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FIAS – 2019 – E01\*

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MG PQ006654**ForumIAS**  
ACADEMY**GENERAL STUDIES**

Name Of Candidate	<i>Geetanjali Rhasma</i>		
Email Id.	Roll No.	<i>1910032948</i>	
Mobile No.	Date:	<i>14/7/2019</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 TWO Sections. Each Section has FOUR topics printed in English and Hindi. You have to write on 1 topic from Each part.</p> <p>3. One question in each part is 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> <p style="text-align: right;"><i>(3hr 20 minutes)</i></p>	
Q.1				
Q.2				
<b>Total Marks:</b>				
<b>Remarks:</b>				
<b>Start Time</b>   <i>1200 hrs</i>		<b>End Time</b>   <i>1520 hrs</i>		
<b>Mode Of Examination :</b>		<b>Online</b> <input type="checkbox"/> <b>Offline</b> <input checked="" type="checkbox"/>		
<b>ECN CODE:</b>		<b>Evaluation Date:</b>		

2nd Floor, IAPL House, #19, Pusa Road, Karol Bagh, New Delhi – 110005

## MARKING SCHEME

<i>Parameter/Criteria</i>	<i>Aspects Considered</i>	<i>Total Marks</i>	<i>Essay 1</i>	<i>Essay 2</i>
<b>Basic Format</b>	Introduction + Conclusion	10		
	Body	15		
<b>Content</b>	Data/Facts/Interpretation/ Analysis	25		
<b>Organisation</b>	Flow of ideas/ Absence of Deviation from the topic	25		
<b>Language Skills</b>	Punctuation/Grammar/ Sentence Formation/Spellings	25		
<b>Examiner's Discretion</b>	Perception/ Innovation/ Engaging	25		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<b>Coherence</b>				
<b>Language</b>				
<b>Handwriting</b>				
<b>Pre-writing</b>				

<b>Very Good</b>	<b>Good</b>	<b>Average</b>
120 and above	100-120	Below 100



## SECTION - A

1. Data "Of the People, By the People, For the People"
2. The language problem in India: its past, present and prospects.
3. Foreign policy is the art of establishing priorities.
4. Governments could subsidize universal basic services rather than income.

x—————x

Foreign Policy is the art of  
Establishing Priorities.

In the 4<sup>th</sup> century BC King Bindusara inherited the Mauryan Empire from his father Chandragupta Maurya. On the North Western borders of his kingdom reigned the successors of Alexander the Great. While Chandragupta had followed a policy of conflict and war against them, in order to establish his dominance in the subcontinent, Bindusara followed a policy of peaceful relations laced with wine and diplomacy.

Both Chandragupta and Bindusara

were looking to further their kingdom's interests through foreign policy. However, what 'national interest' meant to either of them was different and dependent on the realities of their time of rule.

Right from the time of the Mauryans to present day India, our country has been interconnected with the world through trade, wars and culture. Our foreign policy has been essentially been an art of establishing priorities, in order to finally uphold our interests.

'priorities' can be of various kinds. The goal of foreign policy may be said to uphold 'national' interest - ~~the~~ to do good for the people as a whole. However, often interests of an individual (often the leadership), of a state or of the international community may be at odds

with national interest. The task then, is to establish the right priorities.

For instance, Jawahar Lal Nehru was known to be an idealist and a champion of peaceful relations. He signed the Panchsheel Agreement with China and recognised Tibet as a part of China. Despite his personal disposition against aggression, in 1962 India went to war with China. The cause for this included a boundary dispute which impinged on India's territorial integrity.

Similarly, immediately after India's independence in 1947, we faced the issue of integration of princely states. While Nehru preferred a method of diplomacy and negotiation, in instances where our national interest was paramount, he

agreed to Sardar Patel's more military based interventions. Foreign policy thus has pursued national interest over individual preferences.

A contrasting situation is presented by present day Sudan where millions are protesting for the establishment of a democracy. However, the military dictatorship and former despotic rulers continue to prioritise their own needs. Leaders of the military have approached countries like Saudi Arabia allegedly to buy arms and continue their oppression. The victims in such a scenario, is progress itself, and the most marginalised people.

Another form of priority that often comes up in context of international relations is that of states within the country.

Our relations with Sri Lanka are often subject to the political leadership and people's interest in Tamil Nadu. Various issues such as those of migration, illegal fishing and unrest in North Sri Lanka have been on the agenda of both countries.

Another instance comes from North Eastern states of Assam, Tripura, Meghalaya etc, in context of relations with Bangladesh. Having borne the brunt of illegal migration in 1960s and 1970s, any developments and agreement with Bangladesh, especially regarding borders or refugees and migrants is subject to the states sentiments. On the other hand, what is traded off due to this, is the possibility of enhancing trade and connectivity in South Asia and South East Asia. This is also essential

for development of the North East itself.

India's foreign policy should therefore be about prioritising the interests of the entire populace, rather than one sub-section.

The land boundary swap agreement with Bangladesh was signed despite repeated attempts by West Bengal's leaders to stall it. The agreement settled a long standing dilemma regarding enclaves in foreign territory and essentially the rights of the people themselves.

At a macro level, foreign policy is also about establishing priorities amongst various competing national interests. Should India aim to be a \$ 5 trillion economy? Or should India aim to eradicate poverty and malnutrition? The former would entail a foreign policy focus on trade and



investments with developed nations. The latter would involve engaging with the 'global south' and agencies such as World Bank, UN and WHO.

Another competing interest is that of national security and it raises the question - should India raise the budget for modernisation of the armed forces and focus on investing in border management and cyber security? It is possible that this may translate into changing equations with Russia, USA, China and Pakistan. At the same time, it may take away resources from education and health sectors.

Our foreign policy thus needs to be balancing act that chooses the right priorities at the right time and preferably one that achieves on all fronts.

The understanding of foreign policy so far has been of one that prioritises 'national' over other interest. It is, however, also possible that in pursuance of the interests of the global community and humanity itself, that national interest may take a back seat.

The American political establishment led by President Donald Trump has <sup>stated</sup> ~~signalled~~ his intent to keep 'America first'. This has meant a rise in trade protectionism and the ensuing trade war with China. USA has also pulled out of the Climate Change ~~Paris~~ Paris agreement despite being the largest polluter. The ramifications of these actions had sent shock waves across the globe and kickstarted a protectionist, hypernationalistic sentiment.

to rise world over. The evidence of which is seen in establishment of right wing Governments in Europe, Asia and South America.

In direct contrast to this was the coming of nations in signing major agreements that entailed aligning to a rules-based world order while possibly giving up some of their functional sovereignty. For example, the Global compact on migrants was signed of which even India is a part. Another agreement was the Paris agreement that was a tacit agreement by all nations that our growth has been unsustainable and we owe it to ourselves and the planet to fix this.

Thus foreign policy also ~~requires~~ involves the prioritisation of the human race, above our nation.

In the era of globalisation where a nation's economy, polity, society and culture are all akin to a strand ~~within~~ ~~an interwoven thread~~ which is interwoven ~~to~~ with strands from other nations to form a united thread of humanity. It is not possible to exist in isolation without having international relations. Our engagement with the world, thus, must be one that maximises national interest as well as international/global interests.

For this to be achieved, we need to establish priorities. Some priorities may be the outcome of a particular situation such as a war or a refugee crisis. However, most priorities must be an outcome of deliberation and debate,

of consent and dissent and based on the right morals and values. Ultimately, our foreign policy is one that follows these stated goals, and leads us to achieving them.





## Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading





## SECTION - B

1. Before you embark on a journey of revenge, dig two graves.
2. It is not the answer that enlightens, but the question.
3. Stress laid on rights must also be laid on duties.
4. Knowing yourself is the beginning of all wisdom.

It is not the answer that enlightens, but the question.

'We don't know a millionth of one percent about anything' - Thomas Edison

Thomas Edison has succinctly described our own ignorance, about almost everything in life. In order to move beyond such ignorance, we find ourselves grappling with some of the biggest questions - Are we alone? What does it mean to be human? Why do we exist? What is the meaning of life?

These questions may have no answers. Even if they do, what will follow are another set of questions for deeper understanding. What is set into motion is a cycle of constant inquiry, striving and eventually realisation.

Maybe the answer to 'Are we alone' is a simple - 'No'. Having an answer is simply not enough. Our quest to know more and to gain enlightenment is achieved not through the answers, rather the questions that we ask ourselves.

As we go about our daily lives, we ponder over certain basic enquiries such as - What is my identity? What is my role as a mother/sibling? The answers to these may be simple. Being a mother, the role would be to care and protect one's children.

Being a sibling means companionship, sharing and solidarity. However, these are only words. The meaning of these words need to be deciphered by each individual for themselves through more questions - What are the duties involved? What behaviours must one follow? and so on. Such an attempt would invariably lead to better relationships and achievements in life.

Conversely, a life lived devoid of any questions would relegate us to being proverbial 'sheep'. Our life would be merely an outcome of circumstances rather than choice, excluding any agency or control.

We may follow the crowd into being engineers rather than examining our own potential and abilities. Ultimately this would be a life lacking passion and enlightenment.

At another level, the SOCIETY itself may have important questions. We may ask what constitutes our society. The answer would be all the people of India, every single person. This leads us to ask what our collective values and morals are? This may include harmony, cooperation, fraternity and mutual respect.

Digging deeper and deeper would reveal ~~whether~~ where we stand with respect to achieving our values. Are all individuals treated with respect and equality, and if not, then who are the marginalised and why? Our questions, as a society, eventually highlight everything that is wrong within and inspire us to remedy these inequalities.

Thus, this cycle of evaluation and corrective action would eventually lead to recognition of rights of women, transgenders

and backward sections, their protection and upliftment. It is through our enquiries that we can collectively grow.

The very lack of these questions is what has driven our society into a state of discord and violence. The Unnao rape case of a minor girl child shocked our collective conscience. Similarly the lynching of Tabrez Ahmed revealed the nasty underbelly of our supposedly harmonious society. It may not even be correct to say that these incidents were just singular phenomena - blips in the timeline. Rapes, murders and lynchings are a recurring phenomena, that are derived from very lack of self-questioning within our society.

The NATION too faces numerous questions. Regarding the economy, we may talk about how to raise our GDP and become an economic powerhouse. Politically our concerns lie with how to manage our strategic interests in the international arena, how to strengthen our democracy and so on. When it comes to administration and governance, we face questions on how to deliver basic rights and amenities to the public.

There are multiple answers to these questions. The economy may be fuelled by investments or exports or consumption. Our strategic interests may be managed through soft power or hard power diplomacy. There are numerous ways to strengthen our democracy and multiple schemes and programs may be developed for good governance.

None of these answers, however, lead us to such a position wherein we achieve a stable, long term, workable formula to solve even our future problems. Every answer only throws up more questions. These questions must eventually lead us to our foundational core i.e. the principles of our Constitutional morality.

It is the questions that enable us to filter out certain common paramount ideals — Democracy, Inclusive growth, Secularism, Socialist pattern of development, Rule of law.

With these ideals as our base, and by being committed to them, the issues regarding our economy, polity, governance and so on may be solved. If not, we may land up in repeat situation of the 1975 Emergency or the 1991

Balance of payment crisis, with our nation reduced to only constant fire fighting mode.

Taking a birds eye view, one may also consider the human species as one entity that is in search for answers. We ask ~~ourselves~~ ourselves - ~~How~~ <sup>Why</sup> did we evolve and become humans? Are we unique? What is ~~our~~ our place in the planetary system and what is our relationship with nature?

There are no easy answers. The process of human evolution may be studied through fossils, but even these do not answer 'Why' we evolved. Moreover our quest to define our relationship with the planet and nature is something that we need to spell out for ourselves. There are no hard-coded and pre-written answers. Seeking answers then, does not enlighten us. What must guide us then, are the questions.



Our lack of questions regarding the Earth and ~~our~~ our place on it is precisely what has brought us to the brink of destruction.

Blind consumerism and greed has led to unsustainable levels of plastic and other forms of pollution. CO<sub>2</sub> levels here for the first time crossed 415 ppm and climate change will take us to the point of no return by the end of this century. The planet has essentially become a means to our ends, to be used and discarded like a tool.

Had we stopped to ask questions, it would ~~not~~ have led to a more rational and ethical model of growth and development. Even today, it is only through those who ask the right questions, (such as Greta Thunberg - a teenage climate activist), that we may find a solution to our predicament.

It is absolutely essential to recognize the human footprint that we leave on our planet, and the implications. Only our questions can help us navigate this path successfully.

It is often said that the unexamined life is not worth living. A satisfying and fruitful existence lies in constant inquisition and critical analysis. Answers that we receive on the way are similar to the stretches of plain tracks between the hurdles in a steeplechase race. They provide respite, but rarely do they provide a sense of clarity or achievement.

The questions are similar to the hurdles. They ask us to be better and to leap higher. They bring out what we

lack in ourselves and force us to try harder.

Eventually the race does come to an end. Either we give up and stop in the middle, or we reach the end, having finally achieved enlightenment or victory.





## Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

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# ForumIAS

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INFORMATION ON THE STATE OF TEXAS

The State of Texas is a large and diverse state with a rich history and a wide variety of landscapes. It is known for its cowboy culture, its oil and natural gas resources, and its beautiful scenery. The state is home to many major cities, including Houston, San Antonio, Austin, and Dallas. Texas is also a leader in many industries, including technology, agriculture, and energy. The state's population is growing rapidly, and it is expected to continue to grow in the future. Texas is a state of opportunity and innovation, and it is proud to be a part of the American dream.



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