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TEST CODE: 32007

FIAS – MGP2020 – ESSAY3

# ForumIAS

ACADEMY

## GENERAL STUDIES

Name Of Candidate	ARPIT CHAUHAN		
Email Id.		Roll No.	1910076581
Mobile No.		Date:	30/12/2020

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>
Q.1			
Q.2			
<b>Total Marks:</b>			
<b>Remarks:</b>			
Start Time  9:40 AM		End Time  12:25 PM	
Mode Of Examination :		Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>	
ECN CODE:		Evaluation Date:	

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

**MARKING SCHEME**

<b>Parameter/Criteria</b>	<b>Aspects Considered</b>	<b>Total Marks</b>	<b>Essay 1</b>	<b>Essay 2</b>
<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		

<b>Parameters</b>	<b>Very Good</b>	<b>Good</b>	<b>Average</b>	<b>Poor</b>
<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. Women Empowerment: An unfulfilled dream.  
महिलाओं का सशक्तिकरण: एक अधूरा सपना।
2. India's agrarian distress: Is farming a dying occupation?  
भारत का कृषि संकट: क्या कृषि एक नुकसानदायक सौदा है?
3. Changing paradigms of federalism in India.  
भारत में संघवाद के बदलते प्रतिमान।
4. Has the era of deglobalisation begun?  
क्या वि-वैश्वीकरण का युग शुरू हो गया है?

④

Sitting in a corner of a remote village in a 3<sup>rd</sup> world country and ordering items via online shopping apps from the world's biggest firms, Raju never realised his integration with the globalised world.

Transforming our lives unlike anything before it, Globalization is understood as the large scale movement of men, materials, capital, technology, services & information across the world.

## The When & how of Globalization

Rise of Neo-Liberalism in 1970s & 1980s is credited as the beginning of globalization.

The most defining moment came in 1995 when the WTO was set up. leading us to what Kenichi Ohmae calls a "Borderless world".

The US & EU became the staunchest supporters of this trend, ushering into an era of a "Global village" (MacLuhan)

Corporations expanded worldwide and 3<sup>rd</sup> world countries joined the bogey on the promise of development as India's own LPG reforms of 1991 show.

A "compression in time & space" was observed according to Anthony Giddens and a parallel world order with the hegemony of the US was framed.

'Specialisation' through 'Global value chains' was a buzzword as countries competed to attract investments.

With intermittent setbacks, all seemed brinky-dory as many countries emulated the west.

### The impacts of Globalization

"It was the best of times, it was the worst of times" said Charles Dickens in 'A Tale of 2 Cities'. Nothing sums up globalization better.

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On the one hand where GDP of countries of the west & others as India, China, etc soared, sustainability took a hit as environmental concerns remained unaddressed.

The growth of the 'global customer' made man a consumerist & materialist being.

Though per capita incomes ~~were~~ increased, purchasing power of common people was eroded.

wages saw upturn only to end into harrowing experiences of inequality.  
"Profits at the cost of anything" became the undeclared motto even as a new

middle class emerged worldwide.

Developments in fields of science & tech, customer services, space, defence, investment were so quick for anyone to make any sense.

China grew as a new behemoth & as a poster boy of Globalization.

Is ~~to~~ Deglobalization real

It would have been an absurd question 20 years from now but the very factors that led to growth of globalization started casting doubts over its character.

The attacks of 9/11 on the world trade towers marked the 1<sup>st</sup> dent

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in the fairy tale of globalization when increased interconnectedness lay bare the volatility of superpower USA.

However, serious doubts began only after the 2008 financial crisis which showed the perils of global financial interconnectedness.

It was an event from which the Western powers could never really recover.

Not all was fine with globalization and it was not clear who was the actual winner (if any).

Environmentalists, Human Rights activists blamed globalization for all ills.



## Deglobalization today

The world started turning inwards since 2008. Globalization became the sole reprise for developing countries as China & India.

But, things turned worse when the challenge to globalization started to emanate from the very countries that set it into motion.

Brexit had been a major outcome of deglobelizing trend that engulfed Europe.

America first of Donald Trump found much resonance in the architect of globalization - the USA.

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US has shunned the very global order it set up. Its attacks on UNESCO, UNHRC, ICPOA, WHO are all manifestations of weakening globalization.

Even the World Trade Organization (WTO) has been bypassed as US took its trade deal directly to China and also paralysed WTO Appellate body.

USA's actions shall be, however, seen in the background of the challenges that the growth of China represents to the west.

Then came COVID

COVID-19 had been referred to as "The last nail in the coffin of globalization".

COVID halted global trade - the backbone of globalization. Countries relocated global value chains to their own territories.

Nation-states got much more powers over rights & lives of the individuals and borders - both physical & in form of tariff walls came up.

The most significant thing about COVID crisis was the absence of USA from a global crisis for the first time in centuries. USA didn't act as the global policeman as it used to and even failed at the domestic front.

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But, COVID only accelerated the inevitable demise of a globalised world.

The very foundations of a globalised world were rotten much before COVID.

Globalization benefitted only 1% people at the cost of other 99%. It was an unsustainable & uninclusive adventure whose wheels came to a screeching halt at the slightest cracks in the system.

States have regained the lost ground and 'citizens' have been relegated to status of 'subjects' as decades of work against poverty, hunger & authoritarianism seems wasted in no time.

Is this the end of the road for Globalization

Although many are busy writing obituaries for a globalized world, others find Globalization to be resilient enough.

Fareed Zakaria in his new book "10 lessons for a post-COVID world" claims that Globalization will remain the order of the day even post COVID.

COVID has simultaneously shown us the benefits of Globalization as:

- Rapid sharing of genetic data & developing a vaccine.
- Globalization helped us send aid to all countries worldwide within no time

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Most people do not seem to be opposed to globalization as an idea but to the practice that unfolded in the past 3 decades - compared to a form of imperialism.

Globalization has many supporters & the election of Joe Biden as president of the United States fuels the hope that it ~~can~~ may well survive.

For a better world - Humane Globalization

The vacuum left by globalization has made way for rightists & fascists in western countries.

Decoupling from globalization would come as a great loss to most of us.

Hence, the better option is to reform Globalization.

Post-COVID globalization needs to be inclusive, participatory, sustainable, ethical & what PM Modi calls 'globalization with a humane face'

It is only solidarity & support that can set globalization on the path of course correction.

For recovery now, we would need trade and for trade, we need globalized world.

Maybe Regionalisation is the new globalization & hence India needs to hedge against a demise of globalization.

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We need to control & regulate the Big Tech and participate in more issue based bilateral relations.

It is only a matter of choice as Winston Churchill aptly said

"Never let a crisis go waste"

## 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. Happiness is when what you think, what you say and what you do are in harmony.  
आनन्द तब होता है जब आप क्या सोचते हैं, क्या कहते हैं और क्या करते हैं की संगति हो।
2. Consideration for others is the basis of a good life and good society.  
दूसरों के लिए सोचना एक बेहतर जीवन और अच्छे समाज का आधार है।
3. Our greatest ability as humans is not to change the world, but to change ourselves.  
मनुष्य के रूप में हमारा सबसे बड़ा सामर्थ्य दुनिया को बदलने में नहीं, बल्कि खुद को बदलने में है।
4. The virtue of justice consists in moderation, as regulated by wisdom.  
न्याय का सद्गुण संयम में निहित है जोकि बुद्धिमता द्वारा विनियमित होता है।

④

Justice has been a central concept of political philosophy since the times of Plato. Defining it has been equally difficult.

It had variously been defined as "doing one's duties & paying one's dues" or as "will of the weak" or even "might is right".

Plato defined Justice as "doing one's duty & doing that only".

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### A new Paradigm

'The idea of justice had always been defined by the underlying concept of equality in any society'

In capitalist societies of the west, justice was defined in utilitarian terms by scholars as Jeremy Bentham who looked at only materialistic conception of things.

However, materialism relegated utilitarianism to be dumped as 'pig's philosophy' until John Locke proclaimed that 'one shall acquire only as much as is needed by him because if his property rots, that is actually somebody else's share' -

in this were laid the foundations of modern day moderation as a means to achieve justice.

Later, Karl Marx termed <sup>capitalists</sup> ~~workers~~ to be their own gravediggers because of the unjust & highly unequal society they generate by exploiting workers.

### Rawlsian concept of Justice

Present day idea of justice owes to John Rawls who in his seminal work - "A Theory of Justice" defined "Justice as fairness".

Fairness is an attribute of human soul, driven by his wisdom to be considerate about others through the premises of moderation.

Moderation was further pressed by Rawls in his "difference principle" which seeks to benefit the worst off in the greatest amount, paving way for "Affirmative action"

### The Indian Milieu

Developing a just society had been India's elusive quest for ages.

The "middle path" of Buddha told us about the evils of extremes of penance or joy & so did Jainism.

It was in the principles of Gandhi that moderation became the mainstay of Indian concept of justice.

In his "theory of trusteeship", Gandhi claimed that capitalists do not own their capital as their own property but as being trustees of that property on behalf of others.

This radical concept sought moderation on their part; not by any coercive means but by appeal to their conscience & their wisdom.

Gandhian concept of Aparigraha also calls for non-accumulation.

After independence, our constitution makers sought to ensure justice by developing a 'welfare state'.

Democratic socialism calls for

an equitable society.

Articles 39(b) & 39(c) of the Directive Principles of state policy seek to prevent accumulation of wealth in few hands. These articles hold primacy even over Fundamental Rights.

Introduction of Corporate social Responsibility (CSR) under Companies act of 2013 aims at redistribution with moderation as the ultimate goal.

Progressive Taxation seeks to ensure tax rates are 'just' as the take more from the rich. Other measures as 'wealth cess', etc. are also steps in this direction.

District Mineral Funds (DMF) seek to share fruits of development with locals.

Reservation in employment & education for historically disadvantaged sections of the society as SCs/STs aim at resource egalitarianism.

Beware of the extremes

Aristotle claimed "everywhere inequality is the cause of revolution".

This can not be more valid anytime than today's world of glaring inequalities.

Focus only on self-preservation leads to the growth of an

unsustainable & unjust growth model which crumbles under its own weight.

Keynesian economics proposed such 'moral limits of markets' after the Great depression of 1930s.

In current times too, attempts at Universal basic income, universal healthcare, historic responsibilities of developed countries all point towards an unjust society & our acceptance of its misgivings.

Extremes lead to brewing discontent, leading to systemic animosity when elites corner major chunks of the so called "social" resources.



In India itself, top 1% of the population owns over 70% of the nation's wealth.

During COVID-19 pandemic, over 12 million Indians were pushed into extreme poverty as wealth of billionaires touched new heights.

The bad news is that we're not alone. Extremes have become the global trend & justice - social, economic & political has been dumped as a mere rhetoric - never to be fulfilled; in material terms at least.

Wisdom is in the backseat as profits drive economies towards a dead end.

## How to ensure moderation for Justice

Human greed knows no bounds & hence justice remains elusive. Calls for freedom trump calls for equity.

The sanctity of the social contract is at stake when moderation is not accepted.

'People can not be held responsible for the choices they make under unchosen circumstances' says Amartya Sen.

Hence, it is responsibility of states to ensure capacity development in order to ensure equality of opportunity if not equality of outcomes.

It is time we uphold the Kantian tradition of humans as an end in themselves.

Moderation in desires and private property ensures that humans get a just treatment.

Grandhi's Talisman of thinking about the last man in the queue is a way out of injustice we've developed into the foundations of our societies today.

Measures like wage equality among men & women (34-1. gap today in India), carrying out land reforms stuck since ages are certain suggestions towards moderation.

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It is high time we adhere to the Latin dictum 'Let justice be done even if heavens fall'.

"Stakeholder Capitalism" as proposed by World Economic Forum asks capitalists to invest into employees, customers & society for a just community.

Modernity has led to individualism and quest for more & more; to the worry of the destitute millions.

We shall learn from Nordic societies & invest in people rather than businesses if we wish to break the vicious cycle of inequality generation after generation.

Let Plato guide

Let us return to Plato now.

Plato said "state is an individual writ large".

For him, a just soul can only lead to a just state.

Then what is a 'just' soul?

A just soul is one where reason dominates passions. In a just soul,

wisdom guides us through the spectre of insatiability of wants

and where does it leave us?

Applying Plato's quote to Gandhi's theory of oceanic circles would

lead us to conclude that it is

in a just individual that we shall

rest our hopes if justice is to even reign the minds of people.

Though governments can be our mediators but moderation is the ultimate answer arrived at on the lack of wisdom while looking for the most profound theory of justice - whether Plato's or Rawls's.

#### 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