

Roll No. _____

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- Both sections are compulsory.
- Attempt one essay from each section.
- Each essay carries 125 marks.
- Write each essay in about 1000-1200 words.
- After finishing the first essay, attempt the next on a fresh Page.
- Any page left blank in the answer-book must be crossed out clearly.

(Examiner will pay special attention to the candidate's grasp of his/her material, its relevance to the subject chosen, and to his/her ability to think constructively and to present his/her ideas concisely, logically and effectively).

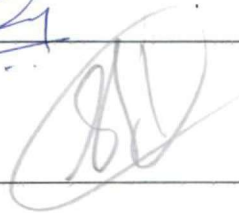
Remarks

Name SAURAV PANDEY

Mobile No. _____

Date _____

Signature 

1. Invigilator Signature 

2. Invigilator Signature _____

60
62
122

SECTION - A

1. A sporting society is always mightier and happier than those which are not.
2. The ultimate freedom comprises self-awareness, conscience, independent will and creative imagination.
3. The end doesn't justify the means.
4. To be beautiful, life does not require to be big.

SECTION - B

1. The migration streams reflected progress in the past, they represent distress in the present.
2. Corruption has become a national culture in India.
3. Industry 4.0 is the biggest game changer of present and future.
4. Laws catch flies but let hornets go free.

THE END DOESN'T JUSTIFY THE MEANS

Ethical justification of our actions are either based on our actions (methods adopted or the goals and objectives that we want to achieve. If actions are deemed ethical based on the goals then it is called consequentialism and if methods and motives are as important or more, it is called deontology. The common wisdom is that both ends and means should be justified and any means can not be justified merely because it achieved a desired goal.

If we attach too much importance to only ends, we will end up focusing only on self-interest, profits and objectives of whoever

Good introduction + good vocabulary

First explain the topic then bring in the theory

is taking the decisions. Importance of others' points of view and interests of other stakeholders will be relegated into background. If only goals matter, then there will be no point of morals and virtues because they are guides to our actions, conducts and habits. Such a scenario will be detrimental to a modern democratic society and we will be reverted to a pre-social contract thinking of life as "nasty, brutish and short".

very
well
put

At a personal level also, we can see there is a noticeable dissonance when we achieve ^{Good} anything good through bad means. A poor person ^{is} who steals food to feed his child may be ^{willing} justified at that moment. But he waits eagerly ^{to avoid} to find ways not to do that. Successful cyclist ^{a crisis} Lance Armstrong came out with the truth behind his legendary winning streak and admitted he used unfair means and medicines to win races. ^{of} He couldn't justify the means for long. ^{conscience}

Focussing merely on ends can be exclusivist in nature. If our goal is only to become an economic superpower with a certain GDP as target, we might not take

everyone along as many sections need welfare and social support. Focusing on growth rates will ~~cause~~ cause distress among these sections and conflicts within society. Peace and social harmony are equally important ends that can be achieved along with economic growth. Means of equity and justice are important here.

Not only exclusionist, it can also become impractical as well to focus blindly on economic ends. Indian cities, for example, are growing in population fast. All urban problems are justified in the name of better incomes and opportunities. Bad working conditions, unhygienic slum housing, pollution and deteriorating physical health and certainly not worth justifying to maintain cities as drivers of growth. Quality of life is sacrificed without proper intent and inclusive motives and methods.

Single mindedness pursuit of ends also ignores individual dignity. We want to build infrastructure, generate electricity and achieve irrigation by cutting down forests and

submerging them which are homes to millions of people. Are they not recipient of our Constitutional freedom and rights? We are working on clean homes, cities, and tourist places at a massive scale to achieve national targets. Yet other human beings are working as manual scavengers in this day and age and are dying as a result. Are these deaths justified?

We value social order, peace as ends to be justified. Does that mean we can not have freedom of dissent? To achieve national security, we see application of sedition, official secrets act, (etc), that are prone to misuse by those in power. India is attempting national integration by considering diverse voices and every decade has witnessed new states formed as a result. On the other hand, in our neighbourhood, Sri Lanka and Pakistan both tried to use unjustified means of imposing national integration and ended up having civil wars, mass atrocities and ultimately dismembered of the nation. Wrong means turned out to be harmful for ends because the motive behind was malafide and unjust.

Even India now is employing questionable means in the name of national integration.

Reconciling ends and means is thus the basis of golden rule. What we don't want others to do, we should not do ourselves too. If we are in decision making positions and some other entity or person is going to face the consequences, we need to think from that person's perspective as well. This is the basis of Gandhi's Talisman. He advised that before we take any decision, we need to think of the poorest and weakest person and whether he will receive any benefit from it. This sense of empathy, equity and justice can not be applied if we justify all means because of ends.

Excellent written

Respecting means and motives reflect the virtues of integrity and strength of character. Mahatma Gandhi was proponent of truth and non-violence. Even when, under his leadership, Non-cooperation Movement was crippling the British government and achieving intended goals, he called off his movement after the Chauri-Chaura violence. He was of the view that if one kills the oppressor and becomes independent, the independent government will also be of murderers.

comparison of means subjectivity on the circumstances we face it done well to make comparison determine the face of daily needs

Remarks

0/5

However, during Quit India Movement, he realized that for independence it was necessary to counter British oppression and thus cowardice was even worse a mean than violence. So Gandhi did not boycott it as it seemed to be the last resort.

Therefore, an important way of action is to consider both means and end under appropriate moral considerations and make the best choice available as per exigencies of the time. No human being is expendable and everyone is an end in himself. Only if we have minimized harm and given consideration to equity and justice can we justify ends means for our ends.

Good
+
well
balanced
conclusion

60

X-----X

- ① Your essay has been written beautifully, your knowledge & understanding of the topic is good.
- ② There are some incidences where ends do justify means - eg capturing a terrorist to prevent a future attack. Mention other aspect as well.
- ③ Conclusion - add how can we be ethical / make ethical choices - importance.
- ④ Essay is short. Try to plan properly in rough work.

Remarks

2. CORRUPTION HAS BECOME A NATIONAL CULTURE IN INDIA

Everyone of us is touched by corruption in some or the other form at some point of time in life. Corruption has expanded in its scope and made a strong foothold in organs of the government, corporations, civil societies, citizenry and even in our common psyche. It is thus not wrong to attribute it as a national culture.

An elusive definition

Despite all efforts, corruption stays either undefined or inadequately defined in our (statute books). One of the reasons is its growing scope and ingenious methods of corruptions. Therefore, it seems practical practical to lay down "acts of corruption" instead.

One kind which is most visible and common is the monetary corruption. Public officials are gratified with bribes or enrich themselves with disproportionate assets. But beyond this also, corruption has expanded in governance structures in non-monetary ways as well.

Remarks

Public officials can favour someone or cause harm to someone based on partisanship, kinship and personal biases and prejudices. They can also cause obstruction to law enforcement and justice using their undue influence. Living a lavish lifestyle on public money is also a kind of corruption in the backdrop of scarce resources and widespread poverty. Corruption, thus, can be seen to exist in various overt and covert ways.

basic-
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abuse
of
power
in
any
form

Beyond governance cultures

While in government, corruption exists in provision of services, procurement, defence deals, etc. It exists beyond that as well. corporates indulge in opaque funding to political parties and seek favours from the government not based on merit but through cronyism ^{and opaque lobbying}. This undermines the free ^{market} economy and transparency.

Citizensry is also indulgent in corruption when they pay "speed money" to expedite their work and avoid opportunity cost of time and

stress. Civil societies and NGOs are also known for some cases of blackmailing, corruption and foreign funding not only to drain resources but also undermine development and security.

From governments to common citizens, corruption is thus a part of life. People's indifference becomes breeding ground for corruption. Common perception is that "we hang the petty thieves while appointing the great ones to public offices, so why even bother with small anti-bribery steps?"

Deeply entrenched phenomenon

This "acculturation" and indifference towards corruption is because • it has existed for a very long time. The governance structure set up during British Raj was highly corrupt.

Being unaccountable to people and distant from the authority of Crown and Parliament in London England, British Bureaucracy had no answerability and rampantly enriched themselves. This is the bureaucratic structure we have inherited.

Juxtaposed with this bureaucratic structure is our highly asymmetric society. Power relations have dominated in historically feudal society based on caste and land ownership. That mindset is still prevalent in our rural hinterland.

+ complete
poor implemen-
tation of
laws

Scarcity of resources in a developing country also causes corruption. With islands of prosperity in ocean of poverty, greed and power overpowers those who control and manage resources.

criminalisation
of
laws,
using
corruption
as
a
shield

Who pays for corruption?

Short answer is that the poor pays for this corruption. Public money in forms of taxes and user fees are squandered and pocketed. Revenues generated through hardwork of public especially working class, middle class and poor labourers do not return into public utilities but are instead channelled into illegitimate drains.

+
ineq-
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increase
only the
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a
shield
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source

Money laundering through tax havens, black money involved in trafficking, narco-terrorism, shell companies, tax evasion, are

all channels of corruption. Public is fooled using elit fund scams and pushed back into poverty whereas a few become rich.

Money exchanged for college admissions, government jobs are also widespread methods of "paying" for corruption. One channel closes, another opens for the flow of corruption.

A national culture that harms the nation

Former vice-President of the USA said, "Fighting corruption is not only good governance, it is an act of self-defence and patriotism."

When a country indulges in corruption, it creates inequalities, bad quality of life for most of its citizens, and even the limited prosperity is not sustainable. It compromises with economic growth, technological advancement and geopolitical strength. Thus

it makes a nation weak and eventually defenceless. Public trust in governance weakens and social contract is breached.

Remaking a national culture

It is the duty of ^{of all} the youth to fight corruption and inspire remaking of our national culture. Anti-corruption starts from each one of us. We have the basic structures that can provide fight against anti-corruption. Watchdogs such as Lokpal exist now. It is a matter of new motivation, leadership and new culture of good governance.

need to be addressed and taken action. eg Anna Hazare next

Right to information, Citizen Charter and social audit mechanism will have to be vigorously employed with public participation. Corporate governance, electoral funding will need to be transparent and integrity pacts need to be made statutory to curb cronyism.

good

Technology needs to be leveraged in accessing public services, payments of bills and grievance redressal. Direct Benefit Transfers can weed out the middlemen who divert public resources and drain the economy.

JAM Trinity

A template for the dream

With governance reforms and surge of new culture of no tolerance towards corruption, it is also important to develop virtues by educating and inculcating moral values through practice and example.

Our former President Kalam rightly said,

"If our country has to be free from corruption and become a nation of beautiful minds, I find three societal elements that are most important. They are the Father, the Mother, and the Teacher."

(62)

Good forward looking conclusion

Great writing & presentation

X-----X

① well-written, includes most aspects of corruption, good flow in the essay.

② Make your essay more India specific

causes & consequences which engrain corruption in the Indian culture

Indian specific eg
CWC, ZG, scorpene, coal gas

③ Corruption in judiciary, real estate, power sector can be included to enrich your essay

Remarks

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