VAJIRAM & RAVI
SURE SHOT TEST SERIES 2025

General Studies Full Length Test Test - 4 (GS - 4) Test Code - A21054504	Evaluator Code: Date of Assignment: CQ:

NAME: Poonam

ADMIN. NO.: 0 2 3 7 0 0 1 1 4

MOBILE NO.:

Time allowed: 180 Minutes

Email:

Submission Date: 17/08/2025

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions:

There are **TWELVE** questions printed in **ENGLISH**. All the questions are compulsory. The number of marks carried by a question/part is indicated against it. 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.

Q No.	Marks	Q No.	Marks	Q No.	Marks
Q1 a)	/10	Q4 a)	/10	Q8	/20
b)	/10	b)	/10	Q9	/20
Q2 a)	/10	Q5 a)	/10	Q10	/20
b)	/10	b)	/10	Q11	/20
Q3 a)	/10	Q6 a)	/10	Q12	/20
b)	/10	b)	/10	Total :	/250
c)	/10	Q7	/20		

Instructions:–

1. **Legible Scanning:** Exercise due diligence in scanning your scripts for clear legibility
2. **Submissions** marred by poor scanning, notably those with illegible sections or blackened pages due to improper scanning, risk being excluded from the evaluation process.
3. **Non-Adherence Consequences:** Failure to comply with the aforementioned instructions may lead to the disqualification of your submission.

Parameters		Good	Average	Needs Improvement
Conceptual Understanding				
Contextual Clarity				
Structure	Introduction			
	Body			
	Conclusion			
Meeting the Demand of the Questions				
Value Addition- Use of examples, case studies, Current Affairs Linkage, data etc.				
Presentation-Illustrations, flowcharts, diagrams, etc.				
Language Competency and Flow				
No. of Questions Attempted				

- Adherence to Word Limit: Yes/No
- Subject-Specific Remarks

Evaluator/Reviewer Suggestions

👉 ☺ **All the Best** ☺ 👉

Evaluator/Reviewer Suggestions

👍 😊 All the Best 😊 👍

(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.)

Section A

1. (a) "Integrity in isolation may ensure honesty, but without impartiality and non-partisanship, governance cannot be ethical." Evaluate the interdependence of these foundational values in the context of public service. **(10 marks, 150 words)**

Impartiality and non-partisanship are subfacets of integrity where there is no subjectivity in one's conduct.

Integrity: a where there is coherence in one's speech, thought and conduct.
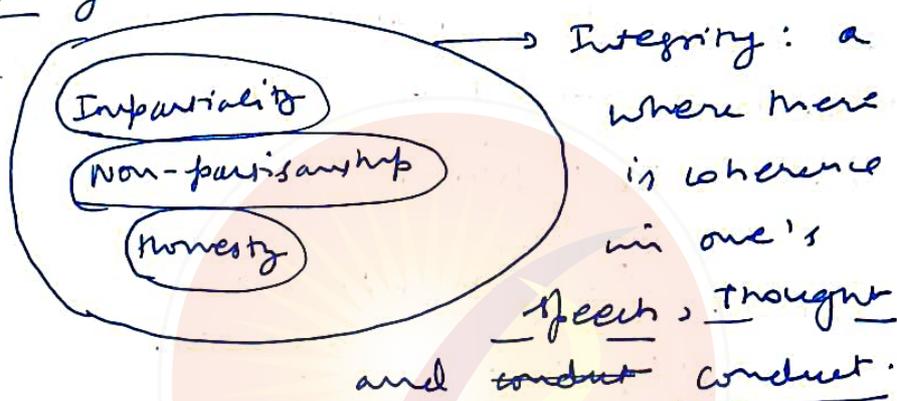
[Interdependence of values in public services]

→ No integrity without impartiality:
e.g., Not disclosing conflict of interest if a known person files for tender.

→ No integrity with partisanship:
e.g., committed bureaucracy where they face undue influence and do nothing.

→ An a honest person is not always integral.

e.g., Not telling lies is not honesty, <u>not</u> <u>stating facts</u> is dishonesty too.

=> e.g., <u>whistleblowing</u> is an act of <u>honesty</u>
→ Satyendra dubey in NHAI exposure

<u>Why interdependence exists in</u> <u>governance</u>:

→ Public service - based on + Gandhi's trusteeship model → holds responsibility to do <u>societal justice</u>

without   without
favour/disfavour   prejudices.

→ e.g., Rahul kumar ate food cooked by a lower caste to ↳ de-stereotype mid-day meal scheme.   ↳ raise awareness

Governance in India needs to uphold ideas enshrined in preamble that is safeguard <u>dignity</u> of individual, protect <u>unity</u> and <u>integrity</u> of India.

Students should not write anything inside the box	
Introduction	Suggestions:
Body	
Conclusion	
Presentation	
Marks:	

(b) "The essence of ethics in human actions involves a balance between individual autonomy and societal norms". Examine this statement by exploring how ethical frameworks reconcile personal freedom with social responsibility.

(10 marks, 150 words)

Ethical framework often find it difficult to find a fine balance between individual rights and community rights / welfare

Essence of Ethics, Balance

① Too much individualism vs community dominance

Both are antithecal to individuals.
e.g., LGBT of rights supressed so far due to "public morality debate.

② community welfare to be upheld over individual

e.g., Right to speech 19(1) has to be balanced with public morality — common
e.g., Ranveer Allahabadia case.

③ Individual rights often neglected for a larger public good
e.g., Affirmative actions — might affect right to equality
vs
right to equal opportunities

④

However, ethical framework reconciles both facets -

(1) <u>Protection of women rights</u>
e.g., Sabrimala entry, triple talaq -
often breaking community stereotypes
to ~~facto~~ do gender justice

(2) <u>Protection of vulnerable sections</u> -
e.g., ~~Anti touch~~ untouchability abolition
sati abolition - against community's
dominant ethics.

(3) <u>Protection of right to reputation</u> -
e.g., Defamation cases. → for hurting
religious sentiments.

Ethical framework works best
when it balances both facets
as suggested by Buddha's
<u>middle path</u> <u>doctrine</u>.

2. (a) Is conscience a universal moral compass, or is it shaped by society and upbringing? Illustrate with suitable examples.

(10 marks, 150 words)

-Conscience is the inner voice or the personal compass to judge what's right or wrong. This voice is subject to many internal and any external factors.

① too Prisoner of conscience - e.g., Irom Sharmilla - despite force feeding fighting for rights.

[conscience being universal]

② M. Gandhi - abiding by inner conscience - in inspiring other like M. Mandela.

③ [conscience] - being a part of (Nature) e.g., Raja Ram mohan Roy - despite mother's pressure, fought for Sati abolition.

④ conscience - values like truth, love being universal. Often desire to do what is ethical, is universal.

① Conscience → moral relativism

eg; M.gandhi - despite ~~studying~~ studying law, all religious books, chose to be a vaishnav since due to ~~their~~ his parents influence + society's influence.

② If conscience of criminals being different from conscience of a honest

- eg; A. kasab - killed people with no guilt.

③ conscience - a guid nature:
By rehabilitation - changing minds and hearts
e.g; winning hearts and minds - sadbavana scheme.

An unexamined life is not worth living. - Socrates.

Thus conscience is both universal and relative, one has to examine which parts are which.

(b) How can the ethical principles rooted in ancient Indian philosophy serve as a guide for policymakers and administrators in balancing development with ecological sustainability? **(10 marks, 150 words)**

The cultural-ethical history of India is thousands of years old - right from from harappa to Keeladi excavations today.

How ancient wisdom helps policy makers :

(1) 'Vasudev kutumbakam' - in international politics (G20 summit) and also in environmental issues (common but differentiated responsibilities).
— justice for Global south.

(2) Arthashastra - kautilya -
"In the happiness of subjects, lies the happiness of the king."
— Preamble — "we are people" popular sovereignty highlighted.

(3) vedas - women part of assemblies, debates -e.g; Ragi - etc. Reservation women = 106th amendment act
943 D = 73rd amendment act. etc.

(4) Mahabharata - 'Nishkam yoga' - Duty is supreme without thinking about fruits → highlight → "integrity" - eg., Abdul Kalam +

(5) moderation / Balance / middle path - Buddha's wisdom - eg; - Balancing individualism vs community rights
• Also, modernism vs traditional.

(6) Animal worship - giving equal place to them in mythology.
- Buddha's emphasis on Non-violence and Ethical treatment of them.

(7) (7) Upanishaels - emphasis on dialogue.
- thus India projecting itself as vishwaguru, also a representative of Global south on international platform. Ancient wisdom + guides indian policy in all sectors.

3. Given below are three quotations of great thinkers. What do each of these quotations convey to you in the present context?

(a) Cultivation of mind should be the ultimate aim of human existence.—Dr. B. R. Ambedkar

(10 marks, 150 words)

Cultivation of mind is growing each day with each experience, learning to from whoever is good at something, thus becoming a better version of ourself daily.

Cultivation of mind requires:

(1) Ethical conduct → which requires knowledge of values (virtue ethics).

(2) A Right company — e.g., Karna in company of Duryodhana didnot resist Draupadi's humiliation.

(3) Right Guru / teacher — e.g. Gandhi being an unsaied father figure for national freedom fighters.

—e.g, emphasis on non-violence and truth.

If no cultivation - consequences:

(1) Intellectual limbo - not able to know what ought to be done during

ethical dilemmas.

<u>moral hibernation</u>: Not examining one's own state of <u>mind</u>, or where the person's life actually is going.

<u>Social cohesion</u> - poor, since person not able to <u>socialize</u> with all sorts of people.

<u>Poor emotional intelligence (EI)</u> - No ability to be <s>su</s> compassionate and motivated to be even when adverse situations arise.

Cultivation of mind is the ultimate goal of human life. This goal is not a one-day event rather a life long practice as depicted by some great leaders like <u>Bill Gates</u>, <u>Swami Vivekananda</u>.

(b) The coward calls the brave man rash, the rash man calls him a coward- Aristotle

(10 marks, 150 words)

The quote depicts relativism in perception of the world. It is like a situation where 6 appears 9 and 9 appears 6, depending upon from which end you are looking at it.

Coward is a person who is afraid of being
- accountable
- exposed
- judged
- defeated

since they do not make a move where they must make one. e.g., Ashwathama assassination — since he might have actually turned battle in favour of Pandavas.

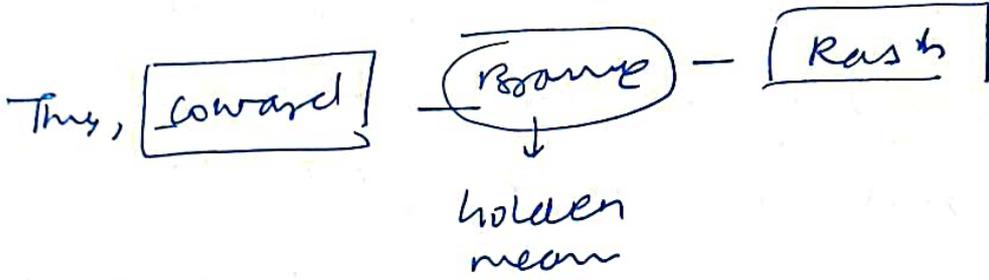Brave is someone who puts its foot forward to do what they believe is the right thing to do.

However Rash person ≠ Brave Because

Rash	Brave
Not visionary	visionary — thinks about consequences → (Utilitarianism)

→ Aggressive - taks does | Brave - does
what's quick | what is right
| even when it has
| to be delayed.

Thus, [Coward] — (Brave) — [Rash]
↓
holden
mean

e.g: Coward   Brave   Rash

→ Pulwama   Operation   Pakistan's
  attack   Sindoor   counter
                              attack on
                              India.

→ Not taking   [whistle blowing]   Exposing
  stand   — Satyendra   state
  against   Dubey   secrets
  corruption   ┌──────────┐   ws to
  despite knowing.│ 1971 war │   foreign
               │ planning │   media.
               │ by   │   → e.g.
               │ India   │   media reporting
               └──────────┘   during 26/11
                                     attack.

Thus, as Aristotle, Buddha
and Bhagavad Gita
teach - choose middle path.

Introduction	Suggestions:
Body	
Conclusion	
Presentation	
Marks:	

(c) Beneficence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good- Immanuel Kant

(10 marks, 150 words)

Beneficience is a value system comprising kindness, helpful, genuineness.

Practice makes a person perfect, thus practicising kindness becomes realized when done frequently.

4. (a) "Technology is ethically [neutral] until we apply it." Discuss this statement with reference to the ethical challenges posed by artificial intelligence and data privacy.

(10 marks, 150 words)

Artificial intelligence (AI) mimicks human intelligence, problem solving capabilities but it does not of imbibe morality like humans do.

Technology - neutral

(1) AI - designed on data - values derived from data - e.g., Stereotyped drawing of right handed person even if asked to do draw left handed.

(2) AI - being insensitive to consequences or duty bound - thus they rejecting both teleological and deontological aspects of human conduct.
e.g., AI denying help when it is not programmed to do what's asked.
e.g., AI asking a teenager to commit suicide - since no fear of legal actions.

(3) AI - being robotic / mechanical -
e.g., AI using data of all irrespective

15

IPR conditions, nationality etc.
firms, AI - no fear of data privacy
violation.

> Technology like AI can be ethical
> when we apply ethics to it:

(1) AI data correction - training on
diverse sources of data.

(2) AI - to regulate response as per
age, location sensitivity - e.g;
child lock on youtube, etc.

(3) AI use - banned from science
journals - since created facts could
distort entire ecosystem.

Hence AI is human ~~treated~~
innovation which can be made
always inclusive (AI) and also an
accountable innovation. (AI),

Introduction	Suggestions:
Body	
Conclusion	
Presentation	
Marks:	

(b) Rules and procedures are essential for institutional functioning. However, they are not substitutes for ethical leadership and value-based discretion. Justify your answer with examples from public administration. **(10 marks, 150 words)**

A public servant walks on a tight rope between becoming rule bound or mechanical or and becoming unruly unchecked.

thus why rules, procedures essential :-

(1) Avoid ambiguity in services :
e.g., Citizen charter

(2) Accountability - e.g., RTI, social audit → to keep governance Transparent.

(3) For Quality Public services - e.g., JAM - DBT schemes - to provide services, cash transfer at home.

(4) Avoid discretion - e.g., civil ser services conduct rules, 360° appraisal.

"However, value - based discretion ethical leadership = still superior or not replaceable.

(1) <u>'sneekurti' programme</u> - Balangir district → safeguards dignity of 3rd gender - goes <u>beyond mandate</u>.

(2) <u>Responsibility</u> - Armstrong Pame building roads - outside public funds.

(3) <u>Raipur district</u> - "Puerhai tohar awas' - to combat learning loss - to do <u>societal justice</u>.

(4) <u>Dr. Kiran Bedi</u> - <u>prison reforms</u> - to do conpstate of prisoners to become contributing members.

(5) ~~Rahul~~ Satyendra Dubey - whistleblowing - exposing corruption.

Thus, inner value system combined with rules, regulations, define a great administrator.

n't write
hing in
part)

VAJIRAM & RAVI

anything in
this part)

5. (a) Is it ethically justified for youth to remain apolitical in a democracy if politics determines the moral fabric of society? Critically examine.

(10 marks, 150 words)

India being a _thousand years old_ civilization is one of the _most young_ countries today and also one. The largest ~~claim~~ democracy :

| Why youth must remain _apolitical_ | :

(1) ~~Budd~~ Budding years of life - where they can become expert of any field like education, skill, etc.

(2) | youth | - subject to _society standards_ - often _misguided_ e.g; Riots in muzzafarnagar

(3) youth - Their mind, opinion are still not rigid - thus any _undue_ influence of _politics_ could ruin their opinions to forever. (Brain washing)

(4) India's youth = demographic dividend could become demographic burden if not guided well, empowered, educated well.

(5) Threat to social cohesion - if misguided.

however, neutrality is as good as a
typewriter today:

[youth] - future of tomorrow - thus
need to know — India, its systems
- how decisions are made -
- which people are affected by those
decisions and how.

e.g; Greta Thunberg

- youth - motivation from young age
to train them. — e.g; youth parliament

⇒ Their engagement with today's
politics define democracy —
e.g., adult franchise (& above 18) -

Effect of politics   e.g: Political rallies
on morality of society   News debate
                                     News - social
                                            media
                        grassroot work.

Therefore, youth need not be
apolitical but find the right means to
                        engage effectively.

Introduction	Suggestions:
Body	
Conclusion	
Presentation	
Marks:	

12. A senior IAS officer, recently appointed as chairperson of the NCR Clean Air Mission, is tasked with addressing the escalating air pollution crisis in Delhi and neighboring regions, where the Air Quality Index has reached hazardous levels. Scientific assessments point to multiple contributors, i.e., stubble burning in nearby states, construction-related dust, industrial emissions, and diesel vehicle traffic.

The officer proposes strict, time-bound restrictions, including suspending construction activities, limiting vehicular movement, and enforcing crop-residue burning bans. However, these measures attract strong opposition from various stakeholders. Farmers cite a lack of alternatives, real estate bodies warn of large-scale job losses, transport unions threaten strikes, and political authorities express concerns over the potential impact on upcoming international investment events.

Meanwhile, health experts caution that delays will result in severe public health consequences, especially for children and the elderly. The media criticizes the measures as elitist and anti-poor. Caught between conflicting imperatives, i.e., environmental protection, economic livelihood, public health, and political viability, the officer must now make a decision.

(a) What are the options available to the officer to tackle the situation effectively?

(b) What core values and principles should guide decision-making in this scenario?

(c) In such situations, what long-term institutional reforms would you suggest to reconcile environmental protection with developmental imperatives?

(20 marks, 250 words)

The current case depicts classic dilemma of balancing economic development and sustainable development (environment).

(a) As senior IAS officer, he/she has to balance the interests of all stakeholders but still do his duty.

Duty to uphold principles enshrined is constitution like.

Stakeholder	Right / interest
① Children, elderly /public health.	Right to health.
② Automobile firms / union	

② Transport unions, construction workers	Right to livelihood
③ Political authorities	• 51A → uphold ideals like debate, dissent. • ~~both~~ → DPSP article 38
④ Farmers	Right to minimize loss and amplify profits
⑤ Biodiversity, air environment	Their quality degradation requiring concern.
⑥ IAS officer	Duty - to do what is legal, ethical and problem solving.

Options available to IAS officer are
_____

① Option 1 :

Revoking suspensions, bans, limitations.

[merits] ← Implications → [Demerits]
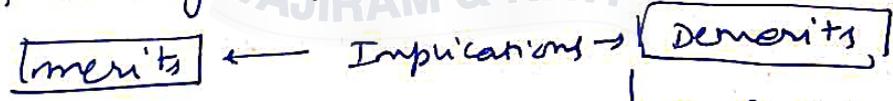
| ① Interests and rights of stakeholders like real estate, transport unions, farmers, country's economic interests (upcoming event) protected. | ① Public health compromised → human capital suffering long term ill effects. e.g.→ Delhi residents 11 years short life. |

ⓑ <u>Option 2</u>: Keeping suspension, ban.

<u>merits</u>   <u>Demerits</u>

① Public health, right to | ① Right to   etc.
    health upheld.   livelihood to

                       rights of stakeholders

② Safeguard   like construction
    environmental   workers, transport union,
    health [51A and   political authorities,
    48A (DPSP)].   farmers not upheld.

③ Doing what
   is right → IAS
officer doing public good.

| Option 3 : | ~~sequential~~ Promoting long-term

solutions along with short term solutions:

e.g.; ① <u>Stubble burning</u> — Biocapsules,
procurement of stubbles. ~~Increasing afforestation.~~

    ② <u>Transport union</u>: odd and even
formula along with restrictions on <u>hours</u>
~~do~~ of <u>active service</u> (entry / exit).

③ Also, not allowing ~~Digital~~ <u>Diesel</u>
<u>vehicles</u> to run in capital. Promoting
<u>CNG</u> and other <u>cleaner</u> fuel.

④ <u>Real Estate</u> : strict imposition of
regulatory requirements like → covering
      of site, water sprinkling etc.

⑤ Increasing green cover of the city – to absorb pollutants along with replacement of __thermal__ __energy__ with __renewable__ gradually. e.g., Solar rooftop scheme.

(b) Core values and principles guiding the decision – making:

➡ 'Constitutional morality' – like promoting social-economic interests (article 38).

➡ 'Polluters pay principle': where strict implementation and if not abiding followed by __penalties__ and appropriate __response__.

➡ __Accountability__ : to Public as public __trustee__ (Guardian's principle).

➡ __Commerce with morality__ : Real estate to follow.

➡ __Environmental protection jurisprudence__ – e.g., Ranjit Singh judgement – right to stay free from impact of climate change.
– e.g., Subhash Kumar case.

➡ __Equity principle__: where bans affecting non-elite people. So, balancing both sides.

<u>Sustainable development</u> — where neither economy nor environment is harmed.

(c) <u>Long-term solutions:</u>

(i) <u>Stubble burning:</u>

☑ Crop diversification — to avoid stubble burning.

☑ Procurement of <u>stubbles</u> — for <u>ethanol</u> or power production.

☑ <u>Digestion</u>, machine <u>use</u> for removing as much as possible.

(ii) <u>Construction, transport:</u>

☑ Green + clean energy: Solar, hydrogen gas, Biogas, CNG, Bioethanol, etc.

☑ Technology → to keep vigilance & spot irregularities and non-compliance

(iii) <u>Investment:</u> carbon trading for cleaner efforts. To monetize on these efforts.

Thus for a <u>clean</u> and <u>economically</u> developed delhi, a surge of initiatives will help.

Introduction	Suggestions:
Body	
Conclusion	
Presentation	