Prejudice disguised as politeness (Hindu, Ethics)

Caste as a form of hierarchical bias is still a factor in Indian marriage alliances. But it also
Padma Iyer, mother of Mumbai-based gay rights activist Harrish Iyer, was in the eye of a storm recently for placing a matrimonial advertisement that read: “Seeking 25-40, well placed, animal loving, vegetarian groom for my son 36, 5‘11’ who works with an NGO caste no bar (though Iyer preferred)” People were not angry that Ms. Iyer had transgressed the norms of heterosexuality, but that she had shown preference for a particular caste for her son. Ms. Iyer was quick to clarify that the preference mentioned was in “jest” to sound typical and to satisfy Mr. Iyer’s grandmother. But her clarification failed to cool tempers down, with most people branding her “casteist”.

Does choosing to marry someone from one’s own caste make one casteist? It is useful to look at what the law says. The Indian Constitution bans the practice of untouchability, but it is not unlawful in India to show preference for or take pride in one’s own caste. This is also the reason why caste associations continue to flourish across
the country’s vibrant public sphere.

It is important to make a careful distinction between pride, or preference, and prejudice — pride in one’s own caste may be a form of ethnocentrism or an in-group preference; prejudice stems from hate or disgust. Taking pride in or preferring a particular caste, either in the case of marriage or while voting for a candidate during elections, is not necessarily considered prejudice in India.

The usual hetero-normative matrimonial ads, published everyday, routinely specify gotra and other ascriptive preferences, even within specific castes. Ms. Iyer’s advertisement goes against these in that she is willing to transgress the caste barrier, while only stating a particular preference. The advertisement may fit sociologist Dipankar Gupta’s thesis of identity over system, wherein he says the caste system has collapsed but has given rise to caste identities. What remains, Professor Gupta says, is the prominence of jatis as an indicator of identity. The preference for one’s own caste, exemplified in Ms. Iyer’s case, may have less to do with hierarchy and more to do with subjective
socio-political choices in private and public life. Traditionally, endogamous, arranged, and heteronormative marriages played a significant role in retaining the purity of caste. They also invariably controlled women’s choices, particularly, and sexuality. For B.R. Ambedkar, the superposition of endogamy on exogamy meant the creation of caste and caste hierarchies. But now, there appears to be some change, even if it’s barely perceptible. According to the findings of the India Human Development Survey, close to 5 per cent of Indian marriages are now inter-caste. Such exceptions, including caste-no-bar advertisements, may not end caste hierarchy but they are worth noting, as they could be baby steps in challenging the notion of purity in caste and sexual control. Are caste-no-bar advertisements entirely free of caste prejudice? Do they carry any new forms of caste prejudice? And are the preferences they state devoid of hierarchical beliefs?

Two forms of prejudice

A preliminary analysis of
Matrimonial advertisements that show preference for a particular caste reveal two forms of predominant prejudices. Most of the advertisements exclude Other Backward Castes, Scheduled Castes, and Scheduled Tribes from their purview. For instance, an advertisement seeking a groom for a girl from a Maratha caste in Maharashtra says she is born of an inter-caste alliance and that her “family values are liberal.” The advertisement states a preference for a good-looking man who earns well. Yet, while seemingly progressive so far, it goes on to note the preferred castes: Hindu Brahmin Deshastha, Hindu Brahmin Gaud Saraswat, Hindu Brahmin Koknastha, Hindu Chandraseniya Kayastha Prabhu, and Hindu Maratha. The choice here is for Marathas and those above them in hierarchy. It further clearly specifies in brackets, “OBC, SC/ST, please excuse” — clearly seeking to follow the older order of keeping the “untouchables” out of the varna system, but in a new form wherein all other castes on the ladder above the SCs, STs, and OBCs are seen as marriageable. But this is not the whole story, and emphasising this could undermine the dynamic nature of caste. Much is
changing for some of the lower castes — they are increasingly being considered acceptable for purposes of marriage and commensality by the upper castes, with even caste-no-bar advertisements from Brahmins increasingly excluding SCs and STs but accommodating OBCs. Take this advertisement, for instance: ‘I am a Hindu Brahmin. My annual income is 9.6 lakhs. My Nadi is Anttya. I want a Hindu-Bride, SC/ST please excuse’.

However, this is only limited good news, because it unfortunately aggravates the prejudice against Dalits and Adivasis. For instance, in another advertisement a Lingayat Vani (OBC) of 42 years is a lecturer seeking a bride. His caste-no-bar advert still lists a set of preferred castes for the prospective bride — which includes all castes except SCs and STs.

**New ideas of caste purity**

Thus, caste, far from losing its hierarchical biases in marriage alliances, seems to have found a newer form and vocabulary. It is not surprising that most of the prejudice is against SCs and STs. The ascending scale of
reverence and descending scale of contempt that is fundamental to caste, and that Ambedkar was wary of, continues to affect inter-caste marriage choices. Matrimonial alliances through caste-no-bar advertisements are breaking certain codes of the traditional caste hierarchy by not sticking to strict endogamy rules, but in the process they are creating new ideas of caste purity. They are seeking horizontal unity just above a new purity line that marks SCs and STs as undesired partners. Castes in the middle of the ladder resort to the "SC/ST, please excuse" disclaimer as they seek to climb up the hierarchy and white with the higher castes by denoting SCs and STs as lower. Most puzzling, though, in this new dynamic is the use of constitutional categories created to promote social justice (OBC, SC, ST) to universally practice prejudice, albeit in a polite form.

Part of the problem could be with the way our Constitution defined untouchability. The Interim Constitution of Nepal (2007) may hold some lessons. Article 14 on untouchability in Nepal bans any demonstration of superiority or inferiority of any person belonging to any caste, tribe
or origin; such demonstrations are seen as linked to the practice of untouchability. Article 17 of our Constitution, on the other hand, by merely abolishing untouchability and its practice in any form seems to have failed to foresee the prejudice hidden both in preference and in politeness.

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WHAT IS INTEGRITY AND WHY IT IS SO IMPORTANT FOR CIVIL SERVANTS? BY S K MISHRA, IAS (RETD)

Integrity is a personal choice, an uncompromising and consistent commitment to honour moral, ethical, spiritual and artistic values and principles. Integrity compels us to be socially conscious and to welcome both personal and professional responsibility. Its values encourage us to be honest in all our dealings and committed to a lifelong search for truth and justice.

Integrity requires a self discipline and will power capable of resisting the temptation. Its priceless reward is peace of mind and true dignity. There’s one proviso, no one can guarantee that his or her particular version of integrity is actually sound and true, and not misguided.

It is a fact that we are not born with integrity. How well it is ingrained into our character depends upon the healthy development of certain key personality traits, especially during the critical stages of early childhood. How well we maintain personal integrity once it develops depends
thereafter on the strength of our values and the moral choice we make.

Public service is a ‘vocation’ and only on this foundation upon which a moral and responsible government can be based. The civil servants need to be people of absolute integrity because only then they can take the civil service as a ‘vocation’. It strengthens the sense of mission which a civil servant is supposed to undertake to serve the public; perform duties and fulfill obligations. A similar doctrine of vocation was enunciated several thousand years ago by Lord Krishna in Bhagwad Gita (chapter III, verse20). It has been mentioned there, that ‘Securing’ universal welfare by one’s action is the ultimate measure of a human being but more so of those who hold the public office”.

Civil servants have to set out highest standards of integrity and morality. This requires self sacrifice a concept that rises above individualism and ‘hedonism’ to create an environment of public duty among the civil servants. An exemplary civil servant is not simply one who obeys the laws and behaves within the confines of law but is also one who strives for a moral government.

Integrity requires in a civil servant to incorporate the values of honesty, sympathy, empathy, compassion, fairness, self control and duty so that a civil servant will be able to uphold high personal and professional standards in all circumstances. ‘Honesty’ requires ‘truthfulness’, freedom from deception and fraud, fair and straightforward conduct. Sympathy enables a person to be deeply affected and concerned about the well beings of others, to imagine their suffering and be moved by their experience of others especially people who need assistance compassion is a form of spirituality, a way of living and walking through life.

‘Civil Service Conduct Rules’ recommends ‘absolute integrity’ for civil servants, whether they are IAS, IPS, IFS, IRS etc. Also every civil servant is supposed to take all possible steps to ensure the integrity of all government servants for the time being under his control and only be honest but should also have the reputation of being so. Integrity has been
considerably widened by declaring that a civil servant must keep himself within bounds of administrative decency. Breach of trust is termed as lack of integrity and the apex court has ruled that in such matter the civil servant should be removed from service. Possession of disproportionate assets, even temporary defalcation of public money is termed as lack of integrity. Honesty and faithful discharge of duty, promptness and courtesy, observance of government policies, general good conduct strengthen ‘integrity’ in civil services.

Private interests and public ethics (hindu Editorial)

Given the now prevalent culture of leaking confidential information, some scepticism and self-doubt as an indispensable ingredient for democratic functioning is called for

Leaks have become a recurrent and common phenomenon in our public life, but are they all equally justified? Should we encourage the culture of leaks along with the proviso that the source not be disclosed? In a democracy, are leaks the best way of providing that information? Can we say that all these spills, from the leaked Nira Radia tapes to leaked private conversations from the meetings of the Aam Aadmi Party, strengthen democracy?

We need a code of public ethics, but before we declare transparency and full disclosure as supreme goods that must trump everything else, we need to recognise that there are two contrary tendencies at work within a democracy. On the one side, public officials and public institutions are required to check their private interests at the door and act in a way that is neutral and fair to all; on the other, when the same public officials deliberate on policies, invariably their individual judgments — and through that their personal concerns, experiences and interests — enter. This means that the working of democratic institutions rests upon two different principles, such that norms of public ethic that serve us well in the first instance carry little conviction in the latter.

No doubt public institutions must be fair and neutral in their working and decisions taken at various levels of governance must be known publicly. Then, right to information is important and it must have a place in democracy. Indeed, it is a valuable instrument for protecting the basic rights of the citizens and holding public officials as well as institutions accountable. However, norms that are necessary for ensuring accountability are not equally important when it comes to other dimensions of public life — for instance, while selecting a
candidate to a particular post, or deliberating on electoral strategies of parties, or even discussing different positions in the course of decision-making within an institution.

**Giving a fair chance**

In the case of filling a post it is necessary to follow established procedures so that all applicants have a fair chance of being considered for the post, but beyond that neither transparency nor full disclosure may be desirable. Indeed, it may be necessary to not disclose the names of the members of the selection board; to not share details of the discussions of the committee in order to protect the fairness of the process. If candidates knew just who the selectors are, they may directly or indirectly seek to influence their decision; similarly, if it were to be known just who did not favour a particular candidate, particular individuals would be left vulnerable.

In the functioning of public institutions, declaring who said what in the name of transparency is not something that must prevail over all other considerations all the time. When it comes to decision-making, and the discussions around it, democracy is served well when individuals have the possibility of expressing their views without fear or favour. If this is not ensured then the urge to succumb to popular sentiment or the interests of the dominant group is substantially increased, and this is surely not going to deepen our democracy.

Besides there are different kinds of public institutions: political parties, the media, and government departments. The primary job of newspapers, for instance, is to provide information. So long as they do not spread rumours or defame individuals without substantial evidence, they can be left free to obtain and share information. But the same ethic may not be warranted when it comes to an educational institution, an intelligence agency or a political party. Even in the case of a newspaper, public ethic may require protection of a whistle-blower; reporters may not disclose the source in the interest of obtaining such information that is essential for safeguarding the rights of the citizens in the future. However, in reporting different points of view, or who said what, when and where, it might indeed be necessary for newspapers to reveal their sources. Without the latter, the seriousness and the veracity of the account would be in question. Rules that we would expect to follow when dealing with whistleblowers would not apply, or be justified, when it comes to giving information about assertions and counter statements. We need to assess the same norm differently in different contexts not because concerned individuals have used or misused them to serve private purposes (although that is something that can, of course, happen) but for structural reasons. For what is appropriate and most desirable in one context may not be so in another sphere of public and institutional life. Most of all, if we believe that there should be free exchange of ideas and an environment of unconstrained debate on public affairs, we have to ensure that individuals are indeed somewhat protected from undue external pressures and manipulations, and are able to express their views freely. Institutions and public bodies function well when individuals are not merely comfortable airing their views privately or to a third party outside, but when they can speak their mind before others in the institution.

This is, of course, the hardest of all tasks because it requires a degree of trust in the functioning of the institution and one’s colleagues, and most of all, a readiness to accept that one’s arguments may not win the day. Democracies are deepened when participants are willing to take the risk of losing an
argument. The challenge, however, is that strong belief in the validity and the truths of one’s position compel a person to act in just the opposite way. After all, if I believe that my position is the correct one, or that it embodies the truth, then I must act to ensure that the “right” decision is taken. Since this is an unavoidable dilemma that confronts us all the time, a certain degree of scepticism and self-doubt is an indispensable ingredient for democratic functioning. I not only need to respect others (colleagues and interlocutors) but recognise that I do not possess “the truth.” Perhaps this is the most important condition of democratic life but we hardly ever consider it seriously, let alone value it as a virtue in public life.

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A good measure of kindness

Isn’t education all about students growing into concerned citizens?

In response to the last fortnight’s column, many people wrote in with examples of how they had been able to either stand up for certain ideals or intervene in the system and force positive change. However, these brave people seem to be the exception rather than the norm, and I’m sure many of us have been in situations where we have stood by feeling helpless and unable to do anything. While some of this has to do with how we are socialised — in the home and among our peers — a good chunk of it might also have to do with how we are educated. Even a cursory look at the adjectives that are used to sell educational institutions of every hue will reveal a dominance of words that relate to the idea of competence. Schools and colleges build skills, provide knowledge, make young people market ready, create leaders and achievers, people who can stay ahead of the race.

We’re all so busy running the race that we forget why and what we
are going
to do when we reach the finish line, or what we become in the
process.
It’s
not very fashionable these days to talk about human values.
I’m not
getting into a morality lecture here but it strikes me that in
all this
selling of education as competence-building, we lose sight of
that other
major task of education—of humanity-building. Our time in
school and
college is supposed to open our minds to the rest of the
world, to make
us realize and appreciate the connectedness of things, so that
when we
become part of the working world, we understand the
consequences of what
we do and how it affects other people.
To some
extent, we become inured to all the talk about being
considerate and
kind because it is couched in a self-righteous language that
makes us
want to rebel. The other problem is that kindness is often
mistaken for
weakness. We wish to be seen as strong and confident, sure
about our
actions.
Kindness makes us pause and shift our focus
from ourselves to those around us. It can demand discomfort.
It can
mean we put ourselves and our professional development on hold
at least
temporarily while we re-chart our decisions.
Of
course, all kind acts do not demand that we give up something.
But we
often set aside kindness because we are afraid that it might
take
something from us, that we might lose out in the race if we
pay too much
attention to such things.
In fact, most parents
focus almost entirely on academic achievement during the
school and
college going years, and show little or no interest in whether the young
person is also growing to be a caring community member or concerned
citizen. We all assume that this aspect of personality evolves
naturally
— but does it, really?
Our years in school and
college are certainly about building skills and knowledge. But they’re
also about growing into balanced, healthy individuals who can contribute
intellectually, physically and psychologically to the world we live in.
An over emphasis on mental development does an injustice to the other
aspects of life. We do have the mandatory “socially useful productive
work” or outreach programmes designed to build empathy, but these too
end up being about marks and grades rather than anything else. Students
who do find these enriching are the exception. This is partly why there
is a flourishing extra-curricular business in teaching life-skills and
building emotional intelligence – our schooling effectively removes
these aspects from our personalities.
It’s a sad commentary on the world we live in that we need to “teach” and
“learn” something that ought to be taken for granted. Yes, technical competence
is extremely important, and I am in no way suggesting that we downplay
that. But it has no meaning if it is not accompanied by a good measure of kindness. This is something that is worth keeping in the face of a system designed to rob us of it!
सामान्य अध्ययन (प्रश्न-पत्र-IV)

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प्रश्न-पत्र साधारण विशेष अनुसूची

(तत्त्व के पूर्व सामान्य विशेष अनुसूची की कृपया सामान्य लेखन से पढ़े)

दो सालों में कुल ३० प्रश्न दिए गए हैं जो हिंदी एवं अंग्रेजी दोनों में छोटे हैं।

तमी प्रश्न अनुसूची है।

प्रश्न-पत्र/पत्र के लिए नियम अंक उपयोग लेने के लिए दिए गए हैं।

प्रश्नों के इस प्रकार प्रश्न-पत्र में लिखी गई पाठ्य पुस्तक, जिसका उपयोग करके प्रश्न-पत्र में किए गए हैं, और इस साधन का तत्त्व प्रश्न-पत्र में लिखा गया है। प्रश्न-पत्र के लिए प्रश्न-पत्र के अंतर्गत अन्य जानकारी का अनुसरण किया जाना चाहिए। प्रश्नों के प्रश्न-पत्र के अंतर्गत अन्य जानकारी का अनुसरण किया जाना चाहिए।

प्रश्नों की ताजगी, जनवरी फरवरी के, को ताज़ा जाने चाहिए।

प्रश्न-पत्र-पत्र पुस्तिका में दिए गए होने पर कोई वृद्धि प्रश्न के भाग का पूर्णता कर दिए गए।

GENERAL STUDIES (PAPER-IV)

Time Allowed : Three Hours  Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(please read each of the following instructions carefully before attempting questions)

There are FOURTEEN questions divided in two sections and printed both in HINDI and ENGLISH.

All questions are compulsory.

The number of marks carried by a question/part is indicated against it.

Answers must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.
Answer questions in NOT MORE than the word limit specified for each in the parenthesis. Content of the answer is more important than its length.

1. (a) All human beings aspire for happiness. Do you agree? What does happiness mean to you? Explain with examples. (150 words)

(b) What does patriotism mean to you? How important is patriotism in everyday civil life? Explain with illustrations and justify your answer. (150 words)

2. (a) What is probity in public life? What are the difficulties in practicing it in the present times? How can these difficulties be overcome? (150 words)

3. (a) "Knowledge without integrity is weak and useless, but knowledge without integrity is dangerous and dreadful." What do you understand by this statement? Explain your stand with illustrations from the modern context. (150 words)

(b) "Education is the most powerful weapon which you can use to change the world." What do you understand by this statement? Explain the meaning and significance of this statement, giving its implications in the modern techno-economic society. (150 words)
4. (a) Which eminent personality has inspired you the most in the context of ethical conduct in life? Give the gist of his/her teachings. Giving specific examples, describe how you have been able to apply these teachings for your own ethical development. (150 words)

(b) What are the ethical implications of using social media for self-promotion? Discuss with specific examples. (150 words)

There is a heavy ethical responsibility on the public servants because they occupy positions of power, handle huge amounts of public funds, and their decisions have wide-ranging impact on society and environment. What steps have you taken to improve your ethical competence to handle such responsibility? (150 words)

5. (a) The current society is plagued with widespread trust-deficit. What are the consequences of this situation for personal well-being and for societal well-being? What can you do at the personal level to make yourself trustworthy? (150 words)

(b) It is often said that poverty leads to corruption. However, there is no dearth of instances where affluent and powerful people indulge in corruption in a big way. What are the basic causes of corruption among people? Support your answer with examples. (150 words)

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6. What factors affect the formation of a person’s attitude towards social problems? In our society, contrasting attitudes are prevalent about many social problems. What contrasting attitudes do you notice about the caste system in our society? How do you explain the existence of these contrasting attitudes? (150 words)
9. Discuss the major challenges faced by the national economy in achieving sustainable development. (250 words)

10. In the context of public service, what does accountability mean? What measures can be adopted to ensure individual and collective accountability of public servants? (150 words)

We are witnessing increasing instances of sexual violence against women in the country. Despite existing legal provisions against it, the number of such incidences is on the rise. Suggest some innovative measures to tackle this menace. (150 words)

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Discuss some feasible strategies which could be adopted to eliminate this conflict and which could lead to sustainable development. (250 words)

In the following questions, carefully study the cases presented and then answer the questions that follow:

9. How can we improve our economic development and ensure sustainable growth?

10. How can we address the challenges faced by the national economy in achieving sustainable development?

We are witnessing increasing instances of sexual violence against women in the country. Despite existing legal provisions against it, the number of such incidences is on the rise. Suggest some innovative measures to tackle this menace.
Suppose one of your close friends, who is also aspiring for civil services, comes to you for discussing some of the issues related to ethical conduct in public service. He raises the following points:

(i) In the present times, when unethical environment is quite prevalent, individual attempts to stick to ethical principles may cause a lot of problems in one's career. It may also cause hardship to the family members as well as risk to one's life. Why should we not be pragmatic and follow the path of least resistance, and be happy with doing whatever good we can?

(ii) When so many people are adopting wrong means and are grossly harming the system, what difference would it make if only a small minority tries to be ethical? They are going to be rather ineffective and are bound to get frustrated.

(iii) If we become fussy about ethical considerations, will it not hamper the economic progress of our country? After all, in the present age of high competition, we cannot afford to be left behind in the race of development.

(iv) Is it understandable that we should not get involved in grossly unethical practices, but giving and accepting small gratifications and doing small favours increases everybody's motivation. It also makes the system more efficient. What is wrong in adopting such practices?

Critically analyse the above viewpoints. On the basis of this analysis, what will be your advice to your friend? (250 words)
You are a no-nonsense, honest officer. You have been transferred to a remote district to head a department that is notorious for its inefficiency and callousness. You find that the main cause of the poor state of affairs is the indiscipline of a section of employees. They do not work themselves and also disrupt the working of others. You first warned the troublemakers to mend their ways or else face disciplinary action. When the warning had little effect, you issued a show cause notice to the ringleaders. As a retaliatory measure, these troublemakers instigated a woman employee amongst them to file a complaint of sexual harassment against you with the Women's Commission. The Commission promptly seeks your explanation. The matter is also publicized in the media to embarrass you further. Some of the options to handle this situation could be as follows:

(i) Give your explanation to the Commission and go soft on the disciplinary action.

(ii) Ignore the Commission and proceed firmly with the disciplinary action.

(iii) Brief your higher-ups, seek directions from them and act accordingly.

Suggest any other possible option(s). Evaluate all of them and suggest the best course of action, giving your reasons for it. (250 words)

12. भारत में छापे उपर लिखे के साथ प्रत्येक व्यक्ति की अधिकार (सूट हो और है), जो एक व्यक्ति की लिखने के लिए प्रत्येक व्यक्ति के लिए हास्यकारक उपयोग करता है। आपने लिखने की उपज की पूरी के लिए अपनी व्यक्ति अपने अपने घर तक पहुँचने के लिए भी धीरे-धीरे विवरण देने का निर्धारण कर दिया है। आपके अधिकार के ना ही और लिखने आपके प्रत्येक प्रतिवेदन से होता है। यहाँ भी व्यक्ति की देखभाल देखते रहने के लिए विवरण देने की आवश्यकता है। आपके अधिकार के लिए और आपकी लिखने देने के लिए नहीं है। आपके लिए उपर लिखे के साथ प्रत्येक व्यक्ति की अधिकार (कैसे हो सकती है और है)। भारत में छापे उपर लिखे के साथ प्रत्येक व्यक्ति की अधिकार (सूट हो और है)।

फिर के ही और आपके इस्तान बनाने के लिए लिखने के लिए आपकी लिखने के लिए हास्यकारक उपयोग करते हैं। आपके अधिकार के हास्यकारक उपयोग करते हैं। (250 स्तर)

Suppose you are the CEO of a company that manufactures specialized electronic equipment used by a government department. You have submitted your bid for the supply of this equipment to the department. Both the quality and cost of your offer are better than those of the competitors. Yet the concerned officer is demanding a
hefty bribe for approving the tender. Getting the order is important both for you and for your company. Not getting the order would mean closing a production line. It may also affect your own career. However, as a value-conscious person, you do not want to give bribe.

Valid arguments can be advanced both for giving the bribe and getting the order, and for refusing to pay the bribe and risking the loss of the order. What those arguments could be? Could there be any better way to get out of this dilemma? If so, outline the main elements of this third way, pointing out its merits. (250 words)
In our country, the migration of rural people to towns and cities is increasing drastically. This is causing serious problems both in the rural as well as in the urban areas. In fact, things are becoming really unmanageable. Can you analyze this problem in detail and indicate not only the socio-economic but also the emotional and attitudinal factors responsible for this problem? Also, distinctly bring out why—

(a) educated rural youth are trying to shift to urban areas;
(b) landless poor people are migrating to urban slums;
(c) even some farmers are selling off their land and trying to settle in urban areas taking up petty jobs.

What feasible steps can you suggest which will be effective in controlling this serious problem of our country? (250 words)