


ETHICS, INTEGRITY AND APTITUDE

Time Allowed: 3 hr.

Max. Marks: 250

Q.	Marks	Instructions to Candidate
1.		<ul style="list-style-type: none"> • There are 19 questions. • All questions are compulsory. • The number of marks carried by a question/part is indicated against it. • Content of the answer is more important than its length. • Answers must be written in the space provided. <p>Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.</p> 
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1. Invigilator Signature _____

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Name Juhi Jaisla

Roll No. IAS-72710

Mobile No. _____

Date 29 Aug 2016

Signature Juhi

Remarks

SECTION - A

Q1. (a) What do you mean by virtues? How are they related to excellence and happiness?
(75 Words) (5 Marks)

(b) Discuss the role of five constituents of Confucius concept of perfect virtue, viz gravity, generosity of soul, sincerity, earnestness, and kindness in good governance.
(75 Words) (5 Marks)

(a) Virtues refer to the capacity for excellence or to act in an ethical manner. They are values considered good for the individual as well as for the society at large. Aristotle, for instance holds kindness, courage, temperance, prudence as virtues. He gave the principle of golden mean whereby a value lying in the middle of two extremes is virtuous. On the other hand anger, greed, lust, baseness etc are vices and should be avoided (negative virtues).

Virtues are conscience of minds, heart and behaviour

11/2

If virtue leads to goodness and happiness Aristotle used the term - Eudaimonia which refers to happiness and fulfillment and satisfaction. A virtue, therefore essentially amounts to general as well as individual good and as a result is valued and exalted in a society. For instance kindness in individuals would lead to a loving, sharing and empathising community devoid of violence.

points are too general
You have brought only the referen

You need to bring the connectivitiy among virtues excellence & happiness

Be more specific in your approach
How virtue leads to excellency & together leads to happiness

Remarks

(6) Confucius gave five virtues that are essential for good governance.

Generosity - refers to magnanimity and large heartedness, it is the capacity of an individual to be considerate and benevolent.

In governance, it is essential for the state to be generous in providing financial assistance to poor, so as to provide opportunities for their growth.

Sincerity - refers to commitment towards an object. Governments should show sincerity towards their subjects who elect them as their representatives and public servants should show sincerity towards their duty and not fall prey to lethargy, sloth and corruption.

Humility - It refers to humility and the capacity to be grounded. It is essential that leaders do not become arrogant and end with vanity for this may eventually lead them to misusing power. A well grounded public servant should never forget that he holds the office in public trust.

Kindness - The ability to show mercy, love and benevolence to is the capacity to reach out to the masses, take an empathetic view of their situation and decide on policies thereafter.

Bring the exact meaning of the term with their consequences.
Good Governance

Being Conclusion

Be more rational in your approach

Remarks

1

Q2. Which is more important for moral integrity- the idea of 'live and let live' or 'self-indulgence'? Why? What are the significance of both the ideas in the real life?
(150 Words)- (10 Marks)

(b) Moral integrity refers to the ability to show consistency in behaviours that reflect on the set of values or morals, the person holds. It is reflective of one's character. For instance - an honest person cannot deny bribes on one hand and cheat on his spouse on the other. This would amount to inconsistency and lack of commitment to the moral standard, in this case - honesty.

Being the exact explanation of moral integrity

Self indulgence refers to not being concerned at all by others, while sticking to individual standards and codes. This may some extent enable a person to display integrity by avoiding difficult circumstances that involves pleasing others. For instance - it is easy for a self-indulgent person to be truthful and criticise his colleagues when wrong, than for someone who cares about what others think.

Being integrity

But such a behaviour pays little regard to others emotions and is also lacking in empathy and warmth.

The idea of live and let live on the other hand involves the notion of non-interference whereby a person upholds his ideals without creating others influence, at the same time & influence both are two different things to influence others

For instance - a proponent of free speech argues
that he has absolute right to express
his opinion on some religious issues as he
does not encroach upon anyone's personal liberty
But this attitude can make it difficult
to draw a line between moral integrity
For instance - a
man though sincere and honest cannot close
a blind eye to swindling in his
department. Whistle blowing often casts the
concept of live and let live away.

The logic
provided is
not sufficient
your argument

Be more specific
in your approach

Thus, both self indulgence and live and
let live attitude, depending upon
circumstances, play role in expression of
moral integrity

Bring those points
which are more
relevant to the topic

Remarks

(n)

Q3. What is goodness? Does it help in achieving our personal and professional goals in the real world? What are the disadvantages of goodness? Should we be deterred by disadvantages of goodness?
(150 Words) (10 Marks)

Goodness, as defined by Plato is the highest ideal, often equated with God. Aristotle on the other hand uses the term eudaimonia which refers to happiness, success and a sense of fulfilment. All these amount to goodness.

The highest end as cited by utilitarians is the general good or good of the highest number of people. So long as individual goals and aspirations are in line with this end, goodness is instrumental in achievement of ends. For instance - a man who wishes to excel in music, does so for his own sense of fulfilment but also contributes to good by way of art and aesthetics to the good of society. He cannot do so by being mean, corrupt and insensitive.

On the other hand, if an individual is utterly selfish and wishes to amass wealth at the cost of others, he may not shy away from lying, cheating etc with little regard to others involved. Goodness may in this case prevent him from accomplishing personal and professional goals.

Be more specific

2 1/2

Too much emphasis on explaining only

irrational

Remarks

(C)

But, success and fulfillment is the real end of an individual. This cannot be accomplished without earning love, respect and goodwill in society.

Being clarity in your points

Goodness, therefore, can hardly be disadvantages ~~except perhaps~~ in short run where being good can result in loss of wealth, or in exploitation by others.

In the long run however, goodness begets goodness.

You need to balance your points for each part of the question

All the aspects should be explained in well manner with completeness in itself

Mention all the dimensions asked in the question to bring completeness.

Q4. How true is it to say that human beings are rational and social? Do we find rationality and social traits in adequate amount in modern societies? What is the possibility for a government servant to be rational and social? (150 Words) (10 Marks)

Ans Early philosophers such as Plato and Aristotle divide human psychology into three aspects - rational, appetitive and spirited. Thus, aside from survival and basal instincts and passions, humans also possess rationality i.e. the ability to reflect, think, ponder and evaluate. It is often said to be innate and objective.

Humans are also social animals. They derive a sense of fulfilment and security in society. This forms the basis of later political theories of social contract.

But man also has appetites and desires. It was said by Socrates that the 'soul is willing but flesh is weak'. Thus, reason or reason often fails to guide human behaviour. Over-indulgence, often amounts to disregard for others and man therefore has the tendency to show more of individualism than collectivism.

Modern societies, particularly owing to declining channels of interaction between individuals and a shift towards virtual platforms accompanied by limited focus on value based education, show growth of

Avoid those points which are not necessary to the context

Remarks

irrational and social behaviours among individuals. The spike in warfare, terror attacks and funds is symptomatic of such a decline.

At the same time, globalisation and internet penetration have facilitated more cultural interaction and information accessibility that has helped build objectivity and rationality among people.

A government servant cannot afford to be irrational in his judgements for policy decisions that impact people need to be well thought out. He needs to also ensure participative decision making - for which socialising is important.

Approach is good.

Be more rational.

Bring conclusion

Remarks

Q5. What is a role model? How are role models made? Illustrate and analyse how do role models influence virtues, morals and ethics in a society? (150 Words) (10 Marks)

Role models are ~~also~~ individuals ^{or} ^{with} values that are put on a pedestal, an exalted position by individuals and exert significant influence on a person's attitudes and behaviours. Qualities of role models often inspire people and push them as they try to emulate them.

Role models are made by ~~us~~ depending upon individual things and attitudes, social norms and familial values often create a disposition towards certain qualities which play a role in choosing role models. Values of respect and praised in society such as truthfulness, humility, kindness play a role in selection of role models.

Role models include major role in influencing societies and individuals.

Virtues - Role models not only inspire, but also hold a degree of command over who they inspire. Thus when Mr Gandhi asked society to shun caste discrimination and espouse values of equality and humanity, his voice was heeded.

Remarks

Morals - Morals are values that guide behaviour. Their standards are often set for societies by role models. For instance - Mohan terose espoused kindness and mercy, Gandhi had based on truthfulness, Maala Yonmpan inspires courage and valour.

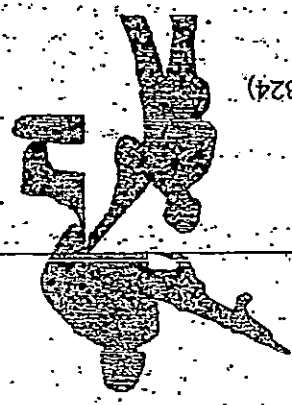
Ethics - These deal with rightful and wrongful behaviours. Role models help in taking ethical decisions in face of dilemmas.

For instance, Rama, the hero of epic Ramayana chose to keep his father's promise and left for exile over the king's coron. Thus he continues to inspire respect for elders and selflessness amongst people.

Points are good.

Being conclusion

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Remarks

(a) Weak value system in families eventually transcends to weak social, political & administrative systems, leading in turn to degeneration of whole nation.

(b) It is future factor in moral & ethical issues in school & uni. system because although learning them is easy, it is far more difficult to practise them.

Ans (A) Families are the first institution that children derive education and learning from. By observing how elders behave, children pick values lying, cheating, anger, violence experienced in family leave an impression on children and this is copied by them in their interaction with others. Weak values, weaken the entire socio-political system of a nation. The saying - 'like father, like son', reflects how much families can influence children.

The problems witnessed today such as intolerance, violence, corruption have their roots in the failure of families to impart the moral values to children that shape their character and influence their behaviour in society.

Be more specific to the question

Being rational and analytical points.

It seems you are just explaining the question

Learning and theorising about ethics is far slower than taking ethical decisions when faced with such situations. Role learning has thus little role to play in building ethics.

But as Aristotle points out that ethics depend on habits and so frequently putting oneself in ethical dilemmas soon trains the mind in behaving when faced with situations involving value conflicts. At the same time, a study of precedents helps people in taking decisions grounded in facts and objectivity.

Ethical education in schools and colleges is thus not useless, but is in fact essential to train future generations in taking ethical decisions.

Good //

Remarks

Q7. What is the role of courage in practicing virtue consistently? Do we need courage to be kind, true, merciful, generous or honest? Why? (150 Words) (10 Marks)

Courage is the ability to stand in the face of adversity. It is the median between cowardice and rashness. Courage is boldness regulated by reason.

Courage stands as guard to all other virtues and is vital to practice and upholding of other virtues.

Gandhi, clarified that love and non-violence is not a cup of tea of a coward. It needs courage to fight the tendency to show hatred and anger and maintain composure.

Similarly, to be kind requires the courage to sacrifice, to give up pride, anger and revengefulness and show mercy. To stand by truth also requires strength to face unpleasantness.

Honesty requires the courage to fight the temptation of personal gain through falsehood.

Generosity requires the courage to show benevolence and part with one's possessions.

Courage and veracity are virtues essential for a virtuous life. A coward, though virtuous cannot act upon them.

4 1/2

Remarks

Good

Q8. A man's ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by the fear of punishment and hope of reward after death." Comment. (150 Words) (10 Marks).

Ethical behaviours is often regulated by religious scriptures by fear of punishment in after life. Religious basis of ethics is not as sound as secular grounds are to eroding behaviour religiosity in modern societies.

behaviours guided by fear is not voluntary and hence does not amount to full moral development of an individual.

As per Kant, a man must show ethical behaviours for its own sake, he must show subservience to this categorical imperative which is a universal law applicable to all.

Ethics must therefore be grounded in sympathy whereby every man is respected and treated as an end in himself.

They also derive from social institutions and education which impart values held dear in a society. This is called acculturation.

Social ties often inspire reciprocity and fellow feeling that generate a regard for others in the society and help in

Remarks

development of ethics

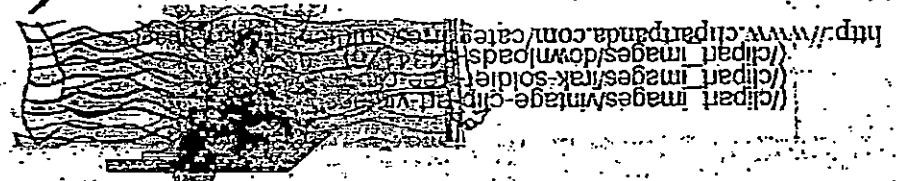
In addition to these, however, religions have played significant role in building ethical ~~standards~~ norms, such as Jainism, Buddhism and Christianity. Religions inspire love and devotion to humanity and so inspire virtues of kindness, non-violence, restraint and temperance. Your stand is not clear.

No doubt religion shapes the ethical ground for human being but it also brings fear in punishment for the so called sin. There are apart from human rationality. Human need to think in accordance with their rational behaviour which are based on sympathy, education and social ties & needs for greater good of the society.

You need to favour only one aspect and reason out for the same

Focus on the question & bring specific points what the question is asking

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(1)

9 How can one be well when one suffers morally
Elaborate & explain the statement in individual
and societal context citing real life examples

Although well being is usually related to
health and refers to physical well being, mental
well being is an important aspect which
is influenced by societal constructs, relational
and also individuals of morals, attitudes
and his perception of himself

Be more specific

In this light moral well being is
essential for psychological and emotional
well being. For instance a corrupt person
who engages in bribery cannot rest in
peace and worries constantly about finding
his needs, this also impacts health
and physical well being
Similarly, emotional support from society
and fellow beings ensures mental well being,
but an immoral person who is mean,
selfish and harms others is deprived of
this wealth of love, affection and support
that comes from society.
Moral illness thus is antithetical to
well being in both individual and
societal contexts

Mention all the
dimensions

- Q 10 Explain the following quotes
- (a) He has achieved success who has lived well, left the world better than he found it, laughed often & loved much
- (b) To rely upon conviction, devotion and other excellent spiritual qualities, that is not to be taken seriously in politics.
- Do you agree & why?

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(a). Success refers to a sense of accomplishment, satisfaction and pride. It gives a sense of happiness and fulfillment. Therefore, Success is a multi dimensional concept, it does not merely involve accumulation of wealth or achievement of goals but also enjoyment of gifts and wealth earned along with joy, happiness, love during life.

Living well therefore is a part of being successful. A rich man who took no care of his health and suffers from illness is not successful.

Here you can see need to be more founded on these things called successful. Success is also earned in society and affection is also a part of it. A man successful Malah Yonajonai is not successful merely because of his riches, love and affection is also a part of it. A man successful Malah Yonajonai is not successful merely because of his riches, love and affection is also a part of it.

Successful people are not successful merely because of their riches, love and affection is also a part of it. A man successful Malah Yonajonai is not successful merely because of his riches, love and affection is also a part of it.

Who made the world a joyful place for others? By general agreement, it is the good deeds and virtuous actions of individuals that have made the world a more pleasant place. Therefore, leaving the world a better place is a noble goal.

Mention relation to the and bedrock of world. Being complete in your answer.

(b) politics is often said to be a dirty game involving deceptions and trickery, lying and persisting falsehood. As to modern politics the view is very well supported.

3

The modern day politics involve dirty game, deceit and trickery. When a man is elected, he becomes a politician. He lacks conviction and honesty. He plays similar tactics and misleading public for gaining power. But this is a very limited view of politics and puts down the strength of masses in making rational choices and judging actions.

though true political should have to bring itself with the people to serve the people.

Politicians, as was held by Chanakya in Arthashastra, must convince their wisdom and good. They can they win popular. They must uphold dharma. They should show full devotion to it. The concept of philosopher kings which are led by men of high spiritual character. Even MK Gandhi finds spiritual qualities as necessary in politicians for they are to act in the interest of his subjects, often at personal cost.

Remarks

You need to be more specific towards the question

(2)

Q11. Define the term values. Explain any two values in each of the following categories:

- (a) Values in the self
- (b) Values in human-human interaction
- (c) Values in interaction with the nature

(150 Words) (10 Marks)

Values refer to the moral standards that guide human behaviour and shape their character. It is a set of principles where by one judges an action as good or bad, right or wrong.

(a) Values in self

Courage - the safeguard for all other values and virtues. Veracity is linked to truthfulness and the ability to stand tall in face of adversity.
Humility - the ability to remain grounded. It is the opposite of vanity and arrogance.

(b) Values in human interaction

Reciprocity - which makes one acknowledge the role played by society in his success and makes him humble and downy.

Kindness - the ability to show mercy and benevolence, set aside anger and hatredness by taking an empathetic view of the other's situation.

(c) Values in interaction with nature

Remarks

(9)

Environmentalism - the ability to show respect towards environment, restrain from exploiting it and taking measures to conserve it gives its valuable role in sustainability of humanity.

Care, sustainability, utility, aesthetic etc. type

Mention all the dimensions completely

Remarks

Q12. Can ethics solve the problem of poverty and hunger in India? Analyze. (150 Words) (10 Marks)

Ethics are ^{on actions} judgments, whether right or wrong or good or bad. They apply on voluntary actions based on free choice. They certainly have a significant part in elimination of hunger and poverty.

4/2

= Ethics guide governments to undertake efforts for welfare - MNRGA for employment generation, Skill India to build capacity.

= Ethics also propel civil servants to act fairly and impartially and effectively in carrying out their duty. This limits the scope for corruption, swindling of funds etc.

= Ethics towards society and community give rise to philanthropy in such business owners and also form the basis for Corporate Social Responsibility.

Besides Ethics obtain force from individual consciences this pushes men to indulge in charity and assist in providing food for hungry in India.

~~But ethics alone~~ They are also instrumental in bringing about tax compliance amongst traders and manufacturers etc. that

Remarks

Yes ethics alone cannot help to solve this problem as it also requires -

- Cost effective, technological solutions
- Efforts to be made at population control
- And also depend on global economic scenario, which is beyond the control of individuals.

good points

Remarks

SECTION - B

Q13. According to a 2013 remark of the Supreme Court of India, although the law is obvious that promises made in an election manifesto cannot be construed as a 'corrupt practice' under Section 123 of the Representation of the People Act, whereas the reality is that distribution of freebies of any kind undoubtedly influences all people and it affects the level-playing field. The Court opined that "Freebies shake the root of free and fair elections to a large degree." In view of the above remark of the Apex Court, answer the following questions:

- Who are responsible for vitiating electoral environment those who distribute freebies or those who receive freebies happily?
- Why distribution of freebies during election times goes on unhindered is it lack of enactments that could govern election manifestoes or lack of value based politics?
- Generally parties release their manifesto before the announcement of the election date: in that scenario, strictly speaking, the Election Commission will not have the authority to regulate any act which is done before the announcement of the date. Nevertheless, an exception can be made in this regard as the purpose of the manifesto is directly associated with the election process. Do you agree? Why?
- Make a case for a separate law, to be passed by the legislature, with regard to distribution of freebies for governing the political parties.

(250 Words) (20 Marks)

The distribution of freebies is often with the intent of influencing voters choice before the election.

(a) Political parties are to blame for this practice whereby they distribute money, clothes and other articles right before elections and exploit the circumstances of post often the waiver of loans and debt launch of populist schemes are also undertaken before elections, are all with such malicious intent at the same time acceptance of freebies is also a part of the practice and so condemnable as voters trade their free choice for a temporary gain. This however has implications for the whole electorate.

Remarks

but they are responsible for who stands on a shanty ground or level. Being poor does not mean unethical

conditions of poor must be taken into consideration before putting the blame on them, as an empty stomach cannot think rationally

(6) Lack of value based policies
 - Unawareness
 - Illiteracy
 - Vested interests
 - encourage activities

Despite the provision in law and the MCA which comes into force after election announcement the practice continues because -
 of weak implementation as election commission often has limited personnel to keep track on such activities

The model code comes into force after subannouncement of dates, but freebies are doled out much before the time.
 Shortcoming in statute - no harsh punishment is specified, neither are clear guidelines framed to help decide what constitutes freebies. This hinders the effective working of legislatures

(c) Putting sectoral issues in promises made in election manifests -
 will prevent parties from exploiting the vulnerability of backward classes
 it will amount to a fairer election process as irrational promises would not influence voters

Remarks

Despite this election manifestos cannot be fully regulated as

- they reflect a political parties ideology
- they carry an imprint of genuine initiatives
- the party seeks to undertake, they may not necessarily succeed in achieving all.

A manifesto is more a statement of intent, and this cannot be regulated in a fully democratic country. But some effective monitoring mechanisms can be made to keep track on such activities and shade off the false promises.

(d) Distribution of funds needs to be with specific legislations.

- which spell out clear guidelines on permissible and impermissible, mala fide promises
- which establishes an institutional mechanism to identify violations and determine suitable penalties
- which creates and strengthens enforcement of above provisions

A clear enunciation of such a law is the need of the hour, but much will rest on implementation and monitoring which needs to be effective.

Mention all the dimensions to bring completeness

Why are existing laws inadequate? explain

Remarks:

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Q14. There is a village living in fear consistently due to regular case of clash between the two castes. In a recent incident two young children from a particular caste were burnt alive and their parents suffered injuries after their home was allegedly set a fire in the deep winter night.

A special police posting had been made in the village about a year ago after similar attacks. However this initiative by the administration failed to serve the purpose.

You are a Police Chief of the district that has witnessed this grave incident. After this incident one group jam the busy highway with the dead bodies of children, and traffic movement is out of gear as highway is busy and suddenly protest started turning into a mob.

You have asked the local police station to handle the situation but you came to know that local police is divided as one group belongs to the same caste who is protesting. You fear that mob may turn violent.

Being Police Chief of the district what steps will you take to control the situation?

Discuss merits and demerits of the various options you have. Which is the best option and why?

(250 Words) (20 Marks)

The present situation has evolved due to consistent presence of atrocities against a section of society and the failure of law and order machinery to curb it. Now, situation is at the verge of transcending into public disorder and can cause greater damage to life and property and needs immediate handling.

The various courses available before me as Police chief are -

a) Letting local police handle as they are more so better versed with the situation, these being involved officials with strict adher

b) Let the issue flare up so that the grievance of this caste get public and political at the highway level.

Priority A action if moment important here

Remarks: 1st priority should be to free the highway. Here action should start from softer level of engaging in talks with the affected family and involving leaders. If still the situation is not under control then harsher action

(14) Carry out heavy repression using tear gas and lathis to disperse the mob.

d) Identifying leaders of the group and engaging them while also taking measures for crowd control. This is to be done by keeping additional forces, including armed forces on standby, so as to contain future escalations.

Then merits and demerits of each option are as follows.

(a) Merits - Makes use of resources and knowledge base of local police machinery.

- decision making will build capacity and responsibility.

Demerits - Can result in delays and be ineffective, threatening security of innocent civilians.

- would amount to erosion of faith in law & order machinery, if timely intervention is not made.

(b) Merits - political apathy towards grievanced castes will end and strangers like hatred may follow.

Demerits - amounts to destruction of duty on my end.

- I will have to answer for the loss of public order and would jeopardise my career.

- could deeply polarise and divide

Remarks

- Arrest
- Lathi charge
- Use of water cannon
- curfew etc

the society and become victims if not dealt with

(c) Merits - Law and order will be maintained
- people will desist from taking law into their hands

Demerits - goes against the democratic ethos which allows for expression of dissent and grievances.

- will also breed anger against police machinery, amongst people
- can lead to loss of life on both sides - civilians and security officers

(d) This course is the best one to be chosen for the given circumstances as

Merits - crowd control measures prevent further escalation
- leaders are engaged and given chance to express grievances.
- gives opportunity to power to act and make amends for past failures

Demerits - may take longer for solution to emerge

This delay however must not be avoided as a solution that emerges after prolonged dialogue is essentially long lasting

Incomplete
You are not addressing all the issues involved in the question

Remarks

Q15. Everybody lives and dies for the progress and prosperity of his or her own family and kith and kin. If one person gets on higher position of power and authority, the expectations of family members and neighbourhood increases from him that he would be instrumental in getting them into employment or business as well as other opportunities. The pressure is sometimes very high. Observe the following situations and answer the questions posed:

- (a) A civil servant who plays an important role in decision making in a government procurement deal was in severe dilemma. He was compelled by his wife and son to allow their companies to participate in the bidding process, which he was supervising and do favour to them by supplying few information. What should he do?
- (b) A marketing chief of a Public Sector Oil Company was urged and coaxed by the people of his village to open a gas agency in their village for the ease and convenience of the people in accessing clean source of energy. How can he fulfill such aspirations? Will it be justified to do such a favour where such decisions are taken by the pre-fixed criteria?
- (c) The brother of a high ranking police officer was found collecting money on weekly basis from the petty businessmen on the footpaths and pavements of a district where a new IPS trainee joins. What are the options before him-
 - (i) He should ignore him otherwise he would face the ire of his senior officer;
 - (ii) He should take the right action according to the provisions in the law and his charter of duty; and
 - (iii) Before taking any action, he should communicate with the senior officer as to what to do with his brother.

(250 Words) (20 Marks)

Ans (a) In this case the decision making lies in the hands of a civil servant whose family members seek a favour by choosing their firm. This is often called favouritism. The dilemma faced here involves -

- his commitment to impartiality, honesty and transparency as a public servant
- his duty towards maintaining the well being of his wife and son.

In case, he divulges the information it would amount to breach of protocol.

Remarks

(15)

as he holds the informations in fiduciary capacity, it would also amount to use of public office for personal gain or a kind of corruption for which he may not

2/2

be liable to disciplinary action. On the other hand, denying his family's demands may lead him to face their ire, which can upset him emotionally and impact his work.

Good points

He must however exercise the former choice and explain to his wife and son, the limitations of official code and his conscience, that prevent him from exploiting his position. He can however let them hold fairly for the tender while also declaring conflict of interest before competent authority so that his son's company can participate fairly in the process.

(6)

In this case, the marketing chief may have to choose between the principle of reciprocity towards fellow villagers and that of impartial decision making while deciding a venue for gas agency.

If he decides to grant a favour and make an exception in his regard, he would be praised and respected by fellow

Remarks

unlawful.

he would also be opening up employment opportunities for them, which is a noble task per se.

On the other hand, he may have to answer for his action before seniors. It may be viewed as misuse of position.

Thus, it may not be advisable for him to set aside criterion and make exception for his village. Yet it is not impossible for him to meet the aspirations of people.

He can make a case for this before his seniors and seek their approval with a proper, transparent procedure. He can open the gas agency in the village.

(c) In this case the officer may feel intimidated and frightened as the issue concerns the brother of his seniors. He may ignore this and carry on with his duties. But this would demonstrate lack of courage. He would fail to stand for right, due to his timidity. He may act as per his charter of duty and report the matter but this can bring him in confrontation with seniors and can affect the work environment. He may also be the case that the seniors are unaware of his brother's activities, in which case he may have to face the use of authorities without being himself involved. He can thus, first bring the matter to

Remarks notice of his seniors and then take action as per the charter.

There is a mention of pre-fix criteria.

If pre-fix criteria should be fulfilled it should be done otherwise it should be explained to villagers.

within your capacity

3 1/2

good approach

Q16. You are posted as an IAS officer in a backward district where rural women are often ostracized, and every time when something bad happens to any villager either at individual or household level, the blame is often fixed on some women who are generally a most primitive kind of believer or devotee to some deity. You get one such information, where the villagers are planning to try a woman and punish her for the death of newly married couple in a road accident. Such kind of happenings are described as "witch hunting." Previous experiences show that when women has been left on the rationality of the villagers and their kangaroo courts, they are often killed for witchcraft. Answer the following questions:

- (a) Now when you have information about witch hunting and possible attack on the woman said to be a witch, what steps would you take to stop violence and inhuman behavior against her? State the steps you would take in a sequence.
- (b) In your first encounter with the villagers what would you say to them?

(250 Words) (20 Marks)

Ans

This case brings the conflict between grassroots democratic institutions and women's rights. The Indian constitution shows commitment to both and so I cannot let one obscure the other. The security of life and person of women is as important as the right of panchayats to free take decisions at local levels & besides these institutions are not legally permitted to act in judicial character. I can therefore intervene to stop this

control on ^{mal} practice. I would engage with locals and enquiry into the causes of accident. In the meantime, I would ask women empowerment groups, village communities

the situation be made to the panchayat seeking help for conducting in the meantime, I would ask women empowerment groups, village communities

Remarks

For immediate control on mal practice against the safety of this particular woman. I would engage with locals and enquiry into the causes of accident. In the meantime, I would ask women empowerment groups, village communities

16.

Such as SHGs, NGOs and local teachers to educate the locals and help put an end to such baseless superstitions beliefs.

I would also encourage police department to engage with locals and explain to them the reasons behind accidents and mishaps, which often range from potholed roads, too sharp bends, slippery roads, lack of headlights on vehicles driven at night among others.

Finally I would take steps to reduce the rate of such avoidable accidents by taking measures such as filling potholes, putting barriers on sharp turns etc.

Focus on the question more and bring more relevant points

(b)

In my first encounter with villagers, I would try to first learn their views on these accidents and on the role of these women therein. I would try to discern the pattern and basis of their beliefs which will help me in formulating counter arguments.

I would also ask them to not take laws in their hands and let the enforcement machinery bring the ulcers to book. I will advise them of impartial working of

31/2

Remarks.



the police department and thus seek their confidence.

Once this confidence is won, it would be easier for me to change their attitude towards women and towards mishaps. I would use my first encounter to understand and grasp their perspectives.

Here long term
and short term
actions required

Mention all the
possible dimensions
to bring completeness

Bring
completeness

Remarks

Q16. You are posted as an IAS officer in a backward district where rural women are often ostracized, and every time when something bad happens to any villager either at individual or household level, the blame is often fixed on some women who are generally a most primitive kind of believer or devotee to some deity. You get one such information, where the villagers are planning to try a woman and punish her for the death of newly married couple in a road accident. Such kind of happenings are described as "witch hunting." Previous experiences show that when women has been left on the rationality of the villagers and their kangaroo courts, they are often killed for witchcraft. Answer the following questions:

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(250 Words) (20) Marks)

Ans

This case brings the conflict between grassroot democratic institutions and women's rights. The Indian constitution shows commitment to both and so I cannot let one obscure the other. The security of life and person of women is as important as the right of panchayats to take decisions at local levels. Besides these institutions are not legally permitted to act in judicial character. I can therefore intervene to stop this malpractice.

- ⇒ I would first deploy police machinery to ensure safety of this particular woman against the panchayat and locals.
- ⇒ Next, I would engage with locals and the panchayat seeking time for conducting enquiry into the causes of accident.
- ⇒ In the meantime, I would ask women empowerment groups in village communities

Remarks:

Repeated

16

Such as SHGs, NGOs and local teachers to educate the locals and help put an end to such baseless superstitions beliefs.

I would also encourage police department to engage with locals and explain to them the reasons behind accidents and mishaps, which often range from potholed roads, to sharp bends, slippery roads, lack of headlights in vehicles driven at night among others.

Finally I would take steps to reduce the rate of such avoidable accidents by taking measures such as filling potholes, putting mirrors on sharp turns etc.

(b) In my first encounter with villagers, I would try to ~~try to~~ ^{seek} learn their views on these accidents and on the role of these women therein. I would try to discern the pattern and basis of their beliefs which will help me in formulating counter arguments.

I would also ask them to not take law in their hands and let the enforcement machinery bring the culprits to book. I will assure them of impartial working of

Remarks

the police department and thus seek their confidence.

Once this confidence is won, it would be easier for me to change their attitude towards women and towards mishaps.

I would use my first encounter to understand and grasp their perspectives.

This answer is already checked before

Remarks



Q17. There are various religious and cultural occasions in India when a large number of people gather to form a big procession which marches from one area of the city for celebrations and emersion of statues to other areas dominated by people of different religions and sects. In such cases the possibility of riots and conflicts are very high. Suppose you are the Police Superintendent in one such area where after Puja (worship), a procession of a particular community is learnt to have planned to pass through some streets before emersion of the statue in the river eventually. Answer the following questions?

- (a) As Superintendent of Police what will you do if you learn about marching of such a procession to the areas dominated by other communities which have a record of mistrust?
- (b) Will you completely ban movement of a religious procession in case of apprehension of a conflict? Give reasons.
- (c) In case a conflict takes place during the marching of a procession and a riot like situation arises, state the steps you would take to keep the situation under control.

(250 Words) (20 Marks)

The constitution guarantees right to assemble peacefully without arms and so processions are permissible. Also in a deeply religious society, a respect for such sentiments is a must for efficient working of police department.

However religious processions have an atmosphere of zeal and excitement, whereby fraying up of communal tensions as a possibility cannot be overlooked.

On learning about such a march from areas where disorder or conflict can be apprehended, I would -

- = look for alternative routes and suggest such changes.
- = In case, this is not possible I would deploy machinery in the said area.

Remarks

Use third person

(36)

(17)

after giving them requisite training and instructions on crowd control.

I would also engage community leaders and residents of the area informing them of the procession, seeking their views and requesting cooperation.

I would also ask bring both community members together through exchanges and interactions, so that their differences are narrowed down and would ask them to exercise restraint in the event of a provocation, which must be reported to authorities.

Before the procession, I would also be on lookout for anti social elements who often take advantage of such free ups and are often instrumental in creating them.

(b) I would not ban the movement, on the grounds of mere apprehensions of conflict. After taking the above said measures, if sufficient grounds exist pointing to a conflict which cannot be contained or prevented, I would then have to push for an alternate route as I cannot allow a religious conflict in such circumstances.

CCTV cameras can also be used

(2)

Also mention the adverse effect of banning and change of routes

Remarks



(c) In case such a situation arises -

- I would immediately put the police machinery trained and instructed to deal with such matters on the gear.

The police would prevent the crowd from building up and keep the roads clear of vehicles and people.

→ Gradually, attempts would be made at dispersing the crowd, including participants of the procession. I may discontinue the procession if the need arises.

To take care would in the meantime book the instigators and take action against them.

To prevent issues from flaring up, I would request the media to exercise restraint while reporting the incident.

Afterwards, I would take steps at ensuring cordial and peaceful engagements between the two communities.

Action are incomplete

Remarks

9

Here the violence have broke and you have to control violence

- Arrest
- Lathi charge
- Use of water cannons
- curfew
etc

Q18. There is an MLA who is very popular because he responds to the complaints of the people about the failure of local institutions in service delivery very pro-actively. His method of responding to the complaints of the people often comprises of using force and bullying the failing local institutions and the concerned officers rather than invoking the lawful procedures. Sometimes he even uses threat as a weapon to get things done in favour of the people. Answer the following questions:

- (a) Can we justify the MLA's method of redressing complaints by virtue of force, bullying and threats because his motives are good and his act is in the public interest?
- (b) What should be right way of redressing people's genuine complaints?
- (c) Should the act of the MLA be considered as 'pressure from below' which is necessary for a democratic system to deliver services and desired outcomes and so can be endorsed as morally right?

(250 Words) (20 Marks)

(a) The teleological conception of ethics would justify the use of improper means to secure justified ends and so the MLA would be hailed for his success at addressing the matter.

Deontological and Gandhian ethics however hold that means are as important as ends as wrong means can never lead to just ends. The MLAs act though successful in short run, amount to weakening of democratic institutions in the long run, the tendency towards hero-worship also gets promoted and people fail to learn using the available instruments such as RTI, grievance redressal and periodic elections to enforce accountability. The MLAs can therefore not be supported. good

Remarks

All the action should be based on Rule of Law.
citizen driven

The right approach would be -
to institute a formal enquiry into reasons for such failure, which may range from funding shortages to lack of personnel.

More diversion of funds and functionalities

Strengthening of monitoring and supervisory bodies, by ensuring appointment of public information officers and also creation of grievance redressal dept.

Training and educating masses for demanding information, ^{more specificity needed} and ^{transparency} institutions directly accountable & ^{more specificity needed}

Although the pressure from below on this case is visible as people approach the MLA in demanding action, but this is not directed as they fail to organize themselves and demand accountability through right channels.

The MLA on the other hand seeks to exploit this situation by creating and consolidating his vote base, this however prevents successful working of grassroots democracy where people's grievances are addressed directly without there being the need for intervention from above.

Even if his intent was to genuinely resolve the concerns, the method is incorrect, as he

Remarks

exercises involving tactics and force, which reflect scant regard for law and order and also ~~smack~~ of arrogance.

The situation demands an overhaul of the entire delivery system; bureaucratic machinery and ~~reporting~~ and simplification of procedures, not bulking of certain officials involved in particular cases.

Conclusion

Remarks

