

Mudit Jain Essay

Downloaded from

<https://muditjainblog.wordpress.com>

DECODE ETHICS BOOK BY MUDIT JAIN AND **18** OTHER OFFICERS:

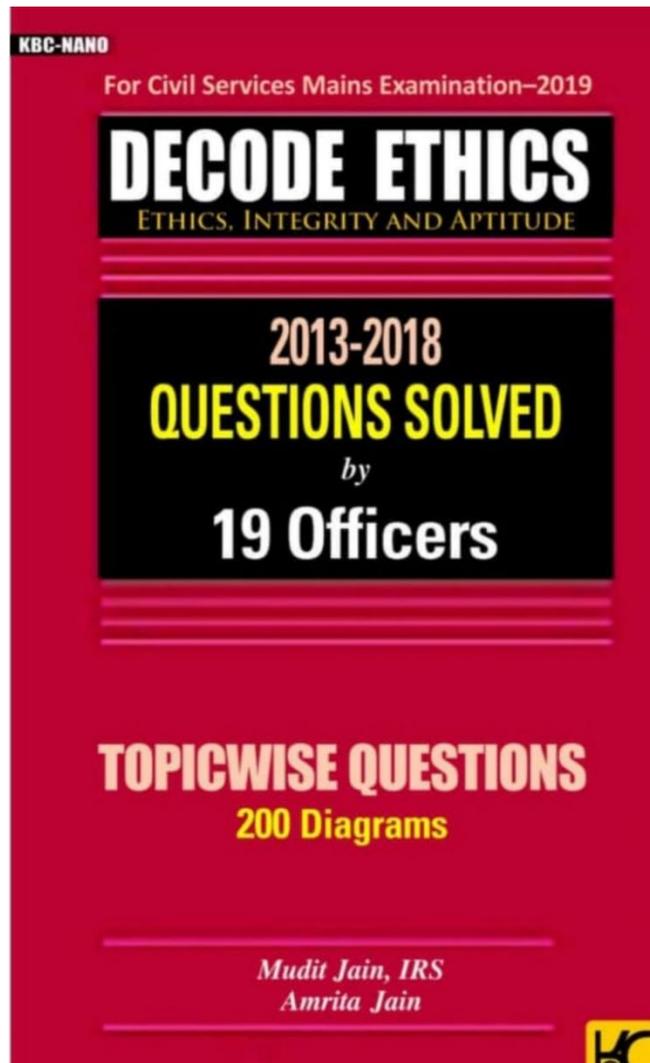
Flipkart Link: <https://www.flipkart.com/decode-ethics-2013-2018-questions-solved-19-officers/p/itmfhgn2zbp65dfn?pid=9789383918126&lid=LSTBOK9789383918126OXD7EM>

Amazon Link:

https://www.amazon.in/dp/9383918128/?coliid=I36CV5USA6QXVT&colid=2AK1IJ57RMXN3&psc=0&ref=lv_ov_lig_dp_it

**UPSC MAINS Ethics 2019 Paper Question Sources And
Answer Content:**

<https://muditjainblog.wordpress.com/2019/09/29/ethics-2019-detailed-question-sources-and-answer-content/>



**Ethics Paper 2019 – References From “Decode Ethics”
Book by Mudit Jain**

- Q 1. (a)** What are the basic principles of public life? Illustrate any three with suitable examples.
Decode Ethics Book Page No: Public life page 76, principles page 81.
- Q 1. (b)** What do you understand by the term ‘public servant’? Reflect on the expected role of public servant.
Decode Ethics Book Page No: Public servant page 294, roles page 82, values from code page 195
- Q 2. (a)** Effective utilization of public funds is crucial to meet development goals. Critically examine the reasons for under- utilization and mis-utilization of public funds and their implications.
Decode Ethics Book Page No: 331-333, sample question 2 page 334
- Q 2. (b)** “Non-performance of duty by a public servant is a form of corruption”. Do you agree with this view? Justify your answer
Decode Ethics Book Page No: PoCA (forbearance) page 335, sample question 2 page 344
- Q 3. (a)** What is meant by the term ‘constitutional morality’? How does one uphold constitutional morality?
Decode Ethics Book Page No: 195
- Q 3. (b)** What is meant by ‘crisis of conscience’? How does it manifest in the public domain?
Decode Ethics Book Page No: 266-268
- Q 4. (a)** Explain the basic principles of citizens’ charter movement and bring out its importance.
Decode Ethics Book Page No: 315-318

Q 4. (b) **There is a view that the official secrets act is an obstacle to the implementation of Rights to Information act. Do you agree with the view? Discuss**

Decode Ethics Book Page No: Confidentiality page 182, administrative secrecy page 257, RTI rejections page 300

Q 5. (a) **What do you understand by probity in governance? Based on your understanding of the term, suggest measures for ensuring probity in government.**

Decode Ethics Book Page No: 291, 292, sample question 2 page 294

Q 5. (b) **“Emotional Intelligence is the ability to make your emotions work for you instead of against you.” Do. you agree with this view? Discuss.**

Decode Ethics Book Page No: Values-emotion page 96, definition page 200, quotes page 219, 220

Q 6. (a) **“An unexamined life is not worth living.” – Socrates**

Decode Ethics Book Page No: Socrates ideal life page 222, Kierkegaard life page 239

Q 6 (b) **“A man is but the product of his thoughts. What he thinks, he becomes.” – M.K.Gandhi**

Decode Ethics Book Page No: 109-111, 125-126, sample question 10 page 242

Q 6. (c) **“Where there is righteousness in the heart, there is beauty in the character. When there is beauty in the character, there is harmony in the home. When there is harmony in the home, there is order in the nation. When there is order in the nation, there is peace in the world.” – A.P.J. Abdul Kalam**

Decode Ethics Book Page No: Kalam’s quote in reverse page 123

Acknowledgements

I would like to express my gratitude to many people who saw me through this book. I am thankful to my family, teachers and mentors for making me capable enough to write this book.

Special thanks goes to my seniors, friends and peers who contributed in solving previous year's papers:

- Akshaya Budania, IPS Batch 2016, IAS Batch 2018
- Amiya Nanda, IRS Batch 2018
- Anant Jain, IAS Batch 2018
- Atul Kumar, IRAS Batch 2017, IRS Batch 2018
- Chandan, IRAS Batch 2017, IRS Batch 2018
- Harsha Koya, IAS Batch 2018
- Juhi Jalota, IFS Batch 2018
- Kuldeep Meena, IPS Batch 2017, IAS Batch 2018
- Manesh Gupta, IRS Batch 2018
- Nand Kishore Mewara, IRS Batch 2014, IPS Batch 2016, IAS Batch 2018
- Nikhil Nippanikar, IAS Batch 2018
- Nikhil Singh, IRS Batch 2018
- Nooh Siddiqui, IRS Batch 2018
- Pushkin Jain, IPS Batch 2017
- Rahul Shinde, IAS Batch 2018
- Rohit Ghodke, IRS Batch 2016
- Sakshi Tomar, IRTS Batch 2018
- Satwik Vyas, IFoS Batch 2018

Thanks for your pro bono contributions.

Women Empowerment: The Need of the hour is to move beyond Emotive Posturing.

Character of a society is a function of many intertwined aspects. Women represent one such keystone arch in a societal architecture and hence have importance no less than other genders. But largely they have been reduced to a 'vulnerable' section. It is not that nothing has been done for women empowerment, but what matters is the way it is done.

Historical injustices against women have their roots in a patriarchal society. Pre-independence era saw many social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar et al grapple with society against social evils like sati, widow's stigmatisation, girl child issues etc. The reforms were driven on sense of true justice but by a small section of Indian society.

|| Post independence the basis of women empowerment was derived largely from glorification of the past in name of social reformers, with women examples being very few.

|| This failed to provide women with real participation in their own empowerment and strengthened the emotive posturing of the genders. By giving women "status of goddess", a false sense of empowerment got deeply embedded in society.

|| This gave vent to hypocrisy which is reflected till date in form of failed measures and policies. The reforms remained superficial and unsustainable because they failed to embed feeling of justice, respect and honour for women.

|| Let us analyze how the measures taken till date faltered at various ends including socio-economic-political and psychological.

The emotive portraying of women hardly helped their social status and their issues. Indian women have one of the poorest health indicators in world with 56% being anaemic, having one of lowest longevity in not only Asia but lower than few African nations too.

Sex Ratio is paltry low at 940 while child sex ratio has decreased from 976 in 1951 to 914 in 2011 census. All these numbers have their roots in early marriages of women, average age being 21.8 years only. This causes denial of reproductive rights, domestic abuse, higher levels of maternal mortality rates (212) and consequential poor infant mortality rates (44) as per census 2011.

Focussing on just interplay of words gives false sense of participation leading to poor inclusivity, gender inequality (India placed at 135th position in IHDI). Society has failed to

not to commodify women which has affected them psychologically so much that it has given way to internalization of crime. This is manifested in poor implementation of various anti-rape, anti-abuse laws like Vishakha guidelines, criminal law amendment act etc.

Emotive posturing of women has led to myth that goes against their ability to be part of economic growth of nation and hence caused genderisation of labour. Hence schemes remain aloof from ground realities and perpetuate poor participation in decision making, low to no economic rights. This leads to perpetual ineffectiveness in countering lack of women empowerment, domestic abuse, male chauvinism and other ill practices.

Political participation perhaps represents meagre emotive posturing of women in the best possible manner. The long awaited "grant" of 33% representation in Parliament has remained on papers with representation for women languishing around 11%. It is true that right to vote was given to Indian women far more 'generously' than even western nations, but it remains to be seen how many women we vote to parliament.

This has led to poor orientation to women's issues, grievance redressal and even day to day sufferings.

All these limitations have hurt women psychologically more than anything else. "women more shoulder to shoulder with men" is been said for decades. But this is way far from truth. Emotive posturing has not been able to change societal mindset, has not led to societal

sensitization and raised questions
like redistribution vs participation,
growth vs sustainable and inclusive
development including women,
entitlement vs "favour" etc

Hence it is well clear that their
is a need to change the way women
empowerment is locked into. But
does it call for complete overhaul?
What should be done to ensure
that women empowerment is not
just a namesake? Perhaps the
answers to these questions lies in
addressing basic issues leading to
cyclic degeneration of status of women.

Let us see what steps can be
taken for a sustainable women
empowerment which is beyond
mere promises and addresses
ground realities.

Societal sensitization has been long talked about. The recent "Heforshe" campaign is a bright step forward to change patriarchal nature of society to a just one.

The vicious cycle of women abuse needs to be countered right from homes. Parents need to realize that they have important role in imparting value education particularly to male child and instill confidence in girl child. Various governmental education schemes like Sarva Shiksha Aayan, Right to Education etc need to be focussing at practical implementation of value education via change in curriculum, teacher sensitization etc.

This will embed a girl's right to education in social fabric of country and not look at it as a favour. This will provide real participation of girls in economic and social growth having positive externalities on

INITIATIVE

Nutrition, health, delayed marriages, reproductive rights etc.

An educated girl child would have an empowered adolescence and hence will be aware of her entitlements and rights including socio-economic political. This will allow women empowerment to be internalized within women making it sustainable and driven by an "invisible hand".

This has been shown by a UN report which says that even 7 year education delays marriage age, reduces MMR, IMR, malnourishment in women and children etc.

This applied and pragmatic approach towards phase containment of problems at levels of girl child would provide for female participation in formal work sectors, while currently 90% women workforce is restricted to informal sectors. Hence next step that logically follows is skill

development of women, vocational trainings etc. It is not that these are not done now, but need is to streamline the policies on sound basis and truly implement them. For example, recently framed policies like 'skilled India', 'make in India', 'digital India', 'swachh Bharat' etc should have dedicated departments and focus on women involvement for their real participation and empowerment.

(This will have positive effects like, make women self dependant, increase their financial autonomy, increase their say in decision making in family and prevent domestic abuse.

If all goes well than this will itself help women empowerment and make it a virtuous circle leading to empowered old age where by they will be aware of their entitlements, live a dignified life ahead without need to be dependant on their children.

Such a path to women empowerment will create positive external linkages in form of more and more women joining hands for self empowerment, with more and more males realising their role as facilitators towards the cause. But is the demand too much? Do these logical interlinked scenarios really work? Let us find the answers.

Western nations, even the lesser developed Latin American nations and eastern European nations offer not only hope but many examples.

Feminist movements in USA largely began with demand of voting rights but culminated with participation at all levels. Today they represent themselves as one of the most empowered society with high gross enrollment ratios in primary and higher

education for both gender. This is hence an example of how investing in girl education really leads to an inclusive society.

Latvia, though not known to be an economic powerhouse, has done well to achieve highest sex ratio in world at 1187. This is because of governmental policies and women empowerment and present example to India on how to streamline and implement anti-child sex detection and illegal abortion laws like Pre conception and pre natal detection techniques (PCPNDT).

Long denied reproductive rights to women in Ireland were recently changed. This was possible only by moving beyond emotive posturing of women and achieve real empowerment for women.

Other examples from across the world are effective women rights in

Bangladesh by focussing on girl education and ~~economic linkages~~ and general end of hypocrisy bringing parity of thoughts, evolving ~~emotive~~ posturing into real empowerment.

Hence it can be well seen that limiting women empowerment to emotive posturing has not worked well and moving beyond that is way ahead as shown by other nations. It is important that the Indian society realizes that there is a definite fault down the line in its women empowerment programme. Now it depends completely on us that we take logical steps forward or be like an ostrich and dig our heads in sand to be in a false sense of being a part of completely empowered society, which is definitely non-existent in India as of now.