

Test 6

Model Answer



Q1 “What is meant by ‘ethical relativism’? Do you think it dilutes the moral foundation of public life in a diverse society like India? Discuss.” (*≈150 words / 10 marks*)

Introduction

Ethical relativism holds that moral judgments are **context-bound, varying with culture, religion or era**; no single yard-stick claims universal validity. In a civilisation as plural as India, this doctrine seems almost intuitive.

Arguments in Favour

- **Cultural legitimacy** – Protects tribal rites, minority customs and regional dietary laws from moral imperialism.
- **Policy flexibility** – Enables state-specific liquor, inheritance or marriage regulations attuned to local sentiment.
- **Conflict diffusion** – Recognising multiple moral universes softens value clashes, e.g., Nagaland village councils mediating disputes.

Arguments Against

- **Fragmented public conscience** – Honour killings or khap diktats invoke “tradition,” undermining Articles 14 & 21.
- **Majoritarian misuse** – Dominant groups cloak discrimination as cultural norm.
- **Erosion of constitutional morality** – Supreme Court in *Navtej Johar* warned that universal rights, not parochial codes, anchor justice.

Balanced Way Forward

Adopt “**contextual universalism**”: core rights—dignity, equality, liberty—remain non-negotiable; peripheral practices adapt through dialogue, ethics education and judicial vigilance.

Conclusion

“Cultures may differ, but conscience must unite.” Ethical relativism enriches democracy only when tethered to a common civic ethic rooted in India’s Constitution; else it risks corroding the very moral soil on which pluralism thrives.

Q2 “Examine the role of personal conscience as a determinant of ethical behaviour. Can conscience always be relied upon as a moral compass?” (*≈150 words / 10 marks*)

Introduction

Conscience is the **inner moral radar**—a quick, intuitive sense of right and wrong shaped by upbringing, culture and reflection. It often sparks whistle-blowing and fortifies integrity when external rules falter.

Role in Ethical Behaviour

- **Immediate moral alarm** – Satyendra Dubey exposed corruption despite grave risk because his conscience refused silence.
- **Autonomy shield** – Resists peer or political pressure, sustaining impartiality in public office.
- **Empathy bridge** – Personal guilt converts abstract policy into humane action, e.g., administrators rushing relief to disaster zones.

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Why Conscience Can Mislead

- **Subjective conditioning** – Caste, religion or ideology may sanctify honour killings or vigilantism.
- **Cognitive biases & emotions** – Fear, anger or groupthink skew perception of “right.”
- **Moral disengagement** – Repetition of wrongdoing dulls inner alarm (petty bribes become routine).
- **Extremist rationalisation** – Terrorists claim conscience to justify violence.

Safeguards

Anchoring decisions in **constitutional morality, evidence, peer review, ethical codes and reflective journaling** balances the inner voice with objective standards.

Conclusion

“Conscience is a leash; law the fence.” A healthy society honours conscience but tempers it with reasoned norms, ensuring morality remains both heartfelt and universally just.

Q 3. “Intentions may be ethical, but consequences might not be.” Analyse with examples from public administration. (*≈150 words / 10 marks*)

Introduction

Policy makers often act with **deontological intent**—aiming to do the ‘right’ thing—**yet outcomes are judged by utilitarian impact**. A gap between motive and result can turn virtue into unintended harm.

Analysis with Illustrations

- **Demonetisation (2016)** – Ethical goal: curb black money and counter-feiting. Consequence: liquidity shock for MSMEs, informal-sector job losses.
- **Blanket plastic-bag ban** – Ethical aim: cut pollution. Consequence: sudden shortage of affordable alternatives, rise of thicker “reusable” bags that actually increased polymer use.
- **COVID-19 nationwide lockdown** – Intent: save lives. Consequence: migrant distress, learning loss, spike in domestic violence.
- **Mid-Day Meal Scheme** – Nutrition motive; storage in pesticide drums in some states led to food poisoning incidents.
- **Zero-tolerance policing** – Seeks safer streets; over-policing marginalised communities, fuelling mistrust.

Mitigation

Pilot projects, social-impact assessments, stakeholder consultation and adaptive feedback loops align noble aims with net public good.

Conclusion

“The road to hell is paved with good intentions—unless paved with evidence.”

Ethical policymaking must wed virtue to vigilant impact-tracking.

Q 4. “In the digital era, where technology influences most decisions, how can ethical considerations be upheld in human–tech interactions?” (≈150 words / 10 marks)

Introduction

Algorithms shape credit, hiring, policing, even emotion; unless **privacy, fairness and accountability** are baked into code, digital convenience can erode human dignity.

Safeguards for Ethical Tech

- **Privacy-by-design** – data-minimisation, strong encryption, consent dashboards mandated by the DPDP Act / GDPR spirit.
- **Algorithmic transparency** – mandatory impact statements, publishable audit logs, explainable-AI protocols so affected citizens understand “why.”
- **Accountability architecture** – independent Algorithm Accountability Board, clear liability chains for harm, speedy grievance redress.
- **Bias detection & mitigation** – diverse training datasets, bias-stress testing, periodic third-party reviews; revoke licences for persistent discrimination.
- **Ethics-first incentives** – tie executive bonuses to safety and fairness metrics, not mere engagement or profit.
- **Digital literacy & civic tech** – empower users to spot dark patterns, crowdsourcing watchdog roles for civil society.
- **Global norms & cooperation** – harmonised AI ethics charters to prevent regulatory arbitrage across borders.

Conclusion

“Code is law—let law embody our values.” Embedding human rights into every line of code ensures technology remains a tool for empowerment, not a trigger for ethical decay.

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Q 5. “What constitutes the *essence of ethics* in a pluralistic society? How can it guide governance in a multicultural country like India?” (*≈150 words / 10 marks*)

Introduction

In a plural society, the ethical core must be **universally sharable**—values that transcend caste, creed and region—while allowing cultural particularity to flourish. India’s Constitution frames this essence as **dignity, justice, liberty, equality and fraternity**.

Essence of Ethics in Pluralism

- **Human dignity** – unconditional respect for every person (Art 21).
- **Justice & fairness** – distributive and corrective; anchors affirmative action.
- **Compassion & empathy** – welfare state ethos, disaster relief solidarity.
- **Tolerance & dialogue** – *sarva-dharma-sambhava*, peaceful dissent.
- **Sustainability** – stewardship for future generations (Art 51-A g).
- **Rule-of-law & truthfulness** – procedural integrity that earns trust.

Guidance for Governance

- **Inclusive policymaking**: consultative law-making, multilingual communication.
- **Accommodation of diversity**: asymmetrical federalism (Art 371) and minority safeguards.
- **Secular impartiality**: state equidistance from all faiths while protecting rights.
- **Transparent, participatory institutions**: RTI, social audits, citizen charters.
- **Ethics education for officials**: rooting discretion in constitutional morality.

Conclusion

“Many waters, one ocean of values.” When governance channels these shared ethical currents, multicultural India converts diversity into democratic strength.

Q 6. “Do religious teachings alone suffice in shaping ethical behaviour in public life? Substantiate with examples.” (*≈150 words / 10 marks*)

Introduction

Religious doctrines supply **sacred sanctions, moral archetypes and community discipline**, yet modern public ethics require universality, adaptability and rights-based legitimacy that no single creed can fully provide.

Why Religion Helps

- **Moral motivation** – *Langar* in Sikh gurdwaras or Islamic *Zakat* turns belief into service.
- **Social cohesion** – Gandhi’s use of the Gita’s *nishkama karma* inspired non-violent mass action.
- **Values convergence** – “Golden Rule” appears in Bible, Quran, Dhammapada, forming a common ethical grammar.

Why Religion Alone Falls Short

- **Scriptural ambiguity** – caste segregation, Taliban’s gender edicts show how selective readings justify injustice.
- **Plural society dilemma** – one group’s sacred norm (beef ban) may violate another’s rights.
- **Dynamic dilemmas** – AI bias, climate justice and gene editing lie outside medieval texts.
- **Secular legitimacy** – public policy must convince atheists and multi-faith citizens alike (e.g., Supreme Court’s *Navtej Johar* ruling anchored in constitutional morality, not theology).

Conclusion

“Hands that help are holier than lips that pray.” — Sathya Sai Baba. Religious ideals enrich ethics, but when fused with constitutional principles, human-rights law and scientific temper they create a moral compass both humane and contemporary.

Q 7. “Distinguish between legal compliance and ethical responsibility. Can legality ever be unethical? Illustrate.” (≈150 words / 10 marks)

Introduction

Legal compliance is adherence to codified rules enforced by the state; **ethical responsibility** is allegiance to a higher sense of right grounded in conscience, justice and public good. Law sets the *floor*, ethics aims for the *ceiling*.

Key distinctions

- **Origin** – statutes and regulations vs inner values, professional codes, societal norms.
- **Enforcement** – coercive penalties vs moral accountability, social sanction.
- **Threshold** – minimum acceptable behaviour vs aspirational best practice.
- **Adaptability** – laws often lag; ethics evolves with new dilemmas (e.g., AI, climate justice).

When legality becomes unethical

- *Historic slavery & apartheid*—fully legal yet morally abhorrent.
- *Aggressive tax avoidance*—corporate practices exploit loopholes, starving public welfare while staying within the law.
- *Permissible emissions*—industries meet outdated caps but still damage health and climate.
- *Data harvesting*—apps collect user data legally but violate the spirit of privacy.

Conclusion

“Law tells us what we **can** do; ethics tells us what we **should** do.” A mature society aspires beyond bare legality, ensuring that lawful acts also serve justice and human dignity.

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Q 8. “How can organisational ethics influence the personal moral choices of individuals working in high-stakes professions? Discuss with examples.” (*≈150 words / 10 marks*)

Introduction

In high-stakes arenas—surgery, aviation, nuclear power, capital markets—the margin for ethical error is razor-thin. **Organisational ethics—codes, culture, incentives, peer norms—act as a powerful ‘moral climate’ that shapes individual choices long before a rule book is opened.**

Body

- **Tone at the top** – An airline CEO who publicly rewards incident reporting fosters a *“just culture,”* prompting pilots to confess near-misses rather than conceal them.
- **Incentive design** – Hospitals tying bonuses to patient-safety scores, not procedure counts, nudge surgeons toward conservative, consent-rich interventions.
- **Peer accountability** – Nuclear-plant control rooms run “two-person verification” drills; the collective norm makes shortcuts socially costly.
- **Ethics infrastructure** – Investment banks with robust Chinese walls and whistleblower protection reduced insider-trading scandals after the 2008 crisis.
- **Storytelling & symbols** – ISRO’s practice of leaders eating last during launch nights signals servant leadership, discouraging ego-driven risk-taking.

Conclusion

“Culture eats strategy for breakfast.” – Peter Drucker. When organisational ethics are clear, lived and enforced, they become the default compass that guides personal moral choices under pressure.

Q? “A society that tolerates small wrongs ends up nurturing greater evils.” Critically examine the societal dimension of ethical decay. (~150 words / 10 marks)

Introduction

When petty violations are normalised—traffic-signal jumping, minor graft—“**broken-windows**” dynamics set in: the moral threshold keeps sliding until systemic corruption and violence emerge.

Body

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- **Social learning spiral**

- Everyday impunity signals “rules don’t matter,” shaping children’s value scripts.
- Role-model failure: petty bribes by officials legitimise larger scams.

- **Erosion of informal sanctions**

- Community silence (*eve-teasing, hate slurs*) blunts shame, emboldens offenders.

- Victims withdraw trust, weakening collective action against injustice.

- **Institutional feedback loop**

- Police & bureaucracy overwhelmed by trivial cases, let them slide—breeding arbitrariness.

- Politicians exploit lax norms to build patronage networks, deepening clientelism.

- **Counter-view / nuance**

- Zero-tolerance risks authoritarian overreach; proportionality and restorative justice are essential.

- Cultural diversity means not every “small wrong” is universally condemned—context matters.

Conclusion

“Rot begins where vigilance ends.” Societal tolerance of minor misdemeanours corrodes the very civic antibodies that prevent major evils; balanced yet firm everyday accountability is therefore the first line of ethical defence.

Q10 Examine the tensions between personal values and societal expectations in the life of a civil servant. How can such dilemmas be navigated?” (≈150 words / 10 marks)

Introduction

Civil servants straddle two moral universes: **personal conscience** (family upbringing, faith, convictions) and **societal expectations** (constitutional duty, political priorities, public demands). Alignment is ideal, but conflicts are frequent.

Body

• Roots of Tension

- *Caste/faith vs secular mandate* – refusal to enforce anti-discrimination norms.
- *Familial loyalty vs impartiality* – pressure to favour relatives in postings.
- *Utilitarian public good vs personal pacifism* – sanctioning force during riots.
- *Political expediency vs rule-of-law* – directives to dilute due process.

• Illustrative Scenarios

- Land acquisition: empathy for farmers clashes with statutory compensation caps.
- Whistle-blowing: loyalty to hierarchy vs duty to expose wrongdoing.

• Navigation Strategies

- Anchor decisions in **constitutional morality & service oath**.
- Use *stakeholder consultation* and *ethical impact assessment* to widen perspective.
- Seek guidance from **codes of conduct, mentorship, and institutional forums** (ethics committees).
- Practise reflective journaling to reconcile inner voice with public duty; recuse when conflict is irreconcilable.

Conclusion

“Duty without conscience is tyranny; conscience without duty is chaos.” A civil servant harmonises both by rooting personal values in constitutional ideals and employing transparent, consultative, rule-based decision-making.

Q11 “How does maintaining integrity in personal relationships contribute to ethical leadership in public service? Discuss.” (≈150 words / 10 marks)

Introduction

Integrity in private dealings—loyalty without nepotism, affection without partiality—builds a **seamless moral character**. Such coherence is the bedrock of **ethical leadership**, where citizens judge conduct long before policy.

Body

• Consistency of Character

– Leaders who refuse small favours for friends resist large bribes from lobbyists; personal probity transfers into professional incorruptibility.

• Conflict-of-Interest Shield

– Clear demarcation between family ties and official discretion prevents bias in postings, procurement or licensing.

• Trust & Moral Authority

– Teams emulate an officer who keeps promises at home; credibility boosts organisational compliance and morale.

• Decision Clarity under Pressure

– Freed from emotional obligations, leaders apply objective criteria during crisis (disaster relief resource allocation).

• Public Perception

– Visible fairness in private life signals impartiality, enhancing the legitimacy of state action—critical in multicultural democracies.

Mechanisms to Uphold Integrity

Asset disclosure, recusal protocols, transparent gift rules, mentorship, and reflective journaling align personal conduct with constitutional values.

Conclusion

“Character, in the dark, is what guides policy in the light.” Personal integrity supplies the unbroken moral fibre that turns positional authority into **inspiring, trustworthy leadership**.

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Q12 “What is a conflict of interest in public life? Why are its timely disclosure and resolution critical to governance ethics?” (*≈150 words / 10 marks*)

Introduction

A conflict of interest (Col) arises when a public official's **private, familial, political or financial stakes collide—or appear to collide—with the impartial discharge of official duty**. The danger is divided loyalty, which can erode both integrity and public trust even before any wrongdoing occurs.

Body – Why prompt disclosure & resolution are vital

- **Decision integrity** – Undeclared Col skews tenders, postings or regulations toward personal gain, undermining meritocracy.
- **Public confidence** – Transparency reassures citizens that state power serves the common good, not hidden agendas.
- **Preventive ethics** – Early flagging allows recusal, blind trusts or re-assignment, avoiding scandals before damage is done.
- **Rule-of-law efficiency** – Resolving Col swiftly reduces litigation, delays and costs that stem from tainted decisions.
- **Organisational culture** – Open declarations signal that personal benefit is always subordinate to public duty, shaping ethical norms for subordinates.

Conclusion

“Sunlight is the best disinfectant.” Timely disclosure turns potential conflicts into manageable risks, preserving both **procedural fairness and democratic legitimacy** in governance.

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Q13 “Should public officials disclose personal relationships that may influence official decisions? Examine the ethical and practical implications.” (*≈150 words / 10 marks*)

Introduction

In public administration, **opacity about close personal ties—family, friendships, romantic partnerships—creates latent conflicts of interest.** Disclosure is therefore not curiosity-driven intrusion but a safeguard for **impartiality and public trust.**

Ethical Imperatives

- **Integrity of office** – Hidden relationships warp judgement or tempt favouritism, violating the duty of fairness.
- **Accountability & transparency** – Citizens deserve to know whether decisions arise from merit or private loyalties.
- **Justice as perception** – Even an appearance of bias corrodes legitimacy; disclosure keeps both substance and optics clean.

Practical Considerations

- **Early risk mitigation** – Openly declared ties enable recusal, blind-trust arrangements or third-party review, averting scandal.
- **Operational efficiency** – Transparent protocols pre-empt litigation and policy reversals that follow undisclosed bias.
- **Cultural ripple effect** – Leaders who model disclosure set behavioural norms, reducing ethical grey zones for subordinates.

Conclusion

“Trust, once cracked, seldom mends.” Mandatory disclosure of influential personal relationships preserves decision integrity, shields officials from allegations, and fortifies democratic confidence in the machinery of governance.

Q14 “Explore the ethical challenges of maintaining impartiality when close family members are beneficiaries of government schemes.” (*≈150 words / 10 marks*)

Introduction

When a public official's spouse, sibling or parent qualifies for a welfare scheme, an immediate **conflict of interest** arises: private loyalty tugs against the constitutional duty of **fair, arm's-length governance**.

Ethical Challenges

- **Bias—real or perceived** – Even scrupulous neutrality may be read as nepotism, eroding public trust.
- **Unequal access** – Insider knowledge can tilt application timing, documentation or grievance redress in the family's favour.
- **Pressure & emotional conflict** – Family appeals create cognitive dissonance, risking selective rule-bending.
- **Confidentiality breach** – Handling relatives' data blurs lines between official information and domestic conversations.
- **Precedent effect** – Subordinates emulate the laxity, normalising preferential treatment across the organisation.

Safeguards

Prompt disclosure of the relationship, formal recusal from all related files, blind algorithm-based beneficiary selection, periodic third-party audits, and whistleblower-protected reporting channels together protect both integrity and the family's legitimate entitlements.

Conclusion

“Justice must not only be done, it must be seen to be done.” Visible impartiality ensures that social welfare uplifts citizens without dimming the moral authority of the state.

Q15 “Discuss the relevance of maintaining ethical boundaries in friendships and mentorships within a public-service environment.” (*≈150 words / 10 marks*)

Introduction

Friendships and mentorships humanise bureaucracy, yet blurred lines can **compromise impartiality, erode organisational equity and invite perceptions of favouritism**. Clear ethical boundaries therefore convert collegial warmth into **productive, rule-bound professionalism**.

Body – Why boundaries matter

- **Integrity of decisions** – Personal bonds must not tilt postings, evaluations, procurement or disciplinary actions.
- **Fair opportunity** – Mentors who over-sponsor favourites crowd out equally deserving officers, breeding cynicism.
- **Conflict-of-interest shield** – Transparent limits prevent misuse of insider information or privileged access.
- **Organisational culture** – Consistent boundary-keeping models objectivity, shaping junior officers’ ethical norms.
- **Public perception & legitimacy** – Citizens judge agencies by visible fairness; “old-boys’ club” optics corrode trust.
- **Psychological safety** – Clear rules protect both sides from accusations of bias or harassment, fostering healthier mentorship.

Conclusion

“Affection is private; authority is public.” Ethical boundaries allow friendships to flourish without hijacking duty, ensuring that personal goodwill serves—not subverts—the larger mandate of impartial public service.

16. How can the value system developed within a family influence ethical conduct in professional life? Give examples.

Family Values → Professional Ethics: A Lifelong Transmission Belt

Intro (2 lines)

The **family is the first ethics classroom**: habits of honesty, empathy, restraint and respect internalised at home become the “**default settings**” that govern conduct when formal rules fall silent.

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Body – Pathways & Illustrations

- **Integrity reflex** – Parents who forbid “harmless” lies raise officers like *T. N. Seshan*, who later refused even ceremonial gifts while cleaning up India’s election process.
- **Empathy in decision-making** – A household that cares for elders fosters doctors such as *Dr Devi Shetty*, whose cardiac camps serve the poor alongside paying patients.
- **Discipline & duty** – Routines of punctual study translate into the clock-work culture of ISRO teams launching Chandrayaan on split-second windows.
- **Service orientation** – Families engaged in community work inspire IAS officers like *Armstrong Pame*, who crowd-funded the “People’s Road” in Manipur.
- **Gender respect** – Egalitarian parenting primes managers to enforce zero-tolerance against workplace harassment and promote equal opportunity.
- **Pluralism & tolerance** – Mixed-faith upbringings equip diplomats to negotiate sensitively in multicultural forums like the UN.

Conclusion

“*Character is caught, not taught.*” When family values are sound, professional ethics need reinforcement, not rescue—allowing individuals to lead with conscience even under intense institutional and political pressure.

17. What role does society play in reinforcing or eroding human values in youth? Suggest steps to promote value-based education.

(≈150 words / 10-mark)

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Introduction

Youth absorb values through constant social cues; society thus acts as a **moral amplifier**—either nurturing civic virtue or normalising ethical decay.

A. How Society Reinforces Human Values

- **Family micro-culture** – daily modelling of honesty, respect, empathy.
- **Community rituals** – festivals, sports, NSS/NCC that reward cooperation and service.
- **Positive pop-culture icons** – films or influencers championing sustainability, gender equality (e.g., “Swachh Bharat” celebrity campaigns).
- **Peer-led digital movements** – crowdsourced disaster relief, blood-donor apps inculcating altruism.

B. How Society Erodes Values

- **Normalised petty corruption** – “chai-paani” teaches shortcuts trump merit.
- **Consumerist media** – glamorises instant gratification, body-shaming, toxic masculinity.
- **Hate speech & trolling** – online echo-chambers legitimise intolerance.
- **Test-score tunnel vision** – schools chasing marks marginalise ethics, arts, physical activity.

C. Steps to Embed Value-Based Education

- **National Curriculum Framework 2023** – integrate ethics, critical thinking, climate literacy across subjects.
- **Experiential learning** – mandatory community service, heritage walks, “Earn & Learn” social enterprises.
- **Teacher-mentor capacity-building** – certified courses in emotional intelligence, child psychology.
- **Ed-tech nudges** – gamified empathy modules, AI-flagging of cyber-bullying in school portals.
- **Public-private partnerships** – CSR funds for “Happiness Classrooms,” sports, arts, eco-clubs.
- **Role-model amplification** – televised “Ethics in Action” awards honouring honest officials and youth volunteers.

Conclusion

“It is easier to build strong children than to repair broken men.” – Frederick Douglass. A society that actively showcases virtue and institutionalises value-based learning equips its youth to become ethical citizens and resilient leaders.

Q18 “Examine the role of educational institutions in nurturing moral courage among future administrators. Suggest reformative steps.” (*≈150 words / 10 marks*)

Introduction

Moral courage—the resolve to uphold right action despite risk to self—is the **keystone virtue** for public administrators. Schools, universities and training academies serve as **nurseries of conscience**, shaping how tomorrow’s officers confront power and pressure.

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Current Contributions & Gaps

- **Ethics electives and case-study work** foster reasoning but often remain theoretical.
- **Student governance, NSS/NCC, moot courts** give practice in principled dissent, yet exam-centric culture rewards rote over integrity.
- **Faculty role-models** can inspire or, when seen indulging in plagiarism or favoritism, blunt moral instincts.

Reformative Steps

- **Embed ethics across disciplines**—create “decision-labs” that simulate real-life whistle-blowing and conflict scenarios.
- **Compulsory community immersion**: internships with honest grassroots officials, disaster-relief volunteering.
- **Honor codes with peer adjudication** to normalise reporting of cheating and harassment.
- **Assessment redesign**: weightage for reflective journals, group integrity projects, not just grades.
- **Faculty upskilling** in ethical pedagogy; outside mentors from civil society and judiciary.

Conclusion

“Courage is the first virtue that makes all others possible.” — Aristotle. By moving from **syllabus-based ethics to lived experience**, educational institutions can forge administrators who defend public interest even when it is costly.

19. "Leadership is not about power but moral responsibility." In the context of public leadership, analyse this statement with examples from Tagore or Lincoln.

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"Leadership = Moral Responsibility, not Power" – Public-Service Lens

Intro (≈2 lines)

True leadership rests on **stewardship, empathy, and accountability**; positional power is merely an instrument. History shows that when moral duty guides action, legitimacy and impact outlast authority itself.

Body

• Tagore's Model –

- Resigned knighthood after Jallianwala Bagh, proving prestige is expendable against moral outrage.
- Founded *Visva-Bharati* to promote "global humanism," investing cultural capital in education, not personal gain.

• Lincoln's Model –

- Emancipation Proclamation risked political backlash but aligned the Union war aim with justice.
- Formed a "Team of Rivals," valuing diverse counsel over ego, because duty to preserve the Republic outweighed personal pride.

• Core Insights for Public Leaders

- **Legitimacy > Authority**: people follow conscience, not coercion.
- **Vision anchored in ethics** galvanises citizens far beyond legal mandates.
- **Self-limiting use of power** (checks, transparency) converts office into public trust.

Conclusion

"Power may be thrust upon a man, but responsibility must be taken up by him." – paraphrasing Tagore. Leadership that treats power as a **trust for moral action** writes its legacy in public good, not merely in titles.

Q 20. “How did A. P. J. Abdul Kalam exemplify humility and simplicity in public life? What lessons can young civil servants draw from his ethical legacy?” (*≈150 words / 10 marks*)

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Introduction

Dr Kalam—scientist-statesman, “People’s President”—showed that **great office can coexist with small ego**. His Spartan habits and open-hearted dealings turned symbolism into substance.

How Kalam Lived Humility & Simplicity

- **Frugal lifestyle** – owned no house; donated most salary, travelled light with a single suitcase.
- **Accessibility** – invited school-kids to Rashtrapati Bhavan; answered emails personally, queuing like any passenger at airports.
- **Self-effacement** – insisted on paying for personal meals, refused to list family members as state guests.
- **Respect for every role** – greeted security guards by name; cited technicians in missile-launch speeches.
- **Lifelong learner** – sat on classroom floors at IITs; asked students to correct him, showing ego-free scholarship.

Lessons for Young Civil Servants

- **Servant leadership**: authority is a trust, not entitlement.
- **Frugality with public resources** sustains legitimacy.
- **Empathy & accessibility** bridge state–citizen gap.
- **Credit-sharing** boosts team morale; blame-ownership builds credibility.
- **Continuous learning** keeps judgment fresh amid changing policy challenges.

Conclusion

Kalam proved that “*the best way to lead is to walk lightly and lift others high.*” His ethic of humble excellence offers a timeless compass for India’s future administrators.