

Connect To Conquer (C2C)



IASBABA'S MENTORSHIP PROGRAMME

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SYNOPSIS
MAINS TEST 8
CONNECT TO CONQUER

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Q.1) Leadership is practiced not so much in words as in attitude and in actions. Comment**Approach:**

You need to identify that the question is based on the topic 'Attitude and Behaviour' of GS IV.

Usually you can attempt every ethics theoretical question in three steps –

- Define the key word or condition that is being asked – in this case, define leadership.
- You need to explain the case statement.
- You need to provide a real life example to prove your point.

Body

Leadership means different things to different people around the world, and different things in different situations. For example, it could relate to community leadership, religious leadership, political leadership, and leadership of campaigning groups.

Leadership is the art of getting someone else to do something you want done because he wants to do it. – *Dwight D. Eisenhower*

Leadership includes three aspects –

1. Having a vision
2. Motivating the team to achieve that mission
3. Lead by an example to show others how vision is to be achieved

This way, a leader can motivate with words but that motivation will be short lived if not translated into attitude and action. Attitude defines the behaviour. So it is imperative for a leader to behave as an in charge and set a benchmark for the team.

A leader is like the captain of a ship. He guides, directs, propels and supports the ship through rough and stormy sea.

While words can direct and command, attitudinal factors like compassion, confidence, diligence, honesty and impartiality create a good leader. Actions of leader reflect upon the entire team in terms of responsiveness, accountability, empathy and punctuality. All great leaders such as Mahatma Gandhi, Abraham Lincoln, and Nelson Mandela have led by example, as epitome of persistence and sacrifice.

This is reflected even in civil servants. In case of managing emergency situations like disasters they have to show agility, command and decisiveness. The courage of leader propels the team to provide relief in worst of conditions. Certain goals are long term; here the civil servant needs patience and perseverance to keep his team involved in his vision.

Work ethics like punctuality, honesty and accuracy can be exemplified if leader himself practises the same. This can eliminate corruptions and give efficient results.

Hence leadership is an important asset that is reflected in attitude and practised in action.

You can provide example of Indian Cricket team captain M S Dhoni. How he is more of man of actions rather than words.

Q.2) Adopting the right attitude can convert a negative stress into a positive one. Do you agree? Illustrate.

Approach

- Since the keyword is “illustrate”, you must give examples (otherwise also it is advisable to use examples in ethics answers to avoid repetition of the same points over and over)
- Now, connect the question with the GS IV syllabus. Recall whatever you’ve learnt about the ‘attitude’ topic and now frame the answer. This will help you stay close to the syllabus terminology and make your answer sound ‘ethics-paper-like’.
- The above statement is a quote by Hungarian thinker **Hans Selye**.

Body

Stress is an inevitable part of everyone’s life. However, the negative effects of stress can be neutralized by adopting the right attitude – which is the **way of thinking or feeling about something that determines our behaviour**. It provides the mental framework to respond to a particular situation or event.

(Note: Illustration through a real story)

In 1914, inventor **Thomas Edison’s** research plant was completely burnt down by fire. Years of hardwork, research findings, prototypes were completely lost. One would assume that Edison must have been devastated by the loss. Instead, even at 67 years of age, he vowed to start all over. He saw the fire as a way to start all over again, and do even better by learning from past mistakes. Within three weeks, not only Edison helped rebuild the plant, but in four years he grew the company back to its peak. Edison’s story is a powerful example of how adopting the right attitude can turn a negative stress into a positive one.

Right attitude can help transform fear into motivation, mistakes into learning and desire into meaningful action. Dr. APJ Abdul Kalam didn’t let his financial limitations and lack of opportunities come in the way of his dream – that of becoming a rocket scientist. He saw opportunity in his misery. He read from the newspapers he sold at the railway station. He studies the books he would collect from different houses. If he had no light, he sat under the

street lights to study. Thus despite the hardship, it was his attitude that showed him the way and opened doors for him.

Having the right attitude is a source of strength. Gandhi Ji's philosophy of Satyagraha centered around inculcating the right attitude amongst the common public which would help them not just fight, but also sustain the freedom movement against the British rule. It was this attitude of not backing down, telling the truth which gave people the mental strength to bear the hardships thrown at them by the British, ultimately liberating India in 1947.

Therefore, it is rightly said that right attitude can turn a negative stress into a positive one. (Note: Since it is asked whether you agree, so a clear conclusion is must.)

Q.3) What shapes the attitude of an individual? Examine. Is it possible to impart right attitude through training? Illustrate.

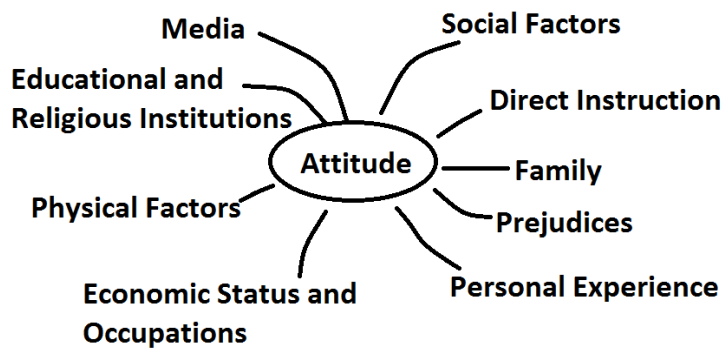
Approach:

- In introduction, define what is attitude in simple words.
- In body, provide what factors shapes the attitude of an individual. Since, directive is examine, try to explain in brief how 3-4 important factors shape attitude of an individual – esp. social learning, personal experience and observation, educational and religious institution etc.
- In last part, try to provide your opinion whether it is possible to impart right attitude through training. Justify your opinion with suitable example/s as directive is “illustrate”.

Body

An attitude refers to our opinions, beliefs, and feelings about aspects of our environment. We have attitudes toward the food we eat, people we interact with, courses we take, and various other things.

Factors that shapes the attitude of an individual:



Social factors:

- All attitudes are learned, and our attitudes vary based on our experiences and learning environment. One way in which our attitudes are formed is through social learning, which involves the influences of family, peers, colleagues, and institutions.
- Society moulds an individual's attitude very deeply. For instance, a person living in a tolerant society tends to develop an attitude of tolerance.
- Instrumental conditioning of attitudes occur when certain behaviors are punished and some are rewarded depending on social norms of the society that you are living or even rules and regulations of your organization. For example, if employees are punished for using Facebook during office times, naturally you will develop a negative attitude towards using your office time to browse the Facebook.

Family and friends:

- The family is the most powerful source for the formation of attitudes. The parents, elder brother or sister provide information about various things. Motivation from friends and elders plays an important role in molding one's attitude.
- One's upbringing, his/her social circumstances guides him/her to have a certain preconceive mindset towards certain things/situations.

Prejudices:

- An attitude may involve a prejudice, in which we prejudge an issue without giving unbiased consideration to all the evidence.
- Prejudices are preconceived ideas or judgments where one develops some attitudes on other people, objects, etc.
- If we are prejudiced against a person, who is, accused of a crime, we may regard him as guilty regardless of the evidence. We can also be prejudiced in favor of something.

Personal experience:

- An attitude is a summary of a person's past experience. They may emerge due to direct personal experience, or they may result from observation.
- Repeated experience about a certain thing or event whether good or bad shape our mental construct in that way only.

Media:

- As a means of communication, the mass media such as television, radio, has a major influence in shaping people's opinions and beliefs. There is new information on something that provides the foundation for the emergence of new cognitive attitudes towards it.

Educational and Religious Institutions:

- As a system, educational and religious institutions have a strong influence in shaping attitudes because they lay the foundation of understanding and moral concepts within the individual.
- Understanding the good and the bad, the dividing line between something that can and cannot do is obtained from the center of the educational and religious institutions.
- Swami Vivekananda's speech at Chicago which started as "sisters and brothers of America" determines his attitude towards the oneness of the world. This being a positive impact of religion and culture, the negative impact being rise of ISIS.

Economic Status and Occupations:

- Our economic and occupational positions also contribute to attitude formation.
- They determine, in part, our attitudes towards unions and management and our belief that certain laws are 'good' or 'bad'. Our socio-economic background influences our present and future attitudes.

Is it possible to impart right attitude through training?

There is no evidence that class-room trainings alone can lead to any noticeable change.

"Right attitude is more important than right education. Education can be imparted but not attitude".

All other things can be imparted through training, but attitudinal change requires a conscious thinking from the person as a habit. To change one's attitude, requires paradigm shifts, where we start thinking differently.

However, training is essential for building confidence, commitment and competence. Training should be a long term planned process to impart knowledge, develop skills and modify attitude through continuous learning processes to achieve the effective performance in any activity or range of activities.

For instance, let us consider example of IN-SERVICE TRAINING (of Indian Police)

Repeated exposures to attitude training will lead to sound character and right attitudes. A refresher course of five days on character building and right attitudes in police training

institutes should be made mandatory once in every five years at all levels up to the ranks of IGPs.

In addition, every promotion up to this rank should be provisional until the concerned official passes a written test on character building and right attitudes conducted by the concerned police-training institute.

Attitude makes a big difference in our lives. One may have high IQ and a sharp logical mind but without the right attitude, both are rendered useless. Without a right attitude, one will be like a misdirected rocket reaching the wrong destination. Our right attitude can empower us.

Q.4) Why is tolerance and compassion towards the weaker sections considered an important virtue even in a system governed by laws and statutes that treat everyone equally? Comment

Approach:

- You are supposed to provide what are the concerns faced by the weaker sections even in a system governed by laws and statutes that treat everyone equally.
- Why there is a need for developing tolerant and compassionate attitude towards them is important? Why it is an important virtue esp. for a civil servant?

Just for your understanding:

Compassion stands for feeling of empathy for others. It is the emotion we feel for suffering experienced by others. Compassion in Latin actually stands for 'co-suffering'. It also gives rise to a desire to alleviate the suffering of others.

In words of Dalai Lama, "compassion is a necessity, not a luxury, and that without it humanity cannot survive".

Tolerance on the other hand refers to fair, objective and permissive attitude towards those which differing in opinion, views, culture, language etc. Tolerance is restraint from reacting to unpleasing or unfavorable happenings.

It is the ability to respectfully accommodate divergent ideas, practices and lifestyle choices. Tolerance respects people's choices and is thus premised on the idea of human dignity.

Body

India is a highly stratified society by culture, class and caste. People from different culture may have completely different opinions and values, even opposite to constitutional values.

In a welfare state like India, the aim of the government is to reach every section of the society. But despite India being one of the fastest growing economies, it has largest population below poverty line.

Following concerns can be mentioned in the answer:

Even in a system governed by laws and statutes that treat everyone equally, weaker sections (those groups of people who are poor or physically weak or intellectually less sharp or physically disabled etc.) –

- are not capable of achieving certain goals or need some external help to achieve their goals.
- are mostly neglected in mainstream society. They are unaware of public policies, subsidies, and public utilities.
- are marginalized, deprived of justice and illiterate. They have very low bargaining power and ability to assert their demands.
- Stronger sections have avenues to get their work done but weaker sections have very few support institutions to get their work done.

Thus, tolerance and compassion towards the weaker sections is considered to be an important virtue (esp. for a civil servant).

- A compassionate and tolerant civil servant would understand the grievances of poor who approach him and take action accordingly.
- Tolerance and compassion enables a civil servant to bridge the gap between vulnerable, deprived and bureaucrats so that they understand needs and problems of common people.
- He/ she will be ethically and morally more strong and take all steps thinking about their effect on weaker sections.
- Rather than being purely rational i.e. thinking about only profit and loss, a compassionate civil servant will be emotional too and think about the impact on society. You can also say that he will be using his heart and head together, rather than using just the head.
- When such civil servants reach policy making stage, they frame more realistic policies which are according to the demand of public.
- This will help in breaking the stereotype that bureaucrats are unapproachable and it will increase people's confidence in the government.

- A bureaucrat will not work with a superiority complex rather he will work with spirit on service. Tolerance helps in accommodating different ideas and buy time to solve the complex issues.

Tolerance and compassion ensure a people-centric, humane, accommodative administration which is a pre-requisite for a multi-cultural polity like India with millions in distress. These two values can go long way in building trust in government.

Compassion and Tolerance thus enable a fair, objective and inclusive implementation of schemes, framing of policies and a growth which infiltrates to the last mile.

Q.5) It is well known that remuneration in the civil services is not at par with the private sector. In such a scenario, how can a civil servant demonstrate dedication to public service?

Approach

- This is a direct question and try to correlate despite less remuneration what motivates a civil servant to do public service.

Body

In 2015, IIM-Ahmedabad did a detailed study comparing the salary and emoluments of employees belonging to government and private sector. And it has observed that the government pays much more than the private sector does as far as low-skilled segments are concerned, but the government salary is lower in the officers' segment than in the private sector, particularly in later years of the job. So clearly the remuneration in the civil services when compared to the private sector is not par, so the government needs to look into it.

Civil servant and dedication to public service:

"Public service must be more than doing a job efficiently and honestly. It must be a complete dedication to the people and to the nation". Margaret Chase Smith

- For a civil servant some non-tangible things are associated with it like job satisfaction, job security, prestige associated with the job.
- Along with that, it gives civil servants power and responsibility to improve the standard of living of people; these intangible things help him to demonstrate dedication to public service.
- Public service is a diverse job and helps in building personality, and public service is seen with a lot of respect in our society. However, as we have seen in the Singapore the better pay will of course be a morale booster for the public servants.

- Public service is a concept that has 'dedicated', 'honesty' and 'service' inherent to it.
- The duty of a civil servant includes some of the most significant work like working against untouchability, ensuring health and education to the masses, peace and security of the nation which cannot be equated to any economic outcomes or perks, and it does have a satisfying and utility to society attached to it.

Even if the facilities given to a civil servant can be matched by other professions, the power that a civil servant gets and commands is unique. Civil servants usually have the charge of the administration of an entire district/state/department/ministry. This is a massive responsibility and a lot of people depend on them to function effectively and efficiently. They have the power to bring about positive changes in the lives of people. They can effect policies on social initiatives, education, health and economy. This supremacy to serve the people and the country is incomparable. Only the civil services give the opportunity to take a direct and active part in the progress of the country.

Q.6) By taking suitable examples, differentiate between the terms 'impartiality', 'non-partisanship' and 'objectivity'. Why these virtues are considered essential for a civil servant.

Approach

- Introduction- Defining the three virtues.
- Necessity of each virtues and Substantiate them with examples.
- Conclusion

Body

Impartiality is treating everyone equal and it is a quality of being treated everybody equal without giving an undue preference to one over the other. E.g. while recruiting future officers UPSC adopts the impartial principle to maintain bias free & transparent recruitment mechanism.

Non-partisanship is not being biased towards any particular ideology or political, a non-partisan individual only follows rule & norms made by law. E.g. Bureaucrat-Politician nexus are resulting into Partisan/biased behavior of civil servant, which goes against social-Eco interest, Bureaucrats should be politically neutral.

Objectivity is decision making based on merit, facts and figures rather than personal opinion, affinities and emotions or it is the quality of adherence to rationally proven standards or norms, in one's behavior or action. E.g. A police officer arresting an individual on the basis of proven evidence, is an example of objective behavior and action during a criminal investigation, these virtues are necessary for a civil servant.

Note: While explaining these values as a civil servant, we should use simple language with more examples, and this is just for your understanding as it will be handy in examination hall.

Impartiality: With control of resources at one's dispensation, a Civil servant need to be impartial to plural group identities – religion, caste, creed, gender, social standing, etc. They ought to be weighed equally much in light of "Right to Equality" enshrined in our Constitution.

Non-partisanship: A civil servant should be apolitical as it is the bureaucracy which is the permanent executive. The government in power, irrespective of political party, must be provided the bureaucratic services in the same spirit without any biasness and functioning of government stays effective.

Objectivity: It is the quality of an officer to keep aside personal viewpoints, perceptions about a person or organization or matter at hand, stereotypes and prejudices aside and deciding things on merit

These values become more important, where laws or guidelines are absent or not defined clearly. It helps uphold public faith & trust.

The huge diversity in India along with the challenges demands civil servants to have above values. Only then justice would be done during service delivery, we will **take in case of flood situation** and how a civil servant should act according to the values of impartiality, non-partisanship and objectivity.

The civil servant should maintain- Non- partisanship and distribute flood relief materials without subscribing to any political party's banner.

He/she has to remain impartial and treat poor and rich alike in distributing the relief materials.

Further he/she has to remain objective and compensate only according to the rules of the office rather than his own wishes.

Civil servants being the steel frame of the nation, need not just maintain law and order but carry a varied, multifaceted socio-economic development in the assigned area of responsibility. It is in discharge of his/her duties that values of Impartiality, non-partisanship and objectivity comes in handy.

Q.7) The supreme quality of quality for leadership is unquestionably integrity. Do you agree? Substantiate.

Approach

- In this question you have to explain how Integrity is the most important trait for a person in position of leadership.
- As the directive is to substantiate you can give examples of leaders showing integrity in positions of power, dilemma etc.
- The above statement is a quote by *Dwight D. Eisenhower*

Body

Integrity is a concept of consistency of actions, values, methods, measures, principles, expectations and outcomes. It connotes a deep commitment to do the right thing for the right reason, regardless of the circumstances. It is intrinsically motivated and self-imposed.

People who live with integrity are incorruptible and incapable of breaking the trust of those who have confided in them. Every human is born with a conscience and therefore the ability to know right from wrong. Choosing the right, regardless of the consequence, is the hallmark of integrity.

Integrity is one of the most important character traits of a respected leader. It is often considered the basis upon which all other leadership traits are built. A leader with integrity lives a consistently principled life no matter what.

"Integrity is doing the right thing even when no one is watching."

- **C S Lewis.**

Leaders with integrity are more concerned about their character than their reputation. Your reputation is merely who others think you are, but character is who you really are.

E.g.

1) Adherence to integrity as a trait can be seen consistently in lives of great leaders. Mahatma Gandhi called off the Non violence movement at the height of its success following the violence of Chauri Chaura incident as it did not adhere to the principle of non-violence despite calls for continuance he steadfastly struck to his moral principles citing that means are as important as ends showing unshakeable integrity.

2) Nelson Mandela despite being discriminated and imprisoned by the Government in South Africa had the vision of integrating its people into a multi racial, multi cultural harmonious nation overcoming majoritarian calls for segregation of whites due to his character of Integrity and gave a roadmap for South Africa to emerge as a Rainbow nation and a role model for racial harmony.

Q.8) “If your emotional abilities aren't in hand, if you don't have self-awareness, if you are not able to manage your distressing emotions, if you can't have empathy and have effective relationships, then no matter how smart you are, you are not going to get very far”. Comment

Approach

- The statement asks you to highlight the importance of emotional intelligence in the day to day interactions for a person.
- You can cite real life examples in order to substantiate your points.

Body

Emotional intelligence is the capacity to be aware of, control, and express one's emotions, and to handle interpersonal relationships judiciously and empathetically.

It is generally said to include three skills

- a) Emotional awareness- ability to identify emotions of oneself and others.
- b) The ability to utilise emotions and apply them to tasks like thinking and problem solving.
- c) The ability to manage emotions including their own and those of others.

A person with high EI isn't afraid of change and they adapt. He has good self-awareness at workplace that helps him understand co-workers and meet deadlines. This self-awareness means that he naturally knows the importance of and how to maintain a healthy professional-personal balance in their lives.

Another hallmark of EI, being able to relate to others (empathy) makes them essential in the workplace or society in general. With an innate ability to understand what friends, family or co-employees are going through; they can get through difficult times stress free and offer a valuable advice or help to people going through a problem.

Emotionally smart people strive to understand themselves and others better. They are more inclined to have successful relationships and potentially climb higher up the ladder toward their aspirations. For example, someone that does not deal with anger or seemingly negative emotions well will always be adversely swayed by them, creating tension and further unrest. Yet when the same person has the ability to comprehend that anger and where it stems from, he can use it for a more desirable outcome for everyone involved.

E.g. the recent case of suicide of an IAS officer is a clear case of lack of Emotional Intelligence (self awareness) despite having a high IQ as he had failed to maintain a healthy work life balance and has let it affect his morale leading to a bitter end.

Similarly, Public servants often need to deal with crowd management. The qualities of empathy would provide them better understanding of their grievances and emotional intelligence will serve as tool to effectively manage negotiations.

While dealing with vulnerable section of society, empathy would help them overcome sense of power and superiority. This would ensure that they remain humble in their approach to make real connect with people.

Q.9) When dealing with people, a civil servant must remember he/she is not dealing with creatures of logic, but with creatures of emotion. Do you agree? Substantiate.

Approach

- The question deals with emotional intelligence.
- As the directive is to “substantiate”, we need to justify our stand with suitable examples.
- The quote mentioned in the question is given by Dale Carnegie.

Body

Man is an emotional animal and even the most logical of us cannot separate them from emotion. Thus how so ever objective we might be in our decision making, it will most likely be taken, by the recipient, in an emotional manner.

A civil servant by investing sufficient time may facilitate an objective approach but he has no control over the receiving end.

Logic may win the mind but the heart can only be conquered through emotions. E.g commercials on TV.

Cleanliness programmes were in operation since independence but they were run based on outcomes without appealing to the baser emotion of people. However, the recent Swaccha Bharat Abhiyan has shown success above all as it is linked to behavioural change through emotions.

Various governments’ schemes appoint celebrities as ambassadors to fetch emotional appeal towards the scheme. E.g. Atithidevobhava campaign.

There is wide range of emotions which a civil servant may appeal to. E.g Scholarship schemes motivate children to study harder.

Thus as rationality and emotions are not separate compartments in the brain rather they are interwoven, so a civil servant must build a trait of emotional intelligence in order to deal effectively with public. Emotional intelligence enriches civil servants ability to perceive, control and evaluate emotions and take decisions pragmatically by clubbing rationality with emotions.

While it never hurts to have some rationality in your attempt to influence others but emotions are the one which move people and provides results.

Q.10) The essential difference between emotion and reason is that emotion leads to action while reason leads to conclusions.

Approach

- You need to explain and justify the above statement with some suitable examples.
- The quote mentioned in the question is given by Donald Calne.

Body

Emotion: An emotion is a feeling such as happiness, love, fear, anger, or hatred, which can be caused by the situation that you are in or the people you are with.

Reason: The ability that people have to think and to make sensible judgments can be referred to as reason.

Carl Jung "There can be no transforming of apathy into movement without emotion."

All human actions are triggered by emotions.

Emotions inculcate desire for something whereas reasoning results in quenching of that desire. e.g. marketing of a product tries to create an emotional bond between product and audiences whereas reasoning helps in getting appropriate product as per once need. Emotions generate a sense responsibility which in turn results in philanthropist activities which are the part of our reasoning process. E.g Melinda Gates Foundation.

British expansionist policies to Indian freedom struggle all were triggered by emotions but were achieved through reason.

E.g. Abolition of Sati – was a result of a campaign by Raja Ram Mohan Roy against the practice as he got emotional against the social ritual after his sister-in-law was burnt in the pyre of his brother. And with the help of reasoning he was able to convince the contemporary government to bring Abolition of Sati Act.

Thus it is quite evident from the afore mentioned examples that emotion leads to sowing of seeds whereas reason bears the fruit in future

Q.11) Case Study 1

The role of opposition in a democracy is crucial. A strong and vocal opposition imparts vibrancy and dynamism to the polity and also brings about accountability in the system. However, the role of opposition also entails ethical dilemmas. What does an opposition do if it knows that an initiative launched by the Government is actually good and can be fruitful for the country? Should an opposition support the initiative or oppose it just for the sake of it? Supporting the move of the Government would mean endorsement of the views of the party in power whereas opposing it would undermine the genuine interests of common citizens. Can there be a way out of this dilemma? In such a situation, what should prevail, ethics or politics? Critically analyse.

Approach

- In this question you need to mention the dilemmas which the opposition is facing.
- Since the final question is a choice between ethics and politics, you can directly go for ethics as it is not a tough choice here. But you need to back it up with reasoning.

Body

The role of opposition in parliamentary democracies faces the following ethical dilemmas:

- a. Professional goal of criticising the party in power is sometimes in conflict with serving interest of the citizenry.
- b. For politicians allegiance to political party often conflicts with accountability towards people they represent.

In such a case where initiative launched by government is good, opposition must not oppose it just for sake of it as:

1. Role of opposition is to provide constructive criticism and not create political logjam. As often observed in parliamentary debates decorum of house is compromised due to lack of arguments. This reflects poor work ethics on the part of political parties.
2. Opposition also consists of elected representatives of people hence they owe greater accountability towards people of the country.
3. Public interest lies at the heart of every public institution. Going by their oath of service their foremost role is to secure welfare of people without fear or favour.

Therefore principle of parliamentary democracy, oath of service and overall public interest can provide a way out of this dilemma.

The policy good for people must not be vehemently opposed rather deliberation should be made to make it more efficient. Diversity of views and experience of opposition can find their way into the policy without compromising the greater good of public. This will balance both their agenda to play active role in politics and their duty as representatives of people. This will help ethical politics to prevail in long term.

For example, when ruling coalition was in opposition they were against the very idea of AADHAR. However, they themselves implemented it to various schemes when they came to power.

Q.12) Case Study 2

You have authored a fictional book in which the characters and events belong to the 17th century. Even though your book is a work of fiction, by coincidence one of its characters bears resemblance to a 17th century king. The king is deeply respected or rather worshipped by the people of a dominant upper caste. In your book, the king has been shown in poor light and his followers are deeply offended and demand that the book be withdrawn from the market. You issued clarifications regarding the fictionality of the book but the protestors are not listening to any of your arguments. In some places, the protestors have started to vandalise the bookstores selling the copies of your book. Deep within, you feel sad that even in a democratic country promising freedom of speech and expression, your creativity is being sacrificed on the altar of intolerance and irrationality. However, you decide to withdraw the book and pulp it in front of the protestors to stop the violence abated by the protestors. Now answer the following questions.

Approach

- Tackle each question separately.

(i) Was your decision to withdraw the book justified?

You may take either stand.

It was NOT justified because:

- It is a gross violation of the fundamental right to freedom of speech and expression under Article 19 as “guaranteed” by the Constitution. There is it the responsibility of the state machinery (such as police) to protect and uphold my fundamental right.
- Withdrawal of the book by me is not the solution to the underlying problem, i.e. of growing intolerance, hooliganism and mockery of rule of law by certain sections to further their selfish interest. Instead, my act will further strengthen the resolve of such groups to indulge in vandalism and get their demands fulfilled. In short, it will set a wrong precedence.

- In a democracy, power with people is not just political (to cast a vote), but true power is to live freely and without fear. However, my actions will reduce the space for literary creativity and dissent, and stifle free speech for future writers, artists, etc.
- Since I had already issued a clarification regarding the book, it was up to the authorities to enforce law and order.

It was justified because:

- Innocent booksellers and public at large were getting affected by the vandalism for no fault of theirs. Therefore, it was important to ensure peace in the area and maintain law and order.
- It will help to do a thorough analysis of my work and see if I really did hurt the sentiments of the said community. I can always make necessary corrections and re-publish the book.
- Not doing anything might have worsened the problem, making it life threatening if the violence increased.

(ii) Won't your decision embolden such fringe elements?

Yes it will embolden such fringe elements, but as a wise man once said “**sometimes we need to take a step back in order to move two steps forward**”. First and foremost, law and order needed to be restored. Once that is ensured, all stakeholders must be involved and “genuine” concerns be looked into. Creative liberty doesn't allow me to hurt the sentiments of a community. However, violence should not be tolerated at any cost.

Note – take more points from part (i) depending on which stand you take. Accordingly, we are not repeating the same points in part (ii).

(iii) What other steps could have been taken by you?

I could have taken the following steps:

- File an FIR against the fringe group indulging in violence
- Seek police protection for myself and the bookstores selling the book
- Issue a further clarification regarding the fictional nature of the book
- Move the appropriate courts to safeguard my fundamental right under Article 19
- Try to seek a meeting with the senior community members and reason out with them.

Q.13) Case Study 3

You are posted as the block development officer in a district. Menstruation is a taboo in one of the villages of the district and people hardly talk about it. In fact, menstruating women aren't even allowed to enter temples and are forced to sleep on the floor. Women use clothes as they can't afford sanitary napkins or are too shy to buy it from the general store. When a renowned NGO attempted to spread awareness towards hygiene during menstruation by talking to the local women, the villagers created ruckus and forced the representatives of the NGO to leave. Further attempts by the NGO to approach the women was thwarted by the Gram Panchayat. The women of the village have been warned by their family members to stay away from such discussions and maintain their dignity.

The NGO brings the issue to your notice and asks for your support. Now answer the following questions:

(i) What in your opinion is the main reason behind villagers protesting?

In my opinion, in addition to the many superstitions, India is also a rich source of many taboos. And one of the most rampant taboos in India is the notion of impurity attached with the natural female body process of menstruation. As it mentioned in the question extremely small section of people are open to talk about menstruation in general conversation otherwise, it remains a taboo and a stigma.

They don't have any reason or logic to do so, as per my opinion, the main reason is mostly the customs and probably they think that it is part of their culture and they don't want to get alienated by talking against it openly. Here we can observe the concept of purity and pollution, they have their own customs in which a women who is menstruating is considered as polluted and that they are not even allowed to enter temples and also forced to sleep on the floor.

(ii) What steps would you take to address the issue?

I would take the following steps:

- Address the ignorance and educate them. Education should start from school to the families, by involving all stakeholders like, elder peer groups, women and youth. The issues associated with the unhygienic practices should be conveyed through doctors and professionals.
- People should talk about it more, so that the taboo associated with menstruation can be removed from the society. Common methods like street plays and skits involving local people can be used as a medium to reach the people.
- Mass media like community radios, in which the role models of that area and leaders of that village can be called to address about this issue.

- Movies like Padman should be promoted, in which it clearly depicts the problem and get some role models from the district like IAS, Doctors, actress etc., where people can connect and listen to them.
- There is a need to involve all stake holders (government employees, teachers, leaders, doctors and the persons who are influential) to address this issue.
- History and mythology can be used to educate people that menstruation is not a taboo or stigma. For instance: The founder of Sikhism, Guru Nanak himself had condemned the practice of treating a menstruating women as impure and different from others.
- At last I will use **Dillard fear theory**, that legally that might end them in jail and educate them that doing these kind of acts are acts of practicing untouchability, so the women have to allow into temples legally and morally at the time of menstruation.
- Involving the NGO, as they act as a social change and tell the villagers their previous works where they have changed the peoples' life for the betterment through examples, so that it will be easy to accept the NGO.

Q.14) Case Study 4

You are posted as the District Magistrate in a hill district of a North Indian state. The locals have an age old tradition of sacrificing animals during the month of harvest. They celebrate the sacrificial ceremony with great zeal and vigour. However, the Supreme Court has just banned the practice of animal sacrifice after a PIL was filed against the practice by an international NGO. Yet the locals are adamant at following their revered tradition and are even ready to get arrested and face legal consequences. In fact a group of young people from the locality has threatened to commit mass suicide if the administration attempts to interfere in their tradition. The situation appears to be out of control and journalists from all over the country have gathered in your district to witness the unfolding of events there.

What would be your response in this situation? Examine all the alternatives that you have at your disposal. Also discuss their pros and cons. Which alternative will you choose finally? Why?

Approach

- Here 3 'broad' options are there – go hard, don't do anything or take the middle path (explained in the answer)
- You can use a tabular format to a pros and cons analysis
- Finally, elaborate on your decision taken and the reason behind it

Body

The Indian Constitution under Article 29 provides for the protection of local culture and rituals. However, such rituals cannot be practiced against the rule of law – which in this case puts a ban on animal slaughter. As a District Magistrate the task at hand is to strike a delicate balance between respecting and upholding the Supreme Court ruling and respecting the ritual sentiments of the local population.

In the given situation, these are following course of action that can be taken:

No.	Option	Pros	Cons
1.	Go hard and implement the SC ruling without any regard for the local grievances	<ul style="list-style-type: none"> • Rule of law is upheld • Animal slaughter is prevented 	<ul style="list-style-type: none"> • One sided resolution • Local grievances are not tended to • Law and order problem may arise due to the threat of mass suicide • Administration may be perceived as anti-people
2.	Give in to local pressure and not do anything	<ul style="list-style-type: none"> • Status quo – maintenance of peace • Local tradition is allowed 	<ul style="list-style-type: none"> • Disrespect to Supreme Court ruling • Seen as inaction on part of the administration • Surrendering to such threats may bolster them for future as well • Reputation of the government is tarnished in front of the media
3.	The Middle Path: Implement the Supreme Court decision, but at the same time hear out the concerns of the locals and try to mediate a plausible solution	<ul style="list-style-type: none"> • Rule of law upheld • Example of good administration which is responsive yet sensitive to the concerns of citizens 	<ul style="list-style-type: none"> • May be time consuming • Difficult to implement

Final Decision:

As a DM, it would be wise to go with the third option as it is the most balanced and inclusive of the three. As an immediate precaution I will ask for force to be deployed to prevent any wrong action on part of the public and maintain law and order. At the same time, contact the gram panchayat and request a meeting at the earliest. In front the gram sabha, the people can be explained the rationale behind the ruling such that is not against only their tradition and it is a pan – India decision taken to protect animal rights. In such sensitive matters, it is important to assuage the fears of the local community and assure them of government support wherever needed.

If people can understand the scientific rationale behind the ruling, they will be in a better position to cooperate with the administration.

Best Wishes**IASbaba**