

Test Code: 11036

FIAS – 2018 – GS PAPER 4

ForumIAS

ACADEMY

GENERAL STUDIES

Name Of Candidate	DHATRI REDDY		
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Mobile No.		Date:	16/9/2018

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained	<p>1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).</p> <p>2. There are FIFTEEN questions printed in ENGLISH.</p> <p>3. All questions are compulsory.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>5. 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.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p>	
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Total Marks:				
Remarks:			Start Time 7	End Time 10
			Mode Of Examination :	Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>
			ECN CODE:	Evaluation Date:

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language						
Structure						
Presentation						
Innovation						
Handwriting						
Content						
Attempt						

ADDITIONAL COMMENTS



Section - A

Q.1) Explain briefly what you understand by:

- (i) Virtue Ethics.
- (ii) Consequentialist Ethics.
- (iii) Principled Ethics.

Which one makes the most sense to you and why? Give examples.

(10 Marks, 150 Words)

- a) Virtue Ethics: refers to the school of thought that bases on universal virtues which are foundational. For example: love, tolerance and respect are such universal virtues and need to be upheld at all times. Scholars like Plato have put forth virtue ethics where focus remains on individual attributes.
- b) Consequentialist ethics: base their judgments on the ends or consequences of an action. Utilitarianism is a part of this school of thought where emphasis is on the greatest good for the greatest number. For example: saving 100 lives by sacrificing 2 lives etc.

iii) Principled ethics: is based on the notion of right principles is universal principles of right or wrong. Here the emphasis is on means over ends. Kantian deontological ethics is part of such a thought.
Ex: Gandhiji's focus on satyagraha as a means rather than intended ends.

To me, principled ethics make the most sense. There are lesser conflicts by abiding to such principles. Chances of performing an ethically wrong act would be less and easier moral guide in times of dilemma.

For example: It offers guidance in dilemmas such as undeterred environmental exploitation for reduction of poverty \Rightarrow not justified due to wrong means.

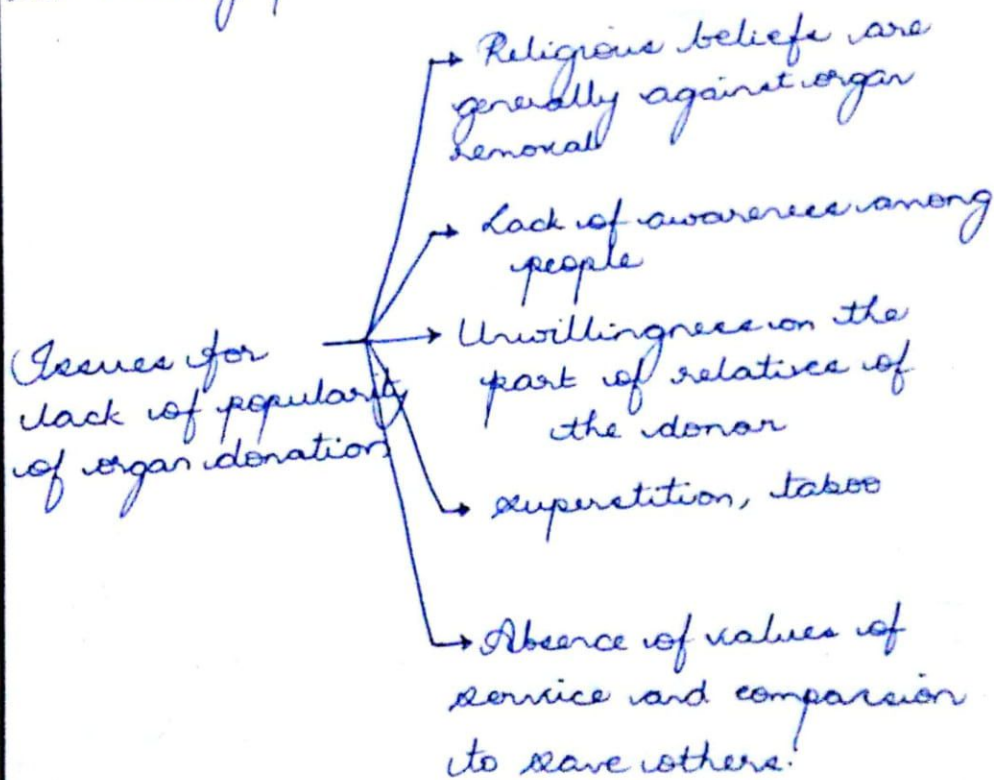
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Q.2) Lack of organ donation results in half a million deaths annually in India due to unavailability of organs. How social persuasion and attitudinal changes can help reduce such deaths. (10 Marks, 150 Words)

Organ donation is an act of great moral value and holds key to atleast half a million lives. However, it is not as widely practised.



Such reluctance is both societal as well as individual and needs to be tackled on both fronts.

Path ahead :

Attitudinal changes :

- (i) Educate individuals regarding benefits of such donation.
- (ii) Create moving campaigns for favourable attitude formation.
- (iii) Target school children due to early stage of attitude formation.

Social persuasion :

- (i) Encourage religious leaders to endorse organ donation.
- (ii) Set examples by asking celebrities and politicians to sign up.
- (iii) Publicise successful cases to generate positive outlook.

Organ donation is a part of basic humanity to give others a chance at life. This must be pushed wide acceptance.

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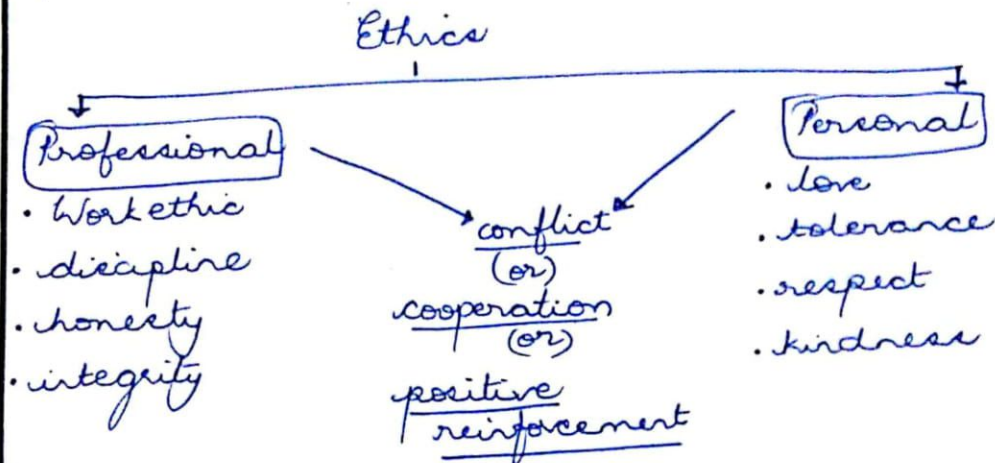
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Q.3) (a) Can an individual be ethical in his/her professional conduct, while not being ethical in his/her personal life? Discuss giving suitable examples.

(10 Marks, 150 Words)

Ethics refers to a set of standards that guide one's behaviour. They can be of 2 kinds - personal and professional.



Professional and personal ethics are often applied in different spheres of one's life and presence of one may or may not necessitate the other.

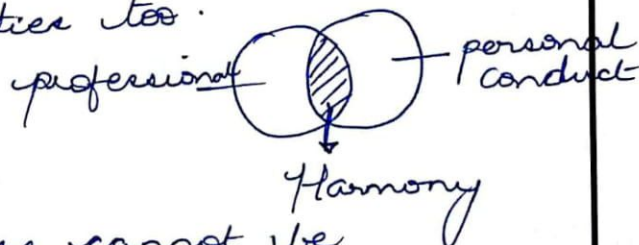
(i) Situation 1: A sincere officer indulges in domestic abuse of wife.

Though the officer is seemingly

upholding his professional ethics, it is not robust. His attitude of patriarchal supremacy and abuse would surface when faced with similar judgment call at work.

(ii) Scenario 2: A political leader preaches equality in his constituency. But indulges in honour killing as his daughter married against wishes.

In such a case, inherent casteism and parochial tendencies of leader would manifest in his professional duties too.



Hence there cannot be harmony when individual takes part in conflicting behaviour.

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(b) 'In ethics you are one of the subjects of your own inquiry.' Do you agree? Justify giving examples from your own life.

(10 Marks, 150 Words)

Unlike other disciplines, there are no fixed and binary standards in the field of ethics.

Many ethical decisions require careful and difficult deliberations. For example: It is clearly wrong to kill a tiger. Can I kill a tiger when it attacks a young girl?

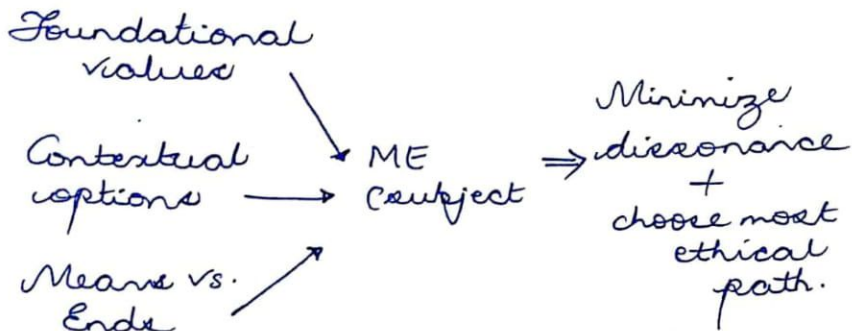
Ethical deliberations begin by questioning ~~one~~ oneself of the dilemmas involved and personal foundational ethics and values.

For example: As a teacher, should I allow a student to skip homework because she is made to do domestic work after school?

Here, the answer lies in placing myself as a subject of the enquiry. Empathy plays a dominant role in arriving at

the answers.

Thus by centering questions around myself as the subject I can arrive at an ethical solution.



Thus ethics involves enquiry centered around the individual.

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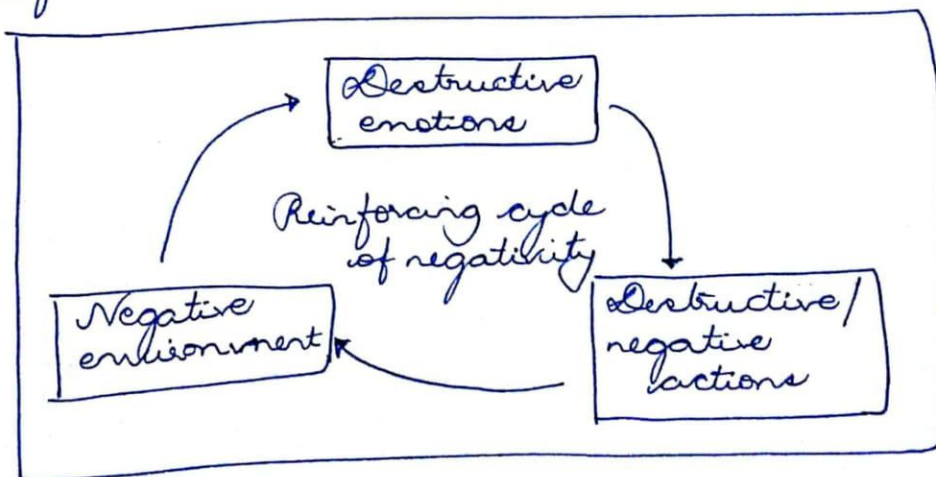
Q.4) Given are two quotations of moral thinkers/philosophers. For each of these bring out what it means to you in the present context.

(a) "When we are caught up in a destructive emotion, we lose one of our greatest assets: our independence."
(10 Marks, 150 Words)

Emotions are affective components of our behaviour that are value laden.

Ex: emotions of happiness, hatred, joy etc.

Destructive emotions refer to negative orientation of our thoughts and values. These are often associated with hatred, contempt and unending feelings of destructive behaviour.

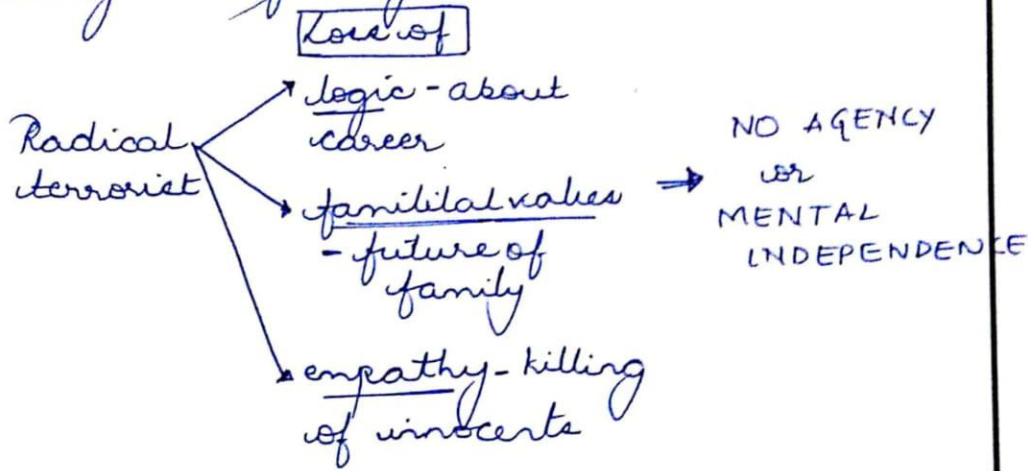


In such a scenario, an individual loses control over one's capabilities to use logical, ethically

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reasonable and morally right thoughts to arrive at a decision. For example for a radicalised suicide bomber, actions are guided ~~for~~ by communal hatred.



Individual becomes a slave of such destructive emotions and loses any meaningful capacity for a balanced deliberation and intent to act.

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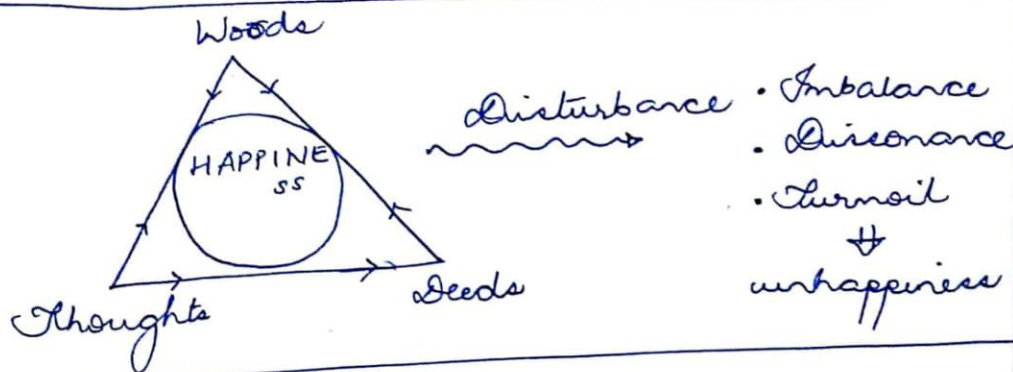
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(b) "Happiness is when what you think, what you say, and what you do are in harmony".

(10 Marks, 150 Words)

Mahatma Gandhi gave this idea of happiness. According to him, the roots of happiness lie in the harmony and consistency of thoughts, words and deeds.



To me the quote offers a clear guidance to a pure and simple way of life. For example: when I believe in equality, I shall also speak with such a spirit and act to never cause any acts of discrimination.

In the present context, we find several examples who don't follow

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this harmonious path - both in public and private life.

For example :

- (i) Supreme Court often preaches and upholds right to information as a fundamental right but refuses to adhere to it itself.
- (ii) Myanmar's Aung San Suu Kyi has led a long struggle for democracy but failed to uphold the same for Rohingyas.

These acts of dissonance lead to definite unhappiness in individual. Even though we often evaluate happiness in utilitarian ways this can have deeper and affective impacts.

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Q.5) (a) What is meant by 'international ethics'? Why is it important to study? Discuss any one international issue from the viewpoint of international ethics. (10 Marks, 150 Words)

International ethics refers to the application of moral ethical thought in deciding the actions of international relations. Ex: transboundary refugee dilemma.

Importance of international ethics

- Interconnected world due to globalisation
- principle of humanity as a connected community
- prevent suffering of one country due to selfish interests of another
- virtues of cosmopolitanism
- basic and universal values such as right to life.

International Issue :

Cross border, state sponsored terrorism by countries like Pakistan.

Issues involved:

- (i) Actions guided by hatred to neighbour and blind nationalism.
- (ii) Lack of empathy and regard for loss of lives of innocent individuals.
- (iii) Creation of a monster (terrorism) that has adverse impacts on ~~the~~ source country too.

Thus international ethics should not only be guided by considerations of realpolitik but also idealism.

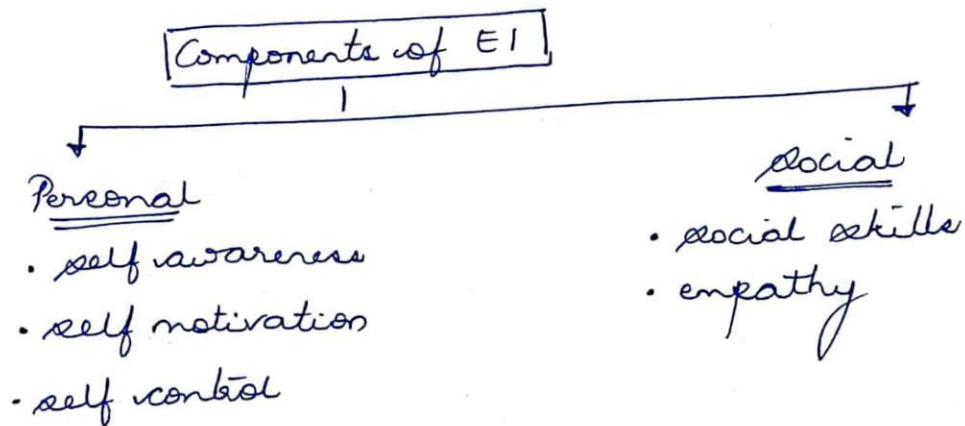
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(b) What are the key elements of emotional intelligence? Which three elements do you think are most important for effective governance and administrative capabilities of a civil servant? Give reasons. (10 Marks, 150 Words)

Concept of emotional intelligence (EI) as given by Daniel Goleman refers to the ability of an individual to understand, evaluate and control one's own emotions.



All the components together make an individual emotionally intelligent.

3 elements for a civil servant:

- (i) self motivation. Ex service principle
- (ii) social skills - effective communication
- (iii) empathy - for the poor and vulnerable.

Role of civil servant involves a balancing act and dealing with diverse stakeholders. This requires good social skills and empathy to understand them in details. At the same time a motivated officers make greater effort towards the solution.

As Goleman said success is 20% IQ and 80% EQ. Hence need to cultivate EQ in civil servants through training.

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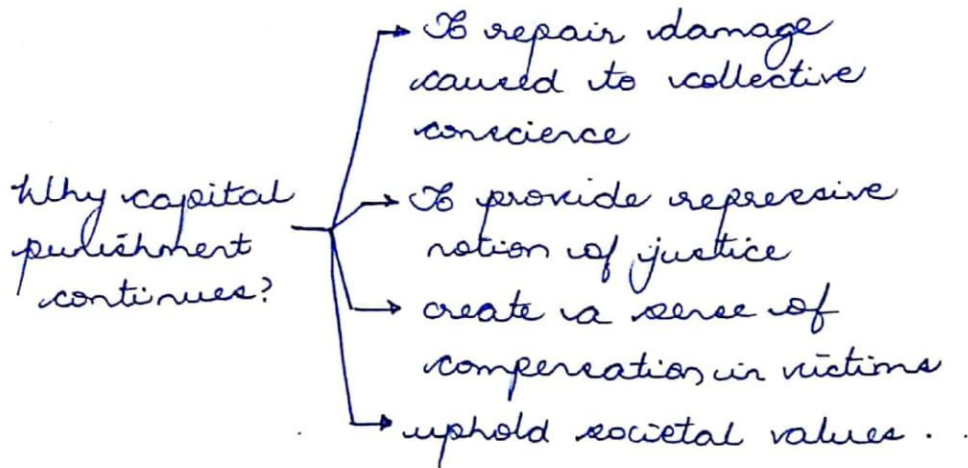


Q.6) (a) 'To take a life when a life has been lost is revenge, it is not justice.' Comment. Should India do away with capital punishment and instead focus upon other innovative methods? Analyse. (10 Marks, 150 Words)

"Injustice (~~is~~ loss of life) cannot be answered with injustice". However, capital punishment proposes death of convict as an answer to the crime.

Why India should do away with capital punishment?

- (i) ~~Uptd~~ Uphold sanctity of life.
- (ii) Ethical question of denying right to life by state.
- (iii) Capital punishment has not been a sufficient deterrent against crimes.
- (iv) Crimes are rooted in deeper issues such as socialisation, cultural and societal values etc. Example: Juvenile delinquency is due to failure of society in educating and bringing up a morally strong child.



However there is a need to explore innovative options such as:

- (i) rehabilitative approach
- (ii) open prisons such as in Shimla.
- (iii) Greater emphasis on child socialisation and attitude formation.
- (iv) Broken window theory - says prevention of small scale deviance can avoid big scale crimes.

Progression of our societal values demands the end to oppressive punishments like capital punishment.

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