

CGP 2022– SCREENING TEST

Name			
Email			
Mobile No.		Date	

Total Marks: 100

Time: 2 hrs

Instructions

- There are only 200 seats in CGP 2022 | 13th May batch.
- Admission will be provided to students who submit their screening test on first come first serve basis.
- Screening test submission is mandatory for attaining admissions to CGP (Foundation)
- The test can be submitted by mailing to admissions@forumias.academy.
- You can either download the test booklet and write answers in them or alternately can do the same on bundle of A4 sheets.
- Please register on academy.forumias.com before sending in your screening test
- Do furnish the appropriate details in the answer sheet (viz. Name, Email, Mobile).

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Question	Marks Obtained
Part—A	
Part—B	
Part—C	
Total	

Part—A

Answer any **THREE** of the questions below:

Read the following passage and write the answer for the questions that follow.

In Gandhi's view, the state should be secular to promote sociability and fraternity among communities

Where does multiple, forceful Hindu assertions of the past few years leave Indian secularism? Some say that secularism lies in tatters. But can it also be claimed that it is needed more than ever before?

Two related but equally distinctive conceptions of secularism developed in India: one constitutional, the principled distance model; the other, the communal harmony model, attributed to the Mahatma. I believe this second Gandhian conception, equally distinctive, is in need of desperate revival. What makes it distinctive and why is it needed? To answer this, a comparison with European conceptions of secularism would help.

Secularism in India and Europe

The background of the emergence of political secularism in Europe is profound religious homogenisation — dissenters, and adherents of non-dominant religions, were expelled or exterminated during and after the wars of religion. Rulers publicly confessed allegiance to one of the many churches in these predominantly single-religion societies, thereby consolidating a strong alliance between state and the dominant church. Trouble began, however, when this church became increasingly politically meddlesome and socially oppressive. The key issue then was how to tame the power of this church. The state's disentanglement from the dominant church (church-state separation) was necessary to realise a number of goals, including the enhancement of individual liberty and equality. But for this secularism, tackling religious diversity was simply not an issue, because it had already been liquidated in all kinds of ethically undesirable ways.

By contrast, in India, deep religious diversity was not an optional extra but part of its social, cultural and historical landscape. Gandhi understood this and never tired of stating it: India is "perhaps one nation in the ancient world which had recognised cultural democracy, whereby it is held that the roads to one and the same God are many, but the goal was one, because God was one and the same. In fact, the roads are as many as there are individuals in the world... The various religions were as so many leaves of a tree; they might seem different but at the trunk they are one". Gandhi dismissed the idea that there could ever be one religion in the world, a uniform religious code, as it were, for all human kind.

Deep sociability

What is needed then is due recognition of different religious communities and to ensure comfort and trust among their members. This was viable because for Gandhi, all humans had a fundamental desire for what might be called deep sociability. They value human relations as an end in itself. They desire a constructive relationship with others. Why else would they be motivated to seek agreement, even when it was not really necessary? Why, upon realising that they can't resolve disagreement on one issue, would they seek agreement on something else? Why are they motivated to renew conversation after it has been violently disrupted? Why, after a period of mutual recrimination, breakdown and silence, do people still begin talking to one another? Humans simply can't do without one another, and no matter how much they like to be with people of their own ilk, they invariably also need to live with those with whom they differ, to reach out to people with whom they disagree.

The world's religious diversity, the impossibility of there ever being one religion for humankind, makes mutual respect, equal regard and communal harmony a necessity.

Gandhi believed that this can become a reality by virtue of the human quality of deep sociability.

Humans occasionally wish to live independently of their communities, but as participants of historically embedded cultural and religious traditions, they also meet each other as members of religio-cultural communities. They must actively shape these encounters, ensure that they do not become bitter or turn sour but be good, decent, friendly and respectful. Humans can't really be good to each other unless they are respectful to each other's religious and philosophical traditions.

Gandhian secularism

Gandhi felt that a large part of the responsibility for maintaining communal harmony lies with communities themselves. But there are times when this communally sustained harmony is disturbed, even breaks down. When this happens, the state has to step in. And for this to be possible, it cannot already be aligned to any one religion but must be distant from all. Secularism then marks a certain comportment of the state whereby it distances itself from all religio-philosophical perspectives in order to promote a certain quality of sociability and fraternity between communities. This makes Gandhian secularism distinctive. Unlike modern Western secularisms that separate church and state for the sake of individual freedom and equality and have place for neither community nor fraternity, the Gandhian conception demands that the state be secular for the sake of better relations between members of all religious communities, especially if they are mutually estranged. The Gandhian conception is indispensable in times of religious disharmony.

This Gandhian view did not stem from strategic considerations, but was grounded in deep conviction. It is sometimes said that Gandhi's views were influenced by Jaina teachings. "All religions are true and all have error," he said, implying that all religions are inevitably partial, incomplete, fragmentary, so that different traditions need to complement and enrich one another rather than behave as mutually exclusive rivals. Without denying this philosophical lineage, I would claim that Gandhi's views were shaped even more by the wisdom-traditions of the ancient world, in which gods and goddesses of each cultural region are different, yet part of the same semantic universe and therefore mutually related and translatable. As a result, no culture denied the reality of the gods of another culture but always found ways to accommodate them. For instance, the god of another culture could become a member of the family, say, some other god's son (Ganesh, the son of Shiva and Parvati). A new god could be created by merging half of one god and half of another (Hari-Hara). Most of all, a relation of equivalence or identity could be established between them (Rudra is Shiva), making it possible to claim that the gods of different cultures were the same, only called by different names. Gandhi was inspired by these traditions, particularly by the habit of establishing equivalence, and extended this insight to the new world religions. Thus he claimed that Ram, Allah, 'Satya' (Truth) refer to the same entity. If this is so, every attack on someone else's god was a denial of one's own god; every claim that one's own god is better than the other's was tantamount to the humiliation of one's own god.

Yet, the realisability of Gandhian secularism depends on faith in popular wisdom traditions which in turn is sustained by a certain idea of popular moral agency. When good, god-loving, ordinary men and women free from the trappings of power, wealth and fame — precisely what makes them ordinary and good — get together, they release non-violent creative energies that morally sustain and improve our world. Alas, it seems that such men and women have gone missing in our times. Gandhian secularism is badly needed, but who will ride it out?

Q.1) What are distinctive conceptions of secularism developed in India?

Q.2) What is the difference in secularism practised in India to that in western countries?

Q.3) Write a short note on Gandhi's idea of secularism?

Q.4) According to Gandhi, why deep sociability is inevitable?

Part—B

Answer any **FOUR** questions

Please write answer to following questions in not more than 150 words:

Q.1) Why do you want to become a civil servant? Is there any incident that triggered in you the urge to choose civil service as a career?

Q.2) What in your opinion are the duties of civil servants? Can you elaborate on certain challenges faced by Civil Servants?

Q.3) India is said to have unity in diversity. Can you elaborate on the term unity in diversity?

Q.4) Which leader/public figure has inspired you the most and why?



Q.5) What do you think is required to crack the civil services examination? What in your opinion one challenge that you feel will face while preparing for the exam?



Part—C

Direction for the following 2 (two) items:

Read the following passage and answer the items that follow. Your answers to these items should be based on the passage only.

There are many types of experts. Some experts – e.g., physicists, art historians, accountants – have exceptional knowledge. Others – e.g., chess masters, professional violinists, surgeons – have exceptional abilities. Some expertise relates less to doing and more to perceiving e.g., an expert distiller can taste the nuances in whiskey; an expert radiologist can read an X-ray efficiently. Despite these differences, all experts have a high degree of competence in a specific domain (or subject area) that makes them an authority in that domain. Becoming an expert typically requires thousands of hours of focused study and practice. Other experts usually review this practice and give feedback, leading to more practice. Because expertise develops over time, someone can be more or less of an expert. Expertise requires continual study and practice or else it can be lost. Experts are not simply reservoirs of information; they have a deep understanding of their domain, usually including how and why its claims are accepted. They are not dabblers or merely well-informed: they are authorities. The authority of an expert is epistemic: their knowledge and understanding give us good reason to trust them in matters of their domain of expertise. Our beliefs are more likely to be justified or true if we get them from experts. Experts, then, make us better off, by sharing their knowledge or using their skills.

Q.1) According to the passage, how can we tell whether someone is an expert?

1. They have extensive specialized education and experience.
2. They have a track record of being right.
3. Their views are always right.
4. They have a different view from the public.

Select the correct answer using the code given below.

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 and 4 only
- d) 1, 2, 3 and 4

Q.2) Which of the following is/are inferred from the passage?

1. To be an expert it is important to have exceptional knowledge
2. If we get our beliefs from experts then it must be justified or true

Select the correct answer using the code given below.

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) Neither 1 nor 2

Q.3) Five friends A, B, C, D and E distribute some money among themselves in a manner that A gets one less than B; C gets 5 more than D; E gets 3 more than B while D gets as many as b. who gets the smallest amount?

- a) A
- b) B
- c) C
- d) D

Q.4) Gauhar is older to her cousin Muskaan. Muskaan's brother Rajesh is older than Gauhar. When Muskaan and Rajesh visit Gauhar, they like to play chess. Muskaan wins the game more often than Gauhar.

Which among the following is the most logical inference from above passage?

- a) While playing chess with Gauhar and Muskaan, Rajesh often loses.
- b) Gauhar is the oldest among the three.
- c) Gauhar hates to lose the game.
- d) Muskaan is the youngest of the three

Q.5) The monthly average salary paid to all the employees of a company was Rs. 12000. The monthly average salary paid to male and female employees was Rs. 14000 and Rs. 10000 respectively. Then the percentage of males employed in the company is:

- a) 40%
- b) 60%
- c) 50%
- d) 80%

Direction for the following 3 (three) items:

Study the following information carefully and answer the questions given below it.

1. Gita, Rakesh, Rio, Ramesh, Sudha and Uday are six members in a family in which there are two married couple.
2. Sudha, a teacher, is married to the doctor who is mother of Rio and Uday.
3. Rakesh, the lawyer, is married to Gita
4. Gita has one son and one grandson.
5. Of the two married ladies one is housewife.
6. There is one student and one male engineer in the family.

Q.6) How is Gita related to Rio?

- a) Grand father
- b) Mother
- c) Sister
- d) Grand mother

Q.7) Who among the following is a housewife?

- a) Gita
- b) Sudha
- c) Rio
- d) None of these

Q.8) How is Rio related to Uday?

- a) Brother
- b) Sister
- c) Brother or Sister
- d) Data inadequate

Direction for the following 3 (three) items:

Read the following passage and answer the items that follow. Your answers to these items should be based on the passage only.

All of Francoise Duparc's surviving paintings blend portraiture and genre. Her subjects appear to be acquaintances whom she has asked to pose; she has captured both their self-consciousness and the spontaneity of their everyday activities, the depiction of which characterizes genre painting. But genre painting, especially when it portrayed members of the humblest classes, was never popular in eighteenth-century France. The Le Nain brothers and Georges de La Tour, who also chose such themes, were largely ignored. Their present high standing is due to a different, more democratic political climate and to different aesthetic values: we no longer require artists to provide ideal images of humanity for our moral edification but rather regard such idealization as a falsification of the truth. Duparc gives no improving message and discreetly refrains from judging her subjects. In brief, her works neither elevate nor instruct. This restraint largely explains her lack of popular success during her lifetime, even if her talent did not go completely unrecognized by her eighteenth-century French contemporaries.

Q.9) According to the passage, modern viewers are not likely to value which of the following qualities in a painting?

- a) The technical elements of the painting
- b) The spontaneity of the painting
- c) The moral lesson imparted by the painting
- d) The degree to which the painting realistically depicts its subject

Q.10) It can be inferred from the passage that the term "genre painting" would most likely apply to which of the following?

- a) A painting depicting a glorious moment of victory following a battle
- b) A painting illustrating a narrative from the Bible
- c) A portrayal of a mythological Greek goddess
- d) A portrayal of a servant engaged in his work

Q.11) The argument of the passage best supports which of the following contentions concerning judgments of artistic work?

- a) Aesthetic judgments can be influenced by the political beliefs of those making the judgment.
- b) Judgments of the value of an artist's work made by his or her contemporaries must be discounted before a true judgment can be made.
- c) Modern aesthetic taste is once again moving in the direction of regarding idealistic painting as the most desirable form of painting.
- d) In order to be highly regarded, an artist cannot be solely identified with one particular kind of painting.

Q.12) Five persons fire bullets at a target at an interval of 6, 7, 8, 9 and 12 seconds respectively. The number of times they would fire the bullets together at the target in an hour is

- a) 6
- b) 7
- c) 8
- d) 9

Direction for the following 3 (three) items:

Study the following table carefully and answer the questions that follow based on the data give in the table: A Player X has scored a total of 1080 runs in 10 Matches in 2019. A breakup of his score against different teams has been detailed below:

Oppositions	Tests	Innings	Runs	Highest Score	100s	50s
Australia	3	6	360	126	1	2
Zimbabwe	2	4	200	74	0	2
South Africa	2	4	240	155	1	0
England	3	4	280	103	1	2
Total	10	18	1080	458	3	6

Q.13) What is the approximate ratio of average run scored against Australia to that of Zimbabwe?

- a) 5:9
- b) 6:5
- c) 5:6
- d) 9:5

Q.14) What approximate percentage of total runs has Player X scored against England?

- a) 30%
- b) 35%
- c) 31%
- d) 26%

Q.15) The approximate ratio of runs made by Player X against England and South Africa is—

- a) 15: 7
- b) 11: 7
- c) 7: 6
- d) 6:7

For Rough Work

For Rough Work