which are not genuine. So, on case-to-case basis freedoms can be regulated.

It is beautifully said that "your hand is allowed to be free as long as it does not touch my nose". So, ***unless others are harmed a person's freedom should not be restricted***. This is popularly called the **harm principle**.

However, the above view is applicable to western societies, Eastern nations are guided by values like—collective responsibility, voluntary duty, respect to elders, etc., which imposes some necessary duty though one is not harming others.

For instance, while caring parents is not one's duty in west, it is a legal duty which when failed invites penalty in India.

So, the **relation between freedom and duty varies between different cultural set-ups**, however some freedoms have emerged to have universal relevance, like those enshrined under United Nations Declaration on Human Rights.

6. "Empathy is a psychological hug", elaborate the statement and show with help of an example when empathy turns into compassion.

Empathy is defined as the **ability to sense and worry for other's feelings**, especially sufferings. This helps us in understanding their emotions and react or respond accordingly.

It is a psychological hug i.e. it means **communicating psychologically**, while we normally feel the physical things (one's dress), under empathy we feel their psychology.

- i. We understand their present state of **emotions** like anger, joy, etc.,
- ii. We understand the **psychological disturbance** some emotions may create eg. jealous will create frustration so we avoid praising our self before a friend who failed in exams
- iii. We also control or regulate our conduct accordingly i.e. if we understand other's anger in most cases, we will post-pone showing our anger because that will lead to a conflict

For this the person should have **emotional intelligence, rationality** and some values like patience and aptitudes like proactiveness. Also, this is difficult if the other person is not very reactive or who does not show his/her emotions. Sometimes, we don't know their anger at all, there **empathy will not come into play.**

Compassion is the intense feel and a **strong commitment to alleviate others suffering.** When we help a blind person to cross the road, we are compassionate because we have a intense feel of mercy and pain on seeing their suffering and we want to ease their life by doing such helps.

So, when our understanding of other's worrisome emotions reaches next level that is lending them a helping hand, then the quality is called compassion.

- i. We may worry by seeing **disaster victims** in news that is empathy, but when we send **relief material** that is compassion
- ii. When a Minister worries about **Syrian crisis** its empathy but when he writes letter to Syrian President it is compassion

But ***when empathy is not possible, compassion is not possible.*** When ancient Indians accepted lower caste status and had legitimacy to it, the upper castes did not know the suffering of former. So, there was no compassion.

However, conscience is cornerstone of empathy and compassion, when one lacks it they deliberately hurt others as done by few modern Indian casteists. Concludingly, ethical psychologists and educationists should build conditions necessary for empathy first and then compassion will follow in most cases.

7. Discuss the differences between ideal and pragmatic approach to Good Governance as advocated by Plato and Aristotle respectively.

Plato and Aristotle are ancient Greek moral philosophers. Their aim was to devise a political system in which everyone will be happy and universal welfare is guaranteed.

Despite similar aims, their approach diverged:

A. Plato's idealism:

Idealism is nothing but the pursuit of perfection of ideals. It is considered **unrealistic** because ideals are ideals as they cannot be achieved and they are here to only act as a guide.

Plato wanted to give perfect rule, for this he devised an **ideal State** or Government. According to him, government should follow truth. So, one who have true knowledge of truth are eligible to govern, so rather than elected leaders, **philosophers should rule the people**. Because, they alone know the truth.

So, he considered **democracy as responsible for many issues**—because both elected leaders and electors who don't have an idea of truth, however he considered aristocracy, oligarchy to be further degenerative. Common masses will not have any political participation and only philosophers can be rulers.

In his ideal state, the masses will live under philosophers and the education system is value-based. It will impart values which will help students to become philosophers of future. Irrational elements, even in painting and music, will be censored, so that process of attaining rationality is not hampered.

Since, family and money are responsible for making rulers greedy, the **rulers will not be allowed to have family and property rights**. In this way he wanted to create perfect citizens and rulers.

B. Aristotle's pragmatism:

Aristotle is a pragmatist. He believed that everyone should get what they deserve. He felt for happiness of people, government should be stable, if government should be stable there should be no revolutions.

If **revolution** is to be avoided everyone should **be treated equally**.

Everyone should get what they deserve based on merit. While merit of masses is their numerical majority, the merit of philosophers is their wisdom. So, both should have proportionate share in political power.

- If **masses** are elected to popular house like **Lok Sabha**,
- **Philosophers** will be elected to a house of elders like **Rajya Sabha**.

Aristotle criticised Plato for being impractical. He said,

- i. People need not be philosophers to know what is truth, their wisdom is an accumulated knowledge dating back to centuries
- ii. Knowledge of one (philosopher) is less reliable than knowledge of many

- iii. Knowledge is not the only eligibility to assume power, the ruler should be impartial. Rule of philosophers will be a partial rule since they are human beings
- iv. So, we need rule of a non-human entity, so he advocated “rule of law”, because “law is impersonal, law has no vested interest”. That law will be an expression of historical wisdom which can be seen in people
- v. So, Aristotle gave **rule of law and constitutionalism** as foundations of good governance and ethical governance.

However, we have seen, in name of rule of law, “**Laws grind the poor and rich men rule the law**”. So, law is not sufficient for good governance, since law is made by humans, they should also be ethical.

While Plato’s ideas are not practical, Aristotle’s ideas are not flawless. In any case, Aristotle pragmatic beliefs in democracy attains primacy since “democracy is best among the worst forms of government and we need it until we find a better one and there is no light at end of the tunnel”.

8. “Science has not yet thought us if madness is or is not the awesomeness of intelligence”. In view of the above, discuss one technological development that raised ethical questions recently.

Science is the intellectual act of understand the truth about natural environment with **empirical observations and experiments**. Simply, with help of senses we derive some truths, by feeling heat we write theories on thermodynamics.

Science was for long viewed as meaningful and rational as it succeeded the medieval ages of superstition. But nowadays science is considered a form of madness. For instance, the achievements of science like video games have made humans mad and **children go for committing suicides** too.

For the discussion, **Gene Editing** can be considered. It is a technology in which a human’s gene can be altered to impart desirable changes in one’s DNA. So, we can create humans in whatever way we want. Ironically, scientists tell human creatures can become creators!

It leads to a problem called **eugenics**—it is the science of improving a population by controlled breeding to increase the occurrence of desirable heritable characteristics.

It will lead to the phenomenon called **designer babies**—designer baby is a baby whose genetic makeup has been selected or altered, often to include a particular gene or to remove genes associated with disease.

This process is not routinely performed and only one instance of this is known to have occurred as of 2019, where Chinese twins **Lulu and Nana** were edited as embryos, causing widespread criticism.

While designer babies are saved from disease, this technology as science can also be pursued irrationally, can lead to eugenics in bad manner. Some instances are:

- i. A nation can produce designer babies who can in future become as strong as the imaginary **Bahubali character** and what if such nation uses them to wage war?
- ii. A company can produce designer babies who can in future become **super-intelligent** and use them for excess production and innovation, who can never die, that opposes the **laws of nature**.

In this way, science can be **madness**. So, to decide where to draw the line and where to limit application of science, the answer is social good or social utility. When an action is harmful to others, science should stop its endeavours there. **Equality, dignity and harmony** are the three cardinal value which no force of science should affect, otherwise science will become madness and it is self-suicidal.

9. Discuss three qualities that differentiates a manager from a leader with suitable examples from real life.

In daily life, we come across terms like manager and leader, we use them interchangeably, but they are qualitatively separated by a huge gulf.

Let us consider, a **District Collector** as a manager i.e. an **administrator** and **Freedom Fighter** like Gandhiji as a leader.

The differences between them are:

- i. Manager is a person who mostly does the bureaucratic functions. The manager **administers**; the leader **innovates**.
 - Managers maintain the status-quo, whereas leaders will not only have critical thinking they do innovative changes.
 - For instance, while a manager will maintain **law and order**, leaders like Gandhiji will do **civil disobedience** and change the law.
- ii. The manager has a **short-term** view; the leader has a **long-term** perspective.
 - Managers look at the goals that are necessary to maintain the present system, whereas leaders will proactively look at the possible changes necessary to ensure the system is relevant in long-term perspective

- For instance, a manager will aim at achieving the **GDP** growth to reduce poverty, but a leader like Gandhiji will predict that if industrialisation is uncontrolled **machines will replace humans**.
- iii. The manager asks **how and when**, the leader asks **what and why**.
 - A manager will be passive but a leader is analytical, they look at things such that they understand why they look so and if they find issues, they will change it
 - For instance, while a District Collector would rescue **disaster**-victims from crisis, a leader like Gandhiji will question and find the **materialistic nature of human life** is responsible for recurrent disasters.

So, managers are status-quoist and **static**, whereas leaders are revolutionary and **dynamic**.

A leader need not rescue the society always, for instance, the Marxist leaders soon turned their followers into **Naxals** and their strategy failed along with ailments for their follower.

But if a manager keeps on preserving the status-quo it will lead to society's decay i.e. when we maintained mixed economy despite it was not productive it led to **BoP crisis in 1991**.

Concludingly, even a leader after changing the system **needs a manager** to maintain the new system, whatsoever said **unless a leader is there** the society will extinguish in crisis. So, both are critical to the system.

10. "The degree of one's emotions varies inversely with one's knowledge of the facts."—Bertrand Russell. Comment critically on the statement.

Emotions are the **feelings and sensations** that varies from joy to anger to sorrow to even some feelings which could not be explained. Bentham's utilitarianism tells, "***Nature has placed man under two sovereign masters—pleasure and pain.***"

But if our emotions are pursued relentlessly and when our actions are solely guided by them, they may be disastrous. ***Human actions should not only be decided by emotions but also by rationality.*** We need to know the true facts of the case before giving channel to express emotions as actions.

During cold war, the emotions of nuclear war were high and when it reached the peak, we saw the **Cuban Missile Crisis**—if USSR was not rational and had it not withdrawn from conflict, once again nuclear bomb would have been exploded.

It was rationality which balanced and moderated the emotions like national prestige, fear, ego, etc., the USSR and USA were able to thwart the nuclear war.

So, when rationality is zero emotions are at peak and vice-versa. All kind of emotions should be balanced or moderated by rationality:

- i. **Bravery without knowledge** will become carelessness and madness eg. taking **selfie** from tip of the suicide point in hills
- ii. Joy when not moderated by knowledge will lead to making undoable promises. In **mythology**, Gods promise to sages when they are at high happiness but later worry for such promises
- iii. Anger if not moderated can make a person violent, if **Nehru** was angered, he could have made a nuclear weapon and took revenge of China, that was not rational.

So, emotions are inversely proportional to facts, knowledge and rationality. When rationality attained peak emotion become zero in Cuban Missile crisis. But if emotions are at peak and rationality is zero,

- i. **USA nuclear attack** of Japan, now USA worries that it set a legacy where a small nation like North Korea threatens its security
- ii. When intolerance was high in **Hitler** towards Jews it led to death in his own hands at last.

But emotions and rationality can be at peak simultaneously. Its not that when Gandhiji withdrawn **Rowlatt Satyagraha** he was not only rational but also angered. Such incidents are very rare to find.

But in general, rationality can moderate emotions and create a balance amongst different emotions. This is called **emotional intelligence**.

11. What does the following quotations mean to you in the present context?

- (a) “All things which are old are not necessarily true and all things which are new are not necessarily with fault. To wise men, both of them might be acceptable only if they stand to test. Only fools are swayed by the opinion of others.” — Malavikagnimitram, Kalidasa. (150 words, 10 marks)

A society is founded on principles, when principles are not relevant to the times the social structure crumbles. So, old is gold does not hold relevance always.

Just because an old principle had utility in past, it need not be relevant today. To be wise, to avoid a crisis, to maintain social justice, we need to test the validity of old principles. The test should a **test of fairness**.

Fairness is a condition of justice in which there is reasonability. No one should be disproportionately benefited or burdened.

- i. **Caste system** should be eradicated, we hear opinions like caste system is for economic efficiency but they don't stand the test of fairness since they are against human values like dignity and equality. So, the arguments against **inter-caste marriages** of present-day youth from conservative elements are unfair.
- ii. **Politics should be separated from religion** since have realised that their interplay can lead to domination of minorities as happened in **Pakistan** whose promotion of Urdu for religious reasons was thought to be unfair by Bengali's and so **Bangladesh** was born
- iii. The monarchies should be replaced by democracies since in age of human rights no one is above other. This was the case **Nepal's effort to transition to democracy**.
- iv. Centuries back economists like **Adam Smith** said amount of wealth created should be the goal of a national economic policy but today only inclusive growth and sustainable growth are considered fair.

Similarly, new things are not always at fault.

- i. **Computers** and mobile phones are cursed by some elders as threats to social change. They have reduced many miseries of humans—an Indian child lost 20 years back was able to reunite with the family through Facebook recently.
- ii. **Women's mobility**, modernisation and education are considered root cause of their threat but that is neither true nor restricting them is fair as they have right to equality with men.
- iii. **Robots** are seen as a threat when they have ability to end the need for humans in prohibitive labour like manual scavenging and promote fairness
- iv. **LGBT rights** are condemned as social degradation when they actually promote fair values like liberty, right to sexual orientation, etc.,

But modernity should not just do bashing of old things—many old things hold relevance, when we plant **neem tree** near home anti-bacterial environment is created which becomes so relevant in light of pandemic like **anti-microbial resistance**.

Also, the craze for modernity should not turn as individualistic. The rise in **mobile phones** have reduced inter-personal relations in family and people at the end suffer mental illness.

So, anything should stand the test of fairness and rationality. Therefore, while ethics is doing right and not doing wrong, what constitutes right and wrong changes with time.

(b) “The rights of every man are diminished when the rights of one man are threatened.”—John F. Kennedy. (150 words, 10 marks)

Rights are **entitlements of individuals and groups**; they enable a person to secure from threats and exploitation either by government or fellow individuals or groups.

Rights can be encroached into by powers-that-be. It needs a strong culture of **civil society activism and resistance** if we want to prevent such encroachment.

If we take encroachment of one person’s rights lightly the same can happen to us tomorrow. So, there is a **need for solidarity** and standing together as a fraternity.

- When **rights of press** are curtailed, soon we realise that a nation’s right to information is curtailed. When media freedom is curtailed from talking about corruption, we vote to an actually corrupt party as a community our right to free and fair elections, right to welfare gets diminished
- When encroachment into **freedom of one nation** is taken lightly, the same fate can happen for other nations. If US intervention in Vietnam was questioned, it would not have repeated the same in Iraq, Libya, Syria, etc.,
- When right to **education of a women** is affected, the right to health, nutrition and prosperity of the family is diminished and overall the nation’s growth gets declined.
- If right to beef is violated tomorrow **right to eat** desired food could be endangered.
- If **President Rule** is imposed once for political motives the same is followed by all
- If one shop employs **child labour** and increases profit by saving labour cost the entire bazaar will do it. Loss of moral development and educated youth in future will jeopardise our economy’s efficiency
- If right of **tribes** to land titles in forest is violated our right to sustainable development is diminished.

It is said that power corrupts and absolute power corrupts absolutely. One instance of encroaching into rights will set a legacy. Once right of a person is affected it needs to be questioned.

When since every individual is dependent on each other as Aristotle says **“Man is a social and political animal”**, threat to other’s rights today will threaten ours tomorrow.

So, NGOs, interest groups and philosophical communities should strengthen the civil society, otherwise power in many hands in form of rights will turn to become power in few hands in form of privileges.

(c) “Let virtuous deeds be done quickly, before the hiccups prevent tongue from talking.”—Tiruvallur. (150 words, 10 marks)

Virtue is a **trait** which enables a person to be excellent in the concerned domain. Virtuous behaviour also means reflection of **high moral standards in behaviour**.

Virtuous actions **should not be postponed**. The span of life is too short than one day our last breath will make our body nothing. Simultaneously, according to Tiruvallur, it will make the wealth we earned meaningless. So, it should be donated.

In a broader sense, he meant that, if we postpone our virtuous actions, there are more chances for them never being done. There are many constraints:

- i. Our wealth may lose values like how savings **lose value** with inflation it could have been used for someone's health or education.
- ii. We **may get aged** and our capacity to fight for justice could reduce
- iii. Our wealth could be **stolen or extinct** in a disaster—it could have been used to prevent hunger of many. UN demanded contribution to climate finance from western countries, their greed discouraged them but we all suffer climate crisis now
- iv. Unless we give things on time sometimes, they lose value eg. organ donation
- v. When we **delay our action**, that action may be outdated and irrelevant—eg. willing to join army after the nation has lost a war due to manpower shortages
- vi. Unless we do things on time **challenges can build-up** and it will become too difficult to follow virtues—if we don't start conserving water soon, we will face a zero-water day from which we can never come back
- vii. **We will die** one day without discharging any moral responsibility. So, time is a big constraint in being virtuous in the modern world and so agility and proactivity become significant.

However timely our actions could be, we may not attain some of our ethical goals, despite decades of efforts world did not change to lines advocated by Gandhiji. Wars and environmental degradation continue. So, when changes required are profound, change is not guaranteed. Sometimes however, virtuous actions **need patience** and not immediate reaction:

- While interfering into a **familial disputes** consideration to privacy is necessary
- To **convince elders** to change their views about modern values, time should be given to them

So, there is a need to decide the speed of response based on circumstances. Because, many situations put us into **ethical dilemmas** which needs serious considerations of both sides.

SECTION-B

12. In your country, three provincial capitals are thriving global IT hubs. Such IT corridors are accompanied by huge consumerist culture and denser populations, with time they put pressure on scarce resources including water. The cities host rich, poor and middle class, with varied income status. Their access to water is determined by their status. In recent months, the cities are struck with severe water crisis. While rich and middle class can afford to buy water temporarily, poor suffer from water starvation. Finally, violent protests led by affected slum dwellers erupt. As a long-term measure the Water Secretary of Central Government proposes forcing the IT industries of three states to relocate to other states, regardless of them losing the economies of scale. Otherwise, neither the groundwater table of three states can be improved, nor could present crisis be resolved. This created a resentment from corporates, white collared and blue-collared employees of service sector from the three states. The IT MNCs even threaten to exit from your country to other nations. But the protestors want closure of IT industries.

As a Cabinet Secretary, will you approve the proposal of Water Secretary?
(250 words, 20 marks)

The case involves degradation of **common property resources** whose consequences has inter-class variations. This case shows the ethical issues happening at the interface of society and ecosystem. **Environmental ethics** and **social ethics** should guide our decisions in this context.

The ethical issues in this case are:

- i. Lack of **sustainability** in development which threatens **social stability**
- ii. Lack of good and ethical **green governance** by multiple stakeholders from state to local level
- iii. Lack of **equity** in natural resource crisis management
- iv. Culture of **consumerism** and materialism
- v. **Common But Differential Responsibility** does not exist rather burden is disproportionately distributed

- vi. **Ethical dilemma** regarding economic growth versus sustainability and social equity
- vii. Ease of doing business and employment are in conflict with environmental stability.

The Water Secretary in light of need to conserve and recover the water resources has recommended forced relocation of the IT industries. The two options available before me are:

- i. To approve the recommendation and put an end to the protests while ensuring recovery of water table in the three states
- ii. To not approve the recommendation and try to conserve the water with various conservation techniques while taking all necessary measures to pacify the protestors.

The merits and demerits of each option are as follows:

A. If the recommendation is approved,

- i. The merits are,
 - a. Faster recovery of the ground water table as the consumption and population pressure will reduce. This will be a full compliance to **environmental ethics**. Values like **holism** mean that entire earth is one unit and there should not be **disharmony** and exploitations. Water as a component is polluted, overused, wasted and inefficiently stored.
 - b. This will help pacify the protestors and bring back **law and order**
 - c. The sustainability of three states is ensured, such disincentives like losing revenue-generating MNCs to other states will create **competitive green governance** in a healthy fashion
 - d. Corporate will meet their **Corporate Social Responsibility** towards environment
 - e. People will be encouraged to take **behavioural changes** since huge loss in terms of unemployment, social status and revenue was incurred by them. Behavioural psychologists increasingly rely on such disincentives rather than laws for social change.

- ii. The demerits are,
 - a. **Right to livelihood** of employees are affected as it will lead to unemployment
 - b. **other set of protests** by beneficiaries of IT industries will begin
 - c. The free market principles are violated and the **freedom of occupation** are restricted
 - d. **Legal and policy uncertainty** i.e. initially attracting MNCs to invest and then forcing them to relocate will reduce confidence in our legal architecture
 - e. Fiscal deficit

B. Not approving the proposal,

- i. The merits are,

- a. Retaining the investments of MNCs and guaranteeing the revenues
- b. Averting unemployment crisis in an economy where already economic activity is complicated by environmental degradation
- c. Avoiding protests by employees of the MNCs
- d. Increasing investor-confidence and keeping the ease of doing business high
- ii. The demerits are,
 - a. Continuing with **unsustainable development model**
 - b. Further degradation of common property resource
 - c. No incentive against consumerism
 - d. Impunity to violation of environmental ethics.

After analysing the two sides, the course of action in this case will be:

“The decision is that the recommendation will not be approved. The companies will not be forced to relocate.”

- i. By relocating the companies,
 - Environmental **degradation is just relocated** to other state. It is not a guarantee that the other states will not come into similar crisis. What is required is changes in environmental governance not the location of companies
 - So, it is a huge risk and **less cost-benefit** action to relocate them without promising outcomes
- ii. There is no doubt that environmental degradation should be stopped. But unrecoverable **job and revenue loss is equally affecting** the social stability and there is no guarantee of environmental recovery just by relocating.
- iii. It is the duty of the State to guarantee a livelihood and clean environment. **History** has shown that when **employment** is massively affected it led to fall of States—**French revolution, Russian Revolution** and also wars—World War II after Great Depression. History repeats itself. So, the categorical imperative of the state is to secure means for fundamental subsistence.
- iv. **Canons of financial administration** also tell us that no government can do its duty when there is a sudden and drastic fall in its revenue which may lead to unintended rolling back of the State which will only complicate management of water crisis which needs consistent investment especially in terms of technology
- v. By forcefully relocating the companies, the number of suffers is more than number of beneficiaries and the gap is huge. If MNCs are not relocated and the slum dwellers could be pacified then there will be maximum happiness and **maximum administration of justice**
- vi. To resolve the ethical dilemma between growth and environment following issues should be addressed with solutions:

- a. If some of MNCs are triggered to **relocate voluntarily** and gradually that can reduce pressure on the three states—for this the neighbouring states should improve their ease of doing business so that their economies of scale matches with the 3 concerned states. This should happen so gradually and in less number such that there is no unemployment crisis
- b. To **contain consumerism** plastic ban, latte levy on junk food accessories should be imposed as done in UK, this will reduce demand for such items and finally reduce water demand
- c. **Water Audits** should be done regularly and threshold should be set for each company and penalties should be imposed for non-compliance
- d. Employees can be asked to **work from home** so that density of population in IT parks itself is reduced
- e. Stop any **new water-intensive industries** like construction activity as done by Bengaluru.
- f. Bring **legal obligations** on rain water harvesting and doing water conservation like more ponds, canals, tank system, afforestation, etc.,
- g. Change the laws and remove **the right of land owner** automatically on its water resources
- h. A scheme should be brought out were based on SECC census (in case of India) slum dwellers and poor are targeted and water which is unfortunately purchased from private should be **subsidised** through DBT transfers. This should be done until water table is recovered.
- i. Investing in **capital-intensive technologies** like desalination of sea water, artificial recharging of ground water table with such water and use of water meters to bring radical changes in behaviour.

The above two measures should have been taken even when the MNCs are relocated, but they **need higher revenue** which could not be secured without the IT hubs. This strengthens the need to retain the MNCs.

In our enthusiasm to save environment, we should not fail in economic fundamentals, especially sudden joblessness. The task is to reconcile them not save one at cost of the other.

If economic development can be ensured along with environmental sustainability then that is the preferable way of solving the crisis.

So, by choosing this option both the environmental and economic needs of citizens are balanced. While we need clean environment, we cannot live in it with empty stomach. **Reconciling growth and ecosystem is the cornerstone of sustainable development** and this was the formula adopted by UNFCCC in Rio Summit 1992.

13. In a village famous for Litchi fruits, a juice factory is being planned to be inaugurated by an educated youth. He is son of the Village Headman. The land required for construction needs to be purchased from seven farming families of

the locality. However, the families are unwilling to sell their land since the price offered is too low to give up the land-based livelihood. The social profile of families is: all suffer abject poverty, two are from Scheduled Castes category and rest are from Schedule Tribes category, three are run by widow women and all families have octogenarians. After repeated demands, ranging from requests to bullying, finally the Village Headman decides to prepare the land for factory construction. When the seven families resented, without warning he shoots 13 of them with his gun. While you receive complaints as a Superintendent of Police, you are also pressurised by the local MLA to pardon and save the Village Headman who is coincidingly the MLA's relative.

As a Superintendent of Police, what will be your response and what is your plan to prevent such incidents in future? (250 words, 20 marks)

The case is related to a socially powerful person murdering social advantaged section which is underpinned by a **culture of impunity of powerful classes**. As an SP who receives unsolicited demands from MLA, the need is to take right moral action and uphold integrity and attempting to maintain cordiality with MLA.

The ethical issues are:

- Equality** is absent and exploitative hierarchies in form of power domination exists
- Lack of **compassion** to weaker sections from the village headman
- Sheer paucity of **emotional intelligence** from the headman
- Culture of **greed**, power abuse and impunity
- Threats to rule of law when gun rights are misused and brutally the unarmed dissenters are killed
- Integrity, impartiality and compassion** of IPS officer are being threatened by demands for unethical conduct by MLA.

The various options in this case are,

- Concede to the demand of MLA and help absolve the headman of his guilt
- Give compensation to the victimised families, guarantee their land rights, but absolve the village headman of his guilt
- Take action against the village headman, ensure justice to the victimised families and decline the MLAs demand in a right manner without brewing enmity.

The **merits and demerits** of the above option are,

- First option will ensure the **relationship with MLA is not spoilt**. This can also guarantee better career prospects if his party is ruling. However, it will not allow my conscience to do that when brutally there is a human rights violation backed by caste equations. The sensitive issue would have attracted media and I will be also charged for dishonesty and political

partiality, which will not only tarnish my image, but severely jeopardise the future career.

- b. This option may be an advance over the first one since in some way I follow my heart to give **monetary compassion** to victims, however neither the ethical crisis, nor the career problems are addressed by this option.
- c. I will choose third option for following reasons:
 - It is the duty of an SP to be a **security provider**. Humans cause threat to each other, the reason why they created government as per **Social Contract theorists** like Hobbes and Locke is that it will provide them security. SP is the face of security system of the district and so this duty should be done diligently and this is non-negotiable
 - By taking action my conscience crisis is settled, there is **no ethical dilemma** and it is clear that social hierarchies should not only be rooted out, it should never become a source of power
 - My dedication to public service which is a **non-negotiable commitment** will be given effect to
 - As I can undergo the feeling that the families will grow through my **empathy** and in turn my compassion to help the families and give them justice are satisfied
 - Such incidents if taken lightly, will create an environment where **muscle power and money power** will breed and spoil the security environment. This will further increase the crimes and affect social life and also my career performance
 - **Media** will portray my negligence and there will be notice from **Human Rights Commissions** for which anyway action should be taken, if not it will be forced by active judiciary
 - Possibly in such highly sensitive cases there may be some string operations by media or NGOs and I will get caught, this will invite imprisonment
 - For above reasons, I will decline the MLAs demand. There is **higher chance of him also being in similar difficulty**. Also, if once he saves a cruel person like this, such incidents will affect and add pressure to him
 - It will affect my Annual Confidential Report record.

PREVENTING SUCH INCIDENTS:

1. Stage-1:

- a. The gun license should be cancelled for the village headman
- b. A raid of houses can be made to find out illegal gun holdings

2. Stage-2:

- a. **Complaints** can be received from localities whether they perceive any such threats from dominant people, the complaints can be anonymous
- b. A **toll-free number** should be created to which citizens can report the information about arms trafficking

Stage-3:

- a. A **Lok Adalat** or Gram Nyayalaya can be established which will here the disputes so that direct confrontations are avoided
 - b. A **land bank** can be created in such villages by government which will allocate the land for required entrepreneurs. NCRB has found that majority of group crimes in villages have direct or indirect relation with land disputes.
 - c. **Legal Campaigns** about gun rights and license rules should be organised so that reporting is improved and awareness is generated
- So, it is not about succumbing to short-term pressures, such pressures should be managed to live up to our ethics and also to not put ourselves in tough conditions, because the time is always right to do what is right.

14. In your state there is consistent avoidable deaths at government hospitals for various reasons. One a day, death of a women due to treatment failure was misconceived by her family members as medical negligence. They harm the doctors in revenge which was condemned by entire medical fraternity of the country. Subsequently, doctors of entire nation initiated a hartal and boycotted their service, this continued for a week. Despite repeated requests and stringent warnings, the doctors did not resume back to the duty which caused considerable loss of lives and increased illness. The doctors demand year-round police protection to each of them during duty hours, which is considered by state as costly and administratively less feasible. So, along with protests, loss of lives continues.

Health Minister offers two suggestions and seeks policy advice from his Secretary:

- (a) Dismiss the stubborn doctors and speedily recruit new ones on contract basis,**
- (b) Promise police protection to every doctor during duty hours and pacify them.**

Which one of the two options should the Secretary recommend and why?

In this case there is **conflict between professional interest and social interest**. Doctors by demanding safety in work environment are doing it at the expense of many lives. A swift decision that could satisfy the two sides proportionately should be taken; no more delay is appreciable.

Ethical issues in this case are as follows:

- a. **Injustice** to doctors, punishment for not doing any unfair act as a result of misunderstandings

- b. Frustration of common people which caused **trust deficit** in governance such that even genuine cases are seen as part and parcel of many precedents of **maladministration**
 - c. **Hippocratic oath** in practice should extend to cover the duty of doctors to serve the patients in need of healthcare. So, **medical ethics** is violated.
 - d. **Right to life and good health** of many patients are affected
- The merits and demerits of the given two options are discussed:

A. To dismiss the doctors:

- i. The merits are:
 - a. Immediately the health machinery can be brought back to life and **many lives and spread of epidemics** can be avoided
 - b. This will act as a major deterrent for such protest which consider the **self-interest** without due consideration for social interests
 - c. The **doctors who want to serve** the people get an opportunity
- ii. The demerits are:
 - a. It will be **hard to recruit** so many doctors immediately
 - b. It will lead to **relaxation of eligibility conditions**, skill and experience of the doctors in our rush to recruit them
 - c. It will give more bargaining power to the doctors and there will be raise in **remuneration** demanded and it will put pressure on public exchequer
 - d. It will further make the protests fierce.

B. Giving protection,

- iii. Its merits are,
 - a. It will help in immediately ending the protests and so **law and order** is re-established
 - b. The health services can be resumed and loss of lives can be avoided
 - c. No need of complex fresh recruitments required
 - d. **Court cases** which will ensue dismissal can be avoided
- iv. Its demerits are,
 - a. **Administrative complexities**—in terms of manpower and resource shortages
 - b. This can set a **wrong precedent** which will incentivize professionals from other fields to do the same

Second option could be recommended by the Secretary, but its demerits should be overcome:

- a. For a week, one **police personnel** will be allocated to a district hospital on rotation basis with some breaks
- b. Rather than permanently posting many police officers for long time, **CCTV** cameras can be installed
- c. If logistical needs can be fulfilled, the **police station can be shifted** closer to the hospital

- d. Just by filling **vacancies** in police service the security protection on short-term basis can be done and they should also do **patrolling** often after a week
- e. A **panic button** should be placed for every doctor so that he alarms others when facing crisis
- f. **Biometric scanning** of every individual who enters the hospital can be done so that the miscreant is tracked soon

In long-term, even if we dismiss the doctors and recruit new ones, the same theme will recur. Low health spending, poor infrastructure and bottlenecks in accessing healthcare are various issues that affect success of health treatment. So, that could not be an advisable solution. By meeting doctors demands and making the response administratively feasible we can fix the issue in long-term

- a. **Professional ethics** not just demands **excellence** from employees but also from employer, here the government, we should give a conducive and safe environment for the doctors
- b. Doctors should be convinced about the **unfeasibility of their demand**. If they think threat exists from mob, it need not be in hospital, it can happen even at their homes. So, demanding year-round police protection is not the right way to secure their safety
- c. Doctors should also be trained to **communicate** with patients and their families in a humble and polite manner, this case where a doctor is harmed is not a stand-alone incident, the anger is against the system not an individual. He should have adequate emotional intelligence

So, meeting the safety concerns of doctors is necessary but long-term issues which causes this vicious cycle should be addressed. Public utility services are critical for the smooth functioning of society they cannot come to standstill for long.

15. Lakshmi is a well-versed woman who has been posted as teacher of a primary school in a backward village of India. The village suffers from illiteracy, tribalism, poverty and a deep culture of religious superstitions. Women submit them voluntarily to genital mutilation, child marriages are rampant, widows are ostracised, witchcraft is legitimate, illness is responded with irrational superstitious interventions, sometimes man-slaughtering also occurs in worships with hopes of getting supernatural powers. This affected every social indicator of the village including education, health, nutrition, sanitation, hygiene, equality. Political freedoms and safety of lives is endangered.

Deeply regretted by this sorry state of affairs, Lakshmi seeks some strategies from you to eradicate superstitions in this village. Enumerate your suggestions and advices.

In this case many **human values** are at stake since humanism is relegated to backseat by superstition. In superstitious societies, many of the social behaviour are guided by superstitions which give wrong set of ethical do's and don'ts. For this reason, many states on India even started passing **Anti-Superstition Laws**.

Ethical issues in this case:

- Disregard to **human values** like dignity, equality, rationalism
- Consistent damage of **human rights**
- Undesirable **social hierarchies** like patriarchy, casteism, etc.,
- Lack of **opportunities** which can help them realise their shortfalls so that they climb up in social ladder, state has failed to do **social reengineering**.
- Lack of **scientific temper** and empiricism

STRATEGIES & ADVICES:

Immediately Lakshmi can do the following,

- Complaint** the illegal practices like murder to **police**,
- Arrange **first aid kits** for every street so those who are wounded can be immediately responded with
- Make an initial **but non-adversarial attempt** to interact with the community about the superstitions

After taking these steps, in few days she should arrange few things and take following steps,

- She should write a letter to **Ministry of Women and Child Development** about the condition
- She can **collect evidences** about many harmful practices in secrecy, she can go for sting operations without violating privacy
- She should study about the **laws on superstitious** man-slaughtering, child killing, harming others physically, etc.,
- She should prepare to understand others psychology and learn some **psychological techniques** like persuasion and social influence
- She should **communicate** to the local **police about her plans** and inform that threats await her anytime in this process.

Then she should do following actions after few weeks when she prepared herself well:

- She can **invite an honest and rational spiritual person** from any part of the country and also invite all the villagers to attend a lecture session to be given by the spiritual person
- In this lecture, after the invitee's speech, she **should give her speech**
- Use ancient religious literature which forms basis of religions. Analyse them, deconstruct them and relate them to present realities. By deconstructing Vedic literature, **Raja Ram Mohan Roy** proved that Sati is a myth and has no Vedic sanction.

Now, his efforts reached near universal success. After independence, we -had such reported instances which are in single digit.

This **knowledge of religious literature** she should have and she should give lectures on how many superstitions in the village are not helping them to be truly spiritual

- d. She can also mention of **our own civilisations** which were not just spiritual but also had excellent social sector development eg. sanitation
- e. She should not however force her views nor she can be **aggressive**, she should build **soft power** so that she is accessed and heard by always,
- f. Once she attempts to create some dilemmas within the community, she should start finding certain people—the **families who lost their loved** ones, few **women** who suffer violence and extreme discrimination.
 - She should now give intense and aggressive lectures on anti-superstition
 - She can compare their village with adjacent villages where poverty is very low
 - She can help the women for **SHGs** and create jobs, make them produce goods and enable their interaction with city people and bring gradually rationalism in them
 - These people should slowly disseminate their rational ideas and dilemmas and create an atmosphere where legitimacy to superstition should have weakened if not eradicated
- g. Now, she can bring **Televisions**, supply some **mobile phones** and get internet connect with help of the funds from Ministry of Women and recruit an **NGO** for this purpose. The village should be exposed to the outer world and their rational instincts should be refined.

Above all, children are the most important asset of a society. They can be easily persuaded and their cognition can be refined to be rational, as a teacher Lakshmi should focus excessively on this.

In long-term, it is most likely that rationalism is in ascendance, however we cannot guarantee social equality, so laws should take its course, alongside attitudinal changes, disincentives in form of law will increase the pace of change.

16. Worldwide, terrorism is on ascendance and puts the civilizational record at stake. Governments are attempting to de-radicalise the youth and promote inclusive development to leave no one behind. However, increasingly the terrorists have expanded their social base. Ranging from lone-wolf attacks to large-scale fatal bombings, terrorism is unleashing inhumane violence. Day-by-day it is also becoming difficult to abort terrorist plans. States feel that they very less power to inspect and monitor phone calls, people's movement,

analyse personal data, investigate the suspects and bring some potential suspects into custody or detention. Of late, States have started to augment their powers by amending counter-terror laws lending them unprecedented powers. Civil society views them as draconian laws conducive for state-excess, political misuse and human rights violations.

Do you agree with government or civil society views? Make an argument by weighing the competing values in this case.

Terrorism is defined as the use of **violence illegally to achieve a socio-political objective** which is otherwise very difficult to be achieved. By striking terror in the hearts of state and citizens, terrorists believe use of violence can help them achieve their objectives.

India for instance chose counter-terror laws as the prominent way to crackdown terrorists. The country had MISA, POTA Acts, now it has NIA, National Security Act, etc.,

There is always debate between **statists and liberals** when it comes to terrorism. Statists are those who believe absolute powers to states are essential for welfare and security. They fear threats to welfare and order from nay directions and by forming a powerful state they believe such threats could be overcome.

Liberals on the other hand, fear creating a powerful State, they see possibilities of misuse of power by states which can encroach into liberty. Moral philosophers like T.H. Green have given the theory of moral rights in which they said liberty is most essential for moral development of human. So, when states increase their power to handle terrorism, we see arguments based on competing values as follows:

- a. **Security** of society and **liberty** of individuals are in conflict, for the security of nation if one's phone calls are allowed to be tapped, there is more chance for it being misused
- b. **Common good** is in conflict with **individual privacy**, since under anti-terror laws States assume excessive vigilant and surveillance powers
- c. **Rule of law** can be possibly breached in cases where vested interest comes into play
- d. **Utilitarianism** believes in greatest happiness of greatest number and so it will support more powers to state but deontological approach will believe in the duty to protect liberty of all, it is considered that for welfare of entire community, it is not acceptable to harm one's dignity and rights
- e. While one side believes in empowering state as best way to deal with security, other side believes in **constitutionalism and separation of powers**.

- f. While one side believes law, order and security is necessary for development, the other side including **Amartya Sen** believe in liberty as necessary step for human development

The arguments of civil society and government are equally logical and persuasive. However, we need to choose one path. We cannot handle terrorism without increasing powers of government.

But the powers should accompany checks and balances such that there is no unethical abuse of power:

- a. A national level ombudsman on lines of recommendation in **BN Sri Krishna Committee** should be established so that our liberties are not endangered
- b. The **Right to Privacy** should be added as an appendage right to Article 21
- c. Wherever necessary and possible **transparency** should be improved to remove suspicion of the government
- d. **Audits** should be regularly conducted by third-party so that unethical and ill-conceived interception into personal data is not done
- e. Also using **technology** our identities should be assigned with false identities so that unless a phone call or message is detected to be suspicious its true **identity** should not be known
- f. Approval for detention or encroaching into one's privacy for security reasons should be given by an independent committee consisting of judges, ministers and speaker to prevent **conflict of interest and power abuse**

Historically, liberal and moral thinkers like **Locke and Kant** have suggested to not deprive powers rather give it and rationalise its use and prevent its abuse by creating checks and balances.

The absence of sufficient checks was the cause behind **USA's encroachment into privacy** as brought out in **Snowdon revelations**. This experience should caution us to establish a governance system which could prevent such undesirable events.

17. In your state immigrants from neighbouring country facing threats ranging from communal violence to genocide have settled. After decades, their numbers not only increased but it altered the demographic character of your state. The indigenous community successfully protested to ensure that immigrants are segregated and sent back to their home state. This involves, identifying immigrants by bureaucrats based on eligibility conditions which need one to submit multiple documents. In the process, despite being citizens actually, owing to bureaucratic inefficiency and negligence many were declared as immigrants. Now nearly 10 lakhs of such identified immigrants are about to be sent back, but the neighbouring country condemned such act as arbitrary and unacceptable.

In this context,

(a) How far it is justifiable to repatriate a community that faces threat to life at home? Is the neighbour justified in disregarding its past emigrants?

The numerous ethical issues in this case are:

A. Humanitarian:

- Threat to life of refugees in their homeland
- Right to food, shelter and clothing which are basic necessities for a human will be endangered
- Right to live without fear is also affected in this case
- Overall the dignity of them as a human being is at stake

B. Political issues:

- Citizenship of genuine citizens is deprived due to bureaucratic flaws
- Statelessness and deprivation of any national identity of refugees

C. Socio-Economic:

- Lack of livelihood opportunities
- Non-availability of education, health and nutrition

However, larger social issues which the natives suffer includes,

- Crisis to their **demographic** identity
- Threat to their right to self-determination and **collective belonging** which is marred with intrusion by other identity
- Their scarce **resource** is stressed by immigrants
- **Unemployment** is also artificially increased due to excess supply of labour, this also reduces **wages**
- By getting illegal **voting rights**, the immigrants can change the election prospects and make a mockery of democracy
- Such communities lack **national consciousness** or allegiance to the host country and so they can be radicalised and used as security threats.

Thus, the survival of the host nation is necessarily affected. The solution is to first stratify the community:

- By **stratifying** we can deprive their undue or disproportionate rights like voting rights
- By stratifying their role in security threats can be easily scrutinised.
- So, stratification is acceptable and justifiable. It is in utility of both natives and immigrants.

The next step is normally repatriation, while its benefits are obvious, its demerits are:

- It leads to **humanitarian crisis** including right to life

- International laws give the **principle of non-refoulment** which means no immigrant should be forced back to their home land where they face security threats
- It can further **antagonise the immigrant community** and create security threats which was supposed to be averted.

So, repatriation should be coupled with following measures:

- a. The identification should be efficient without any **inclusion errors**
- b. The identified communities should be sheltered in **camps** where enough food, shelter and clothing are available
- c. **Education** should never be hampered and NGOs should be mobilised for providing that
- d. It should be ensured that **trafficking** and **child labour** are not done in this crisis situation
- e. **Intelligence** of any attempt to radicalisation of such people should be gathered
- f. **Neighbouring countries** should be convinced that burden should be shared
- g. People of **excellent behaviour and contribution** to our nation can be granted citizenship for which a provision exists under Citizenship Act 1955.

In this way only, any repatriation can be justified because immediate and ad-hoc repatriation will affect both host nation and refugee community.

(b) What are the causes and ethical implications of erroneously identifying citizens as immigrants?

The causes of such errors include:

- a. Negligence in duty
- b. Lack of objectivity
- c. Trend of corruption to provide services to citizens
- d. Lack of impartiality and non-partisanship
- e. Rise in apathy for people's miseries owing to lack of empathy and compassion
- f. Illiteracy of citizens
- g. Lack of e-governance and digitalization of government documents

Its ethical implications include:

- a. Violation of **equality before law** since some citizens become immigrants while other do not, which means there is unequal administration of justice
- b. **Violation of natural laws**—according to natural laws everyone has an entitlement to enter a social contract and be part of the state
- c. It is against **principles of justice** given by **John Rawls** which tells justice is in treating equals equally

- d. It is said that let **justice be done even if the heavens may fall**, but even a deserving person getting deprived of citizenship is a violation
- e. It violates **principle of reciprocity**, while the citizens have contributed their tax and labour to the State for years, they are now deprived of it. So, the tribunals meant for appeals should function efficiently so that not even one innocent is punished. The amount of darkness cannot be imagined when the lamp of justice is off.

INSIGHTSIAS