

Test Code: 21101

FIAS – 2019 – GS 4H/8G/12E/14D

ForumIAS  
MGPQ020130

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**GENERAL STUDIES**

|                   |                    |          |                   |
|-------------------|--------------------|----------|-------------------|
| Name Of Candidate | <i>Kajarnikant</i> |          |                   |
| Email Id.         |                    | Roll No. | <i>1910048092</i> |
| Mobile No.        |                    | Date:    | <i>01-09-2019</i> |

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 NINETEEN 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> |                                                                             |
| 1            |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
| 2            |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
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| 11           |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
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| 13           |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
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| 16           |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
| 17           |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
| 18           |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
| 19           |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
| 20           |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
| Total Marks: |            |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                             |
| Remarks:     |            |                | Start Time  <i>2:00 PM</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | End Time  <i>5:00 PM</i>                                                    |
|              |            |                | Mode Of Examination :                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Online <input type="checkbox"/> Offline <input checked="" type="checkbox"/> |
|              |            |                | ECN CODE:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Evaluation Date:                                                            |



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

ADDITIONAL COMMENTS



## Section - A

Q.1) Indian ethics teach moderation as a moral standard. Examine.

(10 Marks, 150 Words)

Indian ethics is an outcome of confluence of several ideals of various religions.

Eg:- Ideals of both Islam, Buddhism, Hinduism are engrained in Indian ethos.

How they teach moderation:-

- ① Moderation refers to the lack of extremism and fundamentalism.
- ② A person with a particular ideals is constantly exposed to other ideals which builds tolerance & acceptance. This results in moderation of own ideals.
- ③ Hinduism has provided for flexibility

in ideals as said in Bhagavat Gita.

Eg:- Krishna says there are many paths to reach him. Hence no rigidity.

④ Swami Vivekananda has proposed tolerance and moderation as base for Indian ethos.

⑤ Buddhism has proposed 'Madhyamapadhe' the middle path which encouraged moderation in thoughts.

⑥ Jainism has proposed 'Anekantavada' encouraging different views of world.

Hence, Indian ethos lead to moderation & peaceful co-existence for centuries without communalism.

Feedback ( For OFFICE use only )

|                         |  |         |  |
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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |





**Q.2)** What do you understand by the concept of 'altruistic-hedonism'? Discuss in the context of public ethics. (10 Marks, 150 Words)

Hedonism refers to the pleasure principle which maximizes one's own pleasures. Hence hedonism promotes such activities.

Altruistic-hedonism is a trait in which benefits of others are considered without self-interests. Hence this concept looks for maximum pleasure for the society & others instead of self interest

Eg:- I might donate my charity to a party where there is maximum utility even when others are also suffering.

## Context of public ethics

① Public ethics looks for maximum benefit to the larger public.

② Maximum utility to maximum no of general public.

Eg:- To build a dam which is useful for lakhs of peoples, thousands are rehabilitated.

③ Even in case of pain altruistic hedonism tries to minimize pain of maximum no. of people.

Eg:- When given a limited choice, drug can be used on maximum beneficial population.

Government schemes are largely based on altruistic-hedonism.

Feedback ( For OFFICE use only )

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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |



**Q.3)** Socratic concept of "Ethical dying" is a principled leave-taking from life. Compare and contrast it with the Gandhian concept of Satyagraha and Non-violence.  
(10 Marks, 150 Words)

Socrates has proposed virtue ethics and proposed that dying is better than accepting unethical behaviour. He himself has practiced it when given a choice to leave the state or go to jail. He chose to go to jail. Thus his idea of ethical-dying comes into picture as a principled leave-taking from life.

## Comparison with Gandhi

- ① They were similar in their emphasis on truth and value of dignity in life than life itself.



② They both opined it requires courage to stand against the injustice & unethical practices.

However, Gandhian ideology differs in ways that

① Gandhi believed actions like Satyagraha & non-violence are ends in themselves

② Idea of satyagraha & non-violence didn't really encourage dying as in case of Socrates 'ethical dying'. They have a positive connotation.

Hence, Socrates virtue ethics and deontology of Gandhi can be compared.

Feedback ( For OFFICE use only )

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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |





Q.4) "Great leaders not only possess Interpersonal intelligence but also Intrapersonal intelligence." Comment. (10 Marks, 150 Words)

Emotional intelligence (EI) is the ability to understand, manage one's own emotions as well as show empathy and handle interpersonal relations.

Great leaders possess EI to influence their followers and mobilise huge crowd towards a particular goal. Hence they require strong interpersonal intelligence.

Eg:- Gandhi was able to connect to people through his communicational skills and emotional appeal.

However, he was also very good at intrapersonal intelligence.

He was able to manage his own emotions and desires so that he could be identified by people as a leader.

Eg:- He was asked by a mother to tell her child that sweets are not good for health. ~~He~~ He asked her to come later before he taught to the child, he himself had to learnt it.

This incident shows the control over his emotions and desires. Hence, a leader before he guides his followers must follow himself.

Great leaders are not born but they are made through intense practice.

Feedback ( For OFFICE use only )

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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |





**Q.5)** Value conflicts are common in the public sphere of life to everyone and a public servant is not an exception to this. What are the common value conflicts that a public servant faces? How can a public servant overcome those value conflicts?

(10 Marks, 150 Words)

Value conflicts are a result of confrontation of two groups or individuals with different learnt values.

Eg:- Dress worn by one person may not be acceptable to the other.

Value conflicts of public servant

- ① Civil servants with a liberal values may have to deal with conservative valued people.
- ② Language used by public may look offensive for the public servant due to value differences.

③ Traditions of the groups may come in conflict with human rights

Eg:- Untouchability practice.

## How to resolve

① Public servants should empathise with the other individuals.

② Tolerance towards other values.

③ Persuasion can be effectively used to change the attitudes & values of people if they are against law.

However, public servant should not try to impose his own values on others but adhere to constitution & conduct rules.

### Feedback ( For OFFICE use only )

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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |

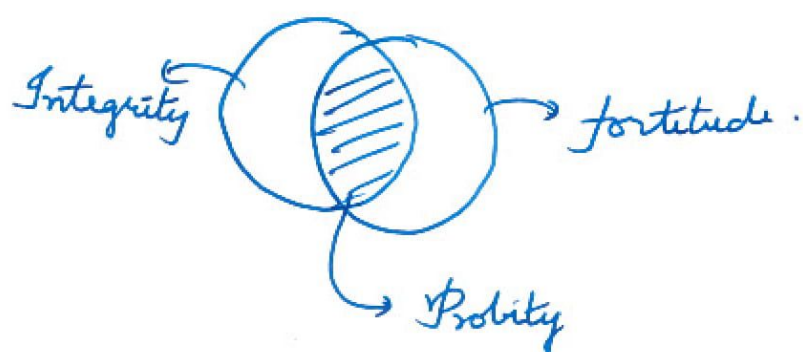




**Q.6)** Probity is the synthesis of Integrity and fortitude. Examine. Does Integrity imply complete refusal to compromise? (10 Marks, 150 Words)

Probity refers to the highest standards of values required for a particular duty in the government.

Eg:- CBI, CVC, CAG all have different standards and an individual requires high probity to meet their demands.



Integrity is the ability to be uncorruptible and upright where as fortitude refers to the iron will and courage to act with

our values. Hence, probity is the synthesis of both integrity & fortitude.

It requires activity of highest level with efficiency, commitment and integrity.

## Integrity & Compromise

Integrity may not imply complete refusal of compromise. In several cases of ethical dilemma, though a person has shown integrity, may compromise some values.

Eg:- Punishment to a poor mother who steals.

Compromise of values like Compassion.

Feedback (For OFFICE use only)

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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |





**Q.7)** Social Influence and Persuasion focus on ways in which behaviour of a group or an individual is influenced by outside factors. Explain how it can help in convincing people to work towards collective good? (10 Marks, 150 Words)

Social influence refers to the effect ~~of~~<sup>on</sup> an individual's behaviour due to the presence of others.

Eg:- My performance of singing may be enhanced due to presence of others.

## Application

① It can be used to bring down anti-social behaviour.

Eg:- An addicted person may be made to be in group of people to avoid temptation.

② It can be used to bring pro-social behaviour by changing group norms.

Eg: SHGs are instrumental in bringing changes in responsible environmental behavior

b) Persuasion refers to the deliberate attempt to change attitudes or behaviours of an individual or group.

a) This can be used to change attitudes through rewards & punishments

b) Role models can be used to attract people to act

Eg:- Amitabh Bachchan for Swachh Bharat.

c) Fear appeal can be used to change attitudes.

Eg:- Cancer photo on the cigarette box.

Feedback ( For OFFICE use only )

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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |





**Q.8)** The greatest discovery of all time is that a person can change his future by merely changing his attitude. What is the importance of attitude in one's life? What important role does attitude play in one's success? Elaborate.

(10 Marks, 150 Words)

Attitude refers to the learnt predispositions which have a favourable or unfavourable ~~for~~ tendency towards persons or objects.

Eg:- Negative attitude towards junk food.

## Importance of attitude

① Attitudes are tendencies to behave, hence in most cases if they are changed our behaviour changes.

② It helps us in value-expression of ourselves.

Eg:- My attitude towards discrimination could bring out liberal values.

- ③ It helps in knowing about others  
Eg:- My friends attitude towards parties helps me in predicting his behaviour.

## Role in success

- ① Positive attitudes towards life makes one act in courageous ways to succeed.  
Eg:- Arunima Sinha who scaled Mt Everest after her accident.
- ② Positive attitudes & tolerance towards others helps us in building bonds with people.  
Eg:- Diversity in a corporate setting still leading to become a successful leader.

### Feedback ( For OFFICE use only )

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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |





Q.9) "In matters of conscience, the law of majority has no place." Do you agree?  
Substantiate with Example. (10 Marks, 150 Words)

Conscience is the internal judgement of an individual to judge his acts to be right or wrong.

Eg:- My conscience pricks me when I tell a lie.

Hence, Mahatma Gandhi said, "There is a highest court of justice that is conscience".

Law of majority

- ① It says if majority accept with a particular view then it is right.
- ② But conscience is largely dependent on the values owned by person.

Eg:- In case of abrogation of Art 370 in Jammu Kashmir. Majority may accept with the Government's action. But conscience ~~and~~ of an individual may say not to agree with others.

Mr. Kannan IAS has recently resigned based on his conscience to show his concern for the rights of the people of Jammu & Kashmir.

Hence, conscience is above the majority law & is a result of personal values & morality.

Feedback ( For OFFICE use only )

|                         |  |         |  |
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| Structure               |  | Content |  |
| Question Interpretation |  | Total : |  |