QUESTION ANSWER BOOKLET

CSE GS (MAIN) 2018  PAPER IV

TEST V

ETHICS, INTEGRITY & APTITUDE

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 in ENGLISH and HINDI.

All questions are compulsory.

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

Answer must be written in the medium authorised 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 answer written in medium other than the authorized one.

Word limit in questions, if 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.

Name: 

E-mail:

Date of Exam.: 21st Aug. 2019

Test Centre: 

Mob. No.

Starting Time:- 02:00 PM

Closing Time:- 05:00 PM

Invigilator’s Signature

Marks Detail

Q.No.  Q.No.

Total Marks: 103

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### SPACE FOR TEACHER'S REMARKS

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5. Any other remarks:

- There has been insufficient focus on main theme of question. Concrete analysis matters, rather than several generic points.
- Enrich content.
1. (a) "When people lack patriotism, the state must impose by law." Comment.

Patriotism of feeling of love for the country. It respects our culture, takes pride in our values and binds us together.

The news of Supreme Court's decision to make singing of national anthem mandatory in cinema halls was seen as one way to promote patriotism in people. It is a state led patriotism, enforced through law.

Such an act only brings compliance without internalisation of values. Therefore, behavioural change is only temporary. True patriotism must come from within. For example, Bhagat Singh and Raghunath did not need any state intervention to arouse feeling of patriotism in them.

In this context, patriotism through state imposed law only tries to address the symptoms without addressing the root of the problem. The root of the problem lies in values.
degradation, putting selfish behaviour over natural issues and putting materialism over natural pride.

Thus what we need is changing the value set of people. This would happen through internalisation proper. Role of parents, family, school, teacher and society is crucial in this process.

The state law can only be indicative in this context and it should also consider the quality of law. For example, a law making mandatory singing of national anthem in school can be welcomed, but it should not be made mandatory in cinema halls.

Thus a balance between value-based education, internalisation of values, and indicative nature of law, considering the quality of law, can be used to promote patriotism.
Politics and ethics may not go hand-in-hand. Do you agree? Give justification to your view.

Politics deal with power sharing arrangement. Political parties are conduit through which state governance. Hence power balance, vote bank politics are dominant, concern of politics.

On the other hand ethics is value based and takes a moral position of what is the right behaviour in a particular situation. As such politics and ethics often do not go hand in hand.

- Politics promoting vote bank politics, ignoring social harmony, for example caste based politics
- Voters being influenced through money and muscle power
- Cash for vote scam in parliament
- Party switching, Aya sam, gaya ream phenomenon
- Realpolitik in appointment of chief minister in case of lung assembly (Goa, Manipur and Karnataka are) also show lack of politics.
- Emergency Era (1975) ignored ethics.
Thus politics, without principle, ignore ethics as way
also highlighted by Gandhi in his "Swaraj"

However, politics with ethics are
also possible:

1) Indian National Congress (INC)
used politics for freedom of
the country.

2) Early Nehruvian politics largely followed ethical
Vedas.

3) Ex-Prime Minister Atal Bihari Vajpayee followed
an ethical political model.

4) Abraham Lincoln used politics to end slavery
in USA.

Thus politics with ethics is equally
plausible.
Differentiate 'ethics of common good' from 'ethics of global commons' with examples.

(150 words) 10

**Ethics of common good** refer to judicious and responsible use of common goods like roads, public park, temple, air, water etc. This is important to ensure that last man in the row (Antyodaya) also gets benefit. For example, a rich man can get entertainment in his house using it but for a poor man, public park is most appropriate platform.

Further, **Swatch Bharat** Abhiyan (SBA) is based on ethics of common good as it aims to bring sanitation for benefit of all. As a responsible citizen, it is our fundamental duty under Article 51A to follow ethics of common good.

On the other side, **ethics of global common** refer to ethics in matters of global commons like Antarctica, space, climate of the earth. The Paris climate deal of 2015 follows...
Common but differentiated responsibilities (CBD) principle. It recognises the historical responsibility of developed countries in tackling climate change. This essentially promotes ethics in global commons.

Similarly, Montreal Protocol and Kigali agreement deal with protection of ozone layer following ethics for global commons.

Rule based usage of space and a rule based exploitation of Antarctica.

One other example of ethics in global commons.
The Companies Act 2013 is an act of good corporate governance. Comment. (150 words) 10

Companies Act 2013 promotes good corporate governance through various provisions.

What is Corporate Governance (CG): Corporate governance refer to set of rules, procedures, norms and traditions being followed in an organisation which make corporate fair, transparent and overall promote an ethical work climate. Recently cases of ICICI Bank, Infosys, Tata and PNB scam have brought focus on CG.

Companies Act 2013 promotes good CG through various ways:

1. Provision of independent directors in board of director.
2. At least one woman director in board of director.
(5) Ethical Social behaviour : Section 135 of Act promotes Corporate Social Responsibility.

Thus Companies Act 2013 have tried to reduce power concentration, promotes transparency, accountability and at the same time promotes ethical Social behaviour by Corporations. In short it promotes good Corporate Governance.
Greed in the society can be minimised by satisfying needs of people. Examine.

(150 words) 10

Greed is unreasonable demand, it never gets filled. As Gandhi once said, "there is enough for everyone's need, but not for anyone's greed".

However, the greed can be minimized by fulfilling certain needs of people.

1) In public service, the officials take bribe when they feel that their salaries are too low compared to private sector. The government can provide them with good health facility, education for their children and other facilities which can reduce their greed.

2) Universal Basic Income (UBI) will help in reducing the crime where few individuals are forced to steal for their survival. However, this might not always work. A greedy person's values might not change and he will continue his fulfillment of greed.
For example, many Civil Servants are found corrupt despite government providing for their lavish lifestyle (Bungalows, Driver, Vehicles etc).

Many continue to fill their coffers in Swiss banks and for them no need fulfillment works. As Maslow’s Need hierarchy says we need to promote upper level needs based on love, respect, social recognition so that people respect good life over materialism. Then only we can completely stop greedy behaviour.
values are my preference. They are the principles which I believe in and hence they shape my attitude which is reflected in my behavior.

For individuals:
1) Values of truth, honesty, respect for women.
2) For Indian society it values collectivism over individualism, Indian values respect elders and gandhian way of life.

These values are very important in my life as they shape my behavior. Following values are important to me:

1) Respecting the women: This brings a gender-equality aspect in my behavior. Given the huge patriarchal bias in our society, this is value I always stand by and try to bring a change.
2) Values of honesty and hardwork: They have helped me in advancing in my life.
3) Value of respecting elders and parents

4) Value of integrity and accountability. These are helpful to me at my job.

5) Value of long-term association like love and respect rather than short-term like money.

These values help me in leading a meaningful life and helping in making a better society.
In these lines Gautam Buddha explains how our thoughts shape our character.

For example:
- A person having caste bias will be having casteist thoughts. This is how his character will develop:
  - Thoughts = Casteist prejudice, superiority of his caste
  - Words = Speaks in dehumanising words to lower caste.
  - Actions: Active discrimination and humiliation of lower caste.
  - Habits = Fit for lower caste.
  - Character = Hardening of personality; his character is caste-based prejudice.
Therefore Buddha says that we need to have right thoughts. Similar ideas were propagated by Plato and Aristotle when they talked about virtues of a person. Gandhi himself is a big example. His thoughts were reflected in his actions and he became a champion of love, co-existence, peace and promoted truth and non-violence.

Therefore, today we need a value-based education which promotes good thoughts in students. Role of family, parents, teachers and school will be important in this process.
Discuss Thomas Aquinas concept of Natural law and its relevance in guiding ethical human conduct.

Thomas Aquinas' concept of Natural law sees natural law as independent variable to dictate good behaviour. God's desires are fulfilled through this natural law. God wants us to behave in a good manner and give up bad habits.

Relevance in guiding ethical human conduct:

1. It has universal appeal. Hence a person must do good in every condition as Natural law expects him to.

2. A civil servant's natural law is to help poor and weak sections. Examples: Operation Sunderman, welfare schemes.

3. A civil servant's code of conduct is to ensure he follows his natural law of becoming a good, ethical civil servant.
(a) In day to day life people must show good behaviour like respect by the other gender and give up bad habits like following short patriarchal attitude.

Thus, Thomas Aquinas's natural law promotes ethical behaviour in people spanning across time, scale, place and religion as it has universal applicability.
Morality and law can have complementary relationships.

People are moral because they follow law:

1) This seeks only temporary compliance as law can only change external behaviour whereas morality needs deep-seated values.

2) For example, fear of law prevents corruption in administration but it might be possible that an official is immoral in his thoughts.

People follow law because they are moral:

1) Though this is mostly true, but exceptions can also happen, i.e., moral people might allow law.

2) First, moral people follow law as they respect the rule of law. A moral civil servant does not takecombe, thus he follows law also.

3) Exception example: A civil servant makes an exception to existing law to help a poor widow who lacks the ration card.
Here a moral person is not following law.

Thus, mostly moral people will follow law with few exceptions in special circumstances. On the other side, it would not be correct to say that people are moral because there is law, as it only brings compliance, not internalization of values. Morality is more deeply seated and needs right values set for it to exist.
Lead with Alok

- The will remove 
  doubts over the 
  government's 
  accountability 
  by building 
  social 
  trust.

- The will ensure that 
  the government 
  is responsive 
  and 
  to its citizens.

- This will also 
  bring 
  accountability.

- Accountability of 
  government to citizens 
  is essential for 
  the government to 
  provide their 
  rights to the 
  citizens. 
  Hence, it is 
  born out of a 
  social contract 
  between 
  citizens and the 
  government.

Government should only be accountable and should appear that it is accountable. "Eulogize".

"We are a free people not only by being a free people but also by our own achievement."

"If you are a free people, you must not only be accountable but also appear that you are accountable."

Lead with Edge...
This is why the positive discrimination given to SC/ST in our Constitution makes our government look accountable. The administration must follow these principles in day-to-day affairs. This will only provide trust in government.
On many occasions it is very difficult to be honest, but it is the right thing to do as honesty is the best policy. Analyse the statement.

(150 words) 10

The statement makes a strong case for following honesty despite difficult situations.

There would be many occasions which will make following honesty as a livable difficult:

1. For example, a civil servant faces political intervention to favour one candidate in selection of a tender.

2. When honesty can cost you your life as happened in many cases (Sateyendra Dubey case in NHAI project, Malleshwara case in IOCCL corruption).

3. People often find it difficult to be honest sometimes, especially when they can get money by cheating.

These examples show that honesty can be difficult. However, this must be followed as a policy.

For example, a civil servant must always be honest and upright. This will create a reputation of its own.
There will be some initial resistance but it will all be worth it. Often even Durga, Shakti, Naga, and Ashok Khawaka are best

Example:

Another side of the story is to assess the situation. If telling the truth to a person is causing more damage than we can temporarily compromise on part of honesty. For example, if a mother’s 32 very sick and her son dies in an accident then we don’t have to follow honesty principle at that moment. We can tell her later when she gains her health and tell her truth at a different time.

These kindness should be used to save someone else.
8. विश्लेषण करें कि प्रशासकों (सरकारी सेवकों) को नेताओं (राजनीतिक प्रतिनिधियों) की तरह व्यवहार करना चाहिए और समाज की समस्याओं को हल करने के लिए कार्यकर्ताओं का काम चाहिए या उन्हें अपने आवश्यक संस्करण निर्माण में तंत्र ही जीत में रहना चाहिए और समाज का नए रूप में रखना चाहिए।

Analyse whether administrators (civil servants) should behave like leaders (political representatives) and become activist to solve the problems of society or they should remain confined to their conduct rules and implement policy maintaining status quo.

Civil Service activism refers to civil servants becoming activist and behaving like leaders.

Civil Servant = Poltical
permanent executive = chosen executive
policy implementation = policy formulation.

An activist civil servant is both good and bad:

Good aspects:
1. brings issue of corruption to the front.
2. improves functioning of system.
3. often there is correction in the system which can be tackled by these activist civil servants.
   For example: T. N. Seshan's activism.
4. Officers like P.S. Abhy (ex-IRSMAA director) have brought integrity into the administration.
   He resisted political interference and actively resisted against such trend.
It is bad as:
(1) An administrator role is to implement policy, not become politically active.
(2) An activist civil servant can become a 敵對 civil servant exploiting government’s secret which can be detrimental to national security.
(3) As seen in case of a Jammu and Kashmir civil servant too much social media activism is creating a negative image about civil service.

This as a policy but civil servant and political executive need to respect their functional domain. In this case 2nd ARCl's recommendation of having a code of ethics for civil servant and code of conduct for political class can be implemented.
Your father is driving down a street that has only recently been changed into 'one way'. Your father is stopped by a traffic policeman. You see that some others who were stopped are pleading with the police personnel to let them go. You notice a few of them offering bribes, too. What courses of action you want your father to take and why? Discuss the consequences of each course of action.

(A) What course of action you want your father to take and why?

The case represents lack of information which has made many people violating traffic laws. Since the street was made one way very recently, hence many are not well aware. However bribing police to get away with trouble is not the right action.
I would want my father to do the following:

(a) ask traffic police personnel to consider ignorance on our part and let us go this time as we were not aware of the change.

(b) will ask my father to report the matter of booking to the traffic police head.

(c) ask father to turn around and take alternate route.

Consequence of these actions:

First action tries to explain our real situation. If police personnel understood our situation, then they might let us go from next time we will follow a different route.

Second action will ensure that problem in traffic police is handled. By informing the traffic police head we will bring instant officials under scanner.

Third action is based on
When the traffic police does not allow us to go, it is the right action to do. Legal and moral. In no case I would let my father pay the bribe for letting us go. This would only set a bad precedent.
Mr A is a young person belonging to minority community in one such locality of the country. It is a minority dominant area where there have been reports of youth getting radicalized by the influence of the ISIS, although no any actual case has been found.

Security forces while tracking the social media finds that Mr A has liked many such content and videos of the ISIS but there is no any evidence for his involvement in any such terrorist acts or support for act of terror.

The security forces are of view that Mr A is getting radicalized and sooner the action better it is. The Intelligence report is sent to the district police and it is asked to immediately take appropriate action.

Suppose you are the SP of the district then how you will handle the situation so that communal harmony is not disturb as well as family members life is not jeopardised.

(250 words)
family to seek help of de-radicalisation centre in psychological rehabilitation of Mr. A.

I would also secretly send a police van and ask Mr. A to visit me at the district HQ. This step would ensure that Mr. A is aware that we are watching him. I would explain him that we are not going to put you behind the jail but will only monitor your actions. This will ensure that Mr. A starts gradual shift from ISIS ideology.

As a precautionary measure I would ask Mr. A to submit his passport so that he does not flee the country. I would also co-ordinate with neighbouring district and state police to report in case Mr. A crosses and tries to flee.

All these measures are to be done involving only those who are party. No covert action is taken so that communal harmony is intact. It is important to ensure that
family is not ostracized, on this will only add to Mr A's radicalisation. Therefore use of emotional intelligence will be crucial here.

All preparatory work will be done behind close curtains and administration would be made ready for any future action.

As a long term solution, I would seek intervention of District Magistrate in promoting values of harmony and unity through madrasa teaching. Value based education can be promoted to prevent long term future radicalisation.

I will also ask DM to help Mr. A in getting a job based on his skills in case he is unemployed.

All these measures would help in bringing Mr. A back to mainstream society.
You are a Basic Education Officer/Basic Shiksha Adhikari or BSA in a district. By virtue of your office you are an implementing authority for the mid-day meal scheme in the primary schools of your district. Being satisfied with its smooth and successful implementation in the preliminary stage, you appoint an external agency to evaluate the scheme. You have asked the agency to prepare a report based on its observations after conducting a field survey in the district about the scheme. In the findings of the agency it is reported that the scheme is poorly implemented and fails to achieve its objectives and goals. The report is placed before you for your consideration and submission to the higher authorities. The report surprises you as the findings of the report are contrary to your opinion and knowledge about the implementation of the mid day meal scheme.

What would you do in such a situation? Some of the options are suggested below. Please evaluate the merits and demerits of each of these options. Also indicate the course of action you would like to take, giving proper reasons.

(a) You will admit the report and send it to higher authorities.
(b) You will ask the agency to review its report and make favourable changes in it as per your desire.
(c) The report will be rejected and you will ask another independent agency to conduct evaluation.
(d) The report will be accepted and you will take steps to address the problems.

(250 words) 20
Main issues involved are:

1) The report findings mean that an imblaming officer I have not done good work while my perception was different.

2) This leads to ethical dilemma: Should I accept the report or make changes in it.

Evaluation of various options

Option 1:
- Mentors
- Ethical and moral action
- Will bring more accountability in the system
- Will affect my career

Option 2:
- Mentors
- Will allow me to change the report, meanwhile I can work upon ground realities
- Forward and unethical action to change report
- Mid day meal and children's teatle ignored

Option 3:
- Mentors
- Will bring more objective assessment as my initial findings were of different nature
- Bureaucratic delays and delays accountable
- Not an objective action.
Option 4: Mental

- Moral action as it accepts the fault
- Will bring positive change in administration

- My performance will be negatively seen as ground reasons are different than what I have experienced.

The best course of action is option 4.

I would choose option 4 because:

1. It gives me a chance to improve working of MSM scheme while accepting my deficiencies.
2. It is also an honest and accountable behaviour and shows integrity on my part.
3. It does not favour short-term gain and thinks about long-term benefits of children's health.

Given the ethical nature of this action, I would follow option 4.
You are SDM in a district and heading a team against encroachment drive. You find that a government school's land has been occupied by a political leader belonging to the ruling party and has threatened for serious consequences if his encroachment is removed.

You accompany your team and go for removing the encroachment. At the site, huge crowd is gathered raising slogans against you. One MP also visits the site in support of the crowd, interferes in your team work and threatens you on the spot for retaliation.

In such situation, what should be your courses of action? Each action will have some consequences. Discuss them and suggest their solutions. (250 words) 20

In this situation, the crowd management is first priority and avoiding any knee-jerk reaction. The SDM is surrounded with a group of partisan people which makes his work difficult.

What should be my course of action?

Action 1: Ask for police support from district SP and inform district magistrate also.

Action 2: Explain the legal order to MP/MLA and crowd and ask them to cooperate.

Action 3: If crowd is getting violent then postpone the action of removing encroachment and come back after few days with more legal force and DM/SP to influence the crowd.
Consequences of these actions:

Action 1 will result in more police at site and will prevent law and order situation from worsening. At the same time it will send a strong intent to the crowd of administration's action towards removing the encroachment. On the other side MLA can threaten one for inviting more police.

Action 2: It will explain official position to the crowd, MLA and MLA. This will help during future course of action as crowd's acts will be seen as "start of administrative action". This also tries to respect MLA's influence and gives them a chance before demolition.

Action 3: This will bring peace and maintain law and order. Given the violent nature it will be an administrative decision to calm situation for time being and then return back later. Next time more force and authority like PM and CP would help in carrying out the administrative work of demolition.
These actions are pragmatic in nature and have been taken to ensure law and order along with executing the legal order.
13. Mr. A has been appointed by the government through ‘lateral entry’ practice of an urban housing development organization. The aim is to bring professionalism and a culture of performance. Interestingly, the government has also introduced perform or perish criteria. However, Mr. A faces immense problem of resistance from employees as they are habitual to old practices. Since he is also outsider, they are less fearful of him.

One serious problem he faces is non-cooperation from old employees. The head comes to know the reasons from some good employees that in past they have earned a lot by corrupt practices and therefore, they no longer feel motivated to work. They are doing their time-pass as few years are left in their retirement. Such behavior has seriously affected the office work culture. Suppose you are Mr. A then how you will handle this situation? What appropriate steps can be taken to bring culture of professionalism and performance in the organization?

In this case the work culture is impeded in bringing functioning of Mr. A. Mr. A who is a lateral entrant will also have to tackle these behavioural issues.

Major challenges in given case are:

1) Atitudinal rigidity of old employees
2) Corruption is entrenched in the system and people are resisting against change.
3) Ms. A does not have much familiarity with work culture and also lacks supportive friend circle.

How to handle the situation?

If I am Mr. A, my first priority would be...
Understanding the work culture and getting to know the team members. I will try to build rapport within the team to get acceptability. There are chances that this might result into my work style bringing some positive influence. In case this seems to be not bringing much success, I will co-ordinate with the department head and report my findings. As he is already aware of the corruption and non-cooperation and chronic陋 attitude of few organizational members, it would be easy for me to explain my points. I would use my professional skills and suggest bringing a culture of transparency through use of technology. I would bring the head in formulating a new procedure where work will be measured. Since this is going to change the work culture of the department, therefore resistance will be inevitable. I would present my work before department head and would seek his support in formalizing and
Standardizing the process. This way by use of technology and assistance of departmental record the issue can be tackled. Particularly, I will build on my collaboration with four good spirited colleagues in the organization. This would present additional motivation for others to join.

(b) Measures to bring culture of professionalism and performance in the organization:

1) Standardize the work procedure, use of e-governance and technology will bring transparency.

2) Target based monitoring, the work output of organizational member to be checked on routine basis.

3) For attitudinal change ABC model of attitude to be used:

   Affective component: leader will influence behavior of members

   Behavioral component: members will follow the work culture.

   Cognitive component: demonstration to explain how completion is bad, leading by example.
4) We can start with a group of few individuals who are spirited and are in favor of performance. This would create a ripple effect of action.

5) Punishment for irritants, as Gaurav Tuli did, has said that "Bhaya loan boye n prast" (No love without fear), hence punishment to be also sought.

The core of the approach is to use technology, create a critical mass of spirited and cooperative employees, lead by example and the perform and perish culture.
14. You and your friend have discussion on the issue of dowry. Both are civil service aspirants and in discussion your friend expresses following views:

a) Those who become IAS take dowry as they deserve in society.
b) Dowry may not be right but it helps find relations with equal level.
c) Your friend criticises you for not opposing dowry which was paid by your father in your sister's marriage.

Since you are against practice of dowry and you do not agree with your friend and therefore,

i. Give your counter-view on the above questions.
ii. What are the ethical issues in the views of your friend on the issue of dowry?
iii. Discuss your courses of action to end the practice of dowry.

(250 words) 25

(V) Counter-view on the three statements:

a) Those who become IAS take dowry as they deserve in society:

This is not correct and right behaviour for an IAS. As they influence great crowd and hence their behaviour must be exemplary. As a civil servant, an IAS officer will have to implement Anti-dowry Act, in that case there will be crisis of conscience. They deserve respect for their work and dowry is not the way to pay respect rather people's love, appreciation and social recognition are.
b) Dowry may not be right but it helps people find relations with equal level.

Counter-view: This is a very narrow view. Equality was to be seen in terms of thoughts and emotional maturity when it comes to matter of marriage. There are cases of Civil Servants committing suicide after getting huge dowry just because there is lack of compatibility with their partner. Thus marriage must be seen as bonding of two individuals with similar thought processes and compatibility.

e) Friend criticized me for my failure to oppose my father for paying dowry for my sister's marriage.

Counter-view: I accept fault in my past. I was not vocal enough at that time and my father was not ready to listen to me. Though I share my guilt, I understand the plight of my father also. He was more worried about the future of his daughter given the cases of dowry related death. As a way forward, it is us who have to ensure that we do not accept dowry.

Then only right social environment will be created.
(ii) Following are the ethical issues in view of my friends over dowry:

1. Misusing IAS's power to get high dowry.
2. He sees dowry as a means to get equal status.
3. He seems to place materialism upon over morality.
4. He ignores the plight of a girl's daughter, lacks emotional intelligence.

5. Civil servants being agents of change must be come role model, my friends' view do not match this.

(iii) My course of action to end the practice of dowry:

First of all, Gandhiji said, "Be the change you want to see in the world." Therefore I would not take dowry and going forward would not allow my father to pay or receive dowry for any of my siblings. Secondly, depending upon what I become in life, I would take actions. If I become a Civil Servant, I would use my
influence to send message against dowry. The anti-dowry act will be implemented in its earnest.

Thirdly, the dowry act must be tackled by empowerment of girls also. Hence the girl education must be given priority.

Schemes like Beti Bachao, Pati Patlu will be used to bring behavioural change in people.

As a common citizen, I would participate in implementation of all these policies. In my family and relations, I will promote these values. I would also inform administration and Narse exemplary in this arena to tackle individual cases of dowry. These measures would bring gradual change in the society. A social problem like dowry cannot be changed until attitude and values of people are changed. All the above measures would help in bringing that change.
"Excelling with Consistency"
GS PAPER II ENRICHMENT-CUM-WRITING PRACTICE BATCH BY S. ANSARI

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- Everyday writing practice and discussion.
- Enlightened experience for Paper II.
- Resource Support: Class handwritten notes and one-year current development printed notes.

ETHICS CONTENT ENRICHMENT BATCH 2018 BY S. ANSARI

- 14 Classes (7 class for theory + 7 class for case study).
- Classes designed for thoroughly revision of all syllabus & for performance improvement.
- Classes on Writing Skills development programme.
- Focus on expected topics for 2018 Mains.
- Everyday writing practice and discussion.
- Enlightened experience for Paper IV.
- Resource Support: Class handwritten notes and two practice work books.

BATCH COMMENCES: 24 JULY (08:15 AM)

CSE 2018 TEST SERIES

- GEN. STUDIES : 08 JULY
- ESSAY : 20 JULY
- ETHICS : 25 JULY
- PUBLIC ADMN. : 21 JULY
- SOCIOLOGY : 14 JULY

100 CASE STUDIES

BATCH - II BY S. ANSARI

From 24th July,
Time: 8:15-11:00 am
7 Classes with Writing Practice & Discussion

OLD RAJINDER NAGAR CENTRE
15, GROUND FLOOR (OPP. MOTHER DAIRY)
011-45696019, 8506099919 & 9654034293

ED CLASSES
EVERY SUNDAY (5:30 PM)

“The Comprehensive approach of ED has received good feedback in prelims 2018, although it is mainly designed for Mains and Interview.

ED = EDITORIAL DISCUSSION
AIR: 59 & 74 (GS MARKS: 495)
(ED STUDENT FOR 2 & 3 YRS)

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