

ForumIAS

GENERAL STUDIES

Name Of Candidate	Ankit Gupta		
Roll No.	1910064557	Date:	12/12/21

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION
Q. No.	Max. Marks	Marks Obtained	<p>1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.</p> <p>2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & 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><i>Any specific messages for ForumIAS Mentors/Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p> <p>-----</p> <p>-----</p>
Q.1			
Q.2			
Total Marks:			
Remarks:			
For Student Only			
Start Time 9:45		End Time 12:45 (3hrs)	
Mode Of Examination:		Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>	
For Office Use Only			
ECN CODE:		EG:	Evaluation Date:

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Note: You can discuss your evaluated copy with the Mentor. Raise a ticket from your portal to schedule a mentor call or visit the offline centre to meet mentor (all 7 days, Timings - 11 AM to 6 PM). Further if you are unsatisfied with the evaluation, you can seek re-evaluation of the copy.

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

ADDITIONAL REMARKS

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SECTION - A

1. India requires a decentralised public health system that socialises the cost of healthcare.

भारत को एक विकेंद्रीकृत सार्वजनिक स्वास्थ्य प्रणाली की आवश्यकता है जो स्वास्थ्य देखभाल की लागत का सामाजीकरण करे।

2. Solution to India's poverty puzzle – alleviation or eradication.

भारत की गरीबी के दुष्प्रक्र का समाधान – उपशमन या उन्मूलन।

3. Climate change negotiation eludes climate justice

जलवायु परिवर्तन समझौता जलवायु न्याय को दरकिनार कर देता है

4. No more multilateralism but 'selective multilateralism'.

अब बहुपक्षवाद नहीं बल्कि 'चुनिंदा बहुपक्षवाद' है।

Climate change negotiation eludes climate justice

There's a very famous quote going around as climate change is debated

"Those least responsible for climate change are most affected by it".

Recently, COP26 of UNFCCC was going on in Glasgow (UK). Countries made tall promises regarding their contribution to mitigation of climate change & achieving target of under 2°C temperature rise. Everything seemed good with countries coming

forward to work towards combating climate change.

Did we miss something at Glasgow? The question needs an answer from global community although those who should question don't have a voice upto that level. Isn't it a tragedy? Oh yes! it is but that's how it has been since the Rio Earth Summit of 1992 which seemed to have brought a new awakening towards climate issues.

With all the fanfare & pride, when global community talks about committing to climate change they choose to conveniently ignore climate justice. Just re-read the quote in the first line. Does it make sense now? Let's first understand what climate change is & what kind of climate justice are we talking about!

What is climate change? Is it different from climate justice? Now?

Climate change is the phenomenon of human-activity induced hastened changes in climate which on their own could have taken thousands of years. Some of the manifestation of climate change are global warming, erratic rainfall, ocean acidification, pressure on biodiversity & disappearing natural vegetation.

Climate justice is the ethical & legal (or human) dimension of climate change crisis. Climate change is essentially an environmental phenomenon but affects various domains of society disproportionately. Climate justice demands justice for those affected by climate change with no faults of theirs (back to the quote!)

Climate justice has been talked of only recently because of the effects seen on the vulnerable marginalised communities (especially in developing & least developed countries).

However, a consensus as to what principles should guide climate justice remains to be laid. It is a clear example of insensitivity / apathy of climate change negotiators towards people with no bargaining power.

These negotiators sitting in AC rooms & owning fancy cars (which contribute to climate change) take decisions for climate change by quantitative assessment of environmental damage trying to negotiate larger pie of remaining portion of unexploited earth for themselves. It's such shame that those who are actual sufferers don't even have a vote in the negotiations.

On this regard, it is important to find out how these climate change issues affect communities worldwide & issues in climate change negotiations which need to be addressed. 2

Issues in climate change negotiations -
Denial of justice

Recently cyclones hit India on both of its coasts creating havoc for the coastal communities which include fisherman with no other livelihood avenue. It's not just India, cyclone/hurricane/typhoon have become frequent across the world affecting poor.

After the cyclone withdraws, people from city & well-off sections return back to normal but what happens to these poor communities? They are forced to live in tents/shanties eating unhygienic food having lost their boats, house (generally temporary) & many times their loved ones.

women are disproportionately affected in these climate change issues. African women travelling kilometers everyday in search of water is a case in point. Youths are the ultimate sufferers because of denial to their rightful stable environment & trauma of pollution, diseases, losing loved ones & problem in studies due to persistent disasters. No negotiation focuses on their flight which is the reason for launch of 'fridays for future' movement.

Recurrent disasters expose people to vagaries of climate change but the effects are manifested divergingly opposite. For example, heat wave hits a city & usage of AC in homes & big buildings rises perpetuating climate crisis but people in shacks are the losers. They are exposed to heat stroke, disease, less productivity which leads to perpetuating of poverty. Has any climate negotiation talked about

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it? Oh! the answer is very easy to guess.

Let alone these issues at intra-national level, refugees crisis stares at us due to the effects of climate change since many areas (like islands due to sea rise, intercontinental due to severe droughts & coastal due to sea water intrusion) ~~become~~ become inhabitable. Refugee convention⁽¹⁹⁵¹⁾ does not even recognize climate refugees let alone taking any steps for amelioration. We have already witness the treatment of refugees by various countries so their fate lies unimagined.

No country has established any law for the rights of people affected by climate. Denial of access to justice after being treated badly by climate havoc raises question on the humaneness/humanity on the planet. Back home in India, we have already witnessed chipko & Appiko

Movements while various such cases remain suppressed under the realm of 'development' subset rhetoric.

Not just humans, even animals face crisis of existence due to such disproportionate changes in climate but their voice is no voice at all. Nearly 50% species faces threats to extinction, infact many have become extinct without humans even being aware of their existence altogether. The fate of coral reefs is quite visible but conveniently ignored.

However, even the knowledge we have about the issues of these negotiations is because of some spirited individuals who took the cause of unheard. This has led to certain steps off late in incorporation of climate justice in climate agenda.

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Silver lining in climate change negotiations:-

Gender justice in climate negotiation has been recognised in COP26 held in Glasgow although concrete steps ~~to~~ are still awaited. Sustainable Development Goals have incorporated various dimensions of climate justice in its 17 goals & 169 targets (gender justice being 13 of them).

Campaign by Greta Thunberg & her followers from across the world has led to the movement 'Ardays to future' which has voiced youths' concerns & been taken up in climate negotiation as dimension of aims it seeks to achieve.

Climate Finance, although inadequate in terms of bringing comprehensive changes, has brought some incremental changes. REDD+ funds helping poor tribal communities is a case in point.

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Climate resilient infrastructure has seen a push with India's initiative at UN Climate Action Summit in 2019.

Coalition for disaster resilient infrastructure (CDRI) is a case in point which has envisaged supporting poorest & most vulnerable to become resilient to climate change. Another subcomponent for island nations who increasingly face threats ~~in~~ of climate change is welcome & must be expedited.

Country-led initiatives have also been significant with country's launching climate laws & supporting the cause of deprived people. New Zealand's law is quite comprehensive & can be taken as a way forward although the consultation with poor communities lacks.

All of these initiatives remain grossly - inadequate & hence urgent steps are needed to incorporate climate justice. let's discuss some of them

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To shape climate change negotiations for good better & inclusive output.

Towards climate justice? - way ahead

Initiatives need to be taken at individual level by making our surrounding environment friendly and supporting people in need. For example, our maid is one of those who need climate justice, rather than waiting for government to provide help we must lend our hand for their upliftment.

Becoming a part of climate movements by voicing our concerns is the least we can do.

Individual capacity although huge must be supplemented by societal backing. Volunteer groups must be formed to support those affected by disaster. Their capabilities must be enhanced through our support so that they can effectively fight & win the climate change war.

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Every Society has moral responsibility to support the unprivileged which needs to be followed in the event of disasters too.

These efforts must be complemented with national level efforts to incorporate all socio-economic challenges in the policy making.

NDMA guidelines should be made proactive towards bringing equity in fight. National initiatives need to incorporate reflective equilibrium while taking steps towards climate change.

Incorporation of SDG aims to bring parity is one of the ways.

International climate negotiations will be supplemented by the above mentioned efforts. However, common but differentiated responsibility (CBDR) needs to be invoked at every level to provide the justice which poor need. Incorporating refugees affected by climate, gender justice, youths'

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Lesson is needed.

As is said, "Absence of climate war doesn't mean that climate justice is secured" hence the efforts towards maintaining peace need to be persistent. Threat to justice anywhere is threat to peace everywhere hence the efforts need to encompass the whole humanity & even include biodiversity & vegetation (One Health approach).

COVID-19 has taught us that disturbing climate has consequence for everybody. US with all facilities & power suffered from the crisis very badly. Hence, lessons need to be learnt towards ensuring climate equity & resource sustainability.

Earth has enough for everybody's need ~~for~~ but not for anybody's greed. Also, we as trustee (not owner) of natural resources possess moral responsibility of transferring them in proper way.

to our future generation. Our approach in climate crisis must follow Gandhian Talisman (of benefitting the least person). This can only bring 'Sarvodaya' & prolong our survival on Earth.

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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SECTION - B

1. Morality is the herd instinct in the individual.
नैतिकता व्यक्ति में समूहगत वृत्ति है।
2. Excellence is not a skill, it is an attitude.
उत्कृष्टता कौशल न होकर एक अभिवृत्ति है।
3. What people believe prevails over the truth.
लोग जिसपर विश्वास करते हैं वह सत्य पर प्रबल होता है।
4. Our deeds determine us as much as we determine our deeds.
हमारे कर्म हमें उतना ही निर्धारित करते हैं जितना हम अपने कर्मों को निर्धारित करते हैं।

What people believe prevails over truth

Imagine the India of 1800s (1800-30) with practice of sati formally accepted, parda system being the norm, female foeticide/infanticide being prevalent among Kshatriya & Bengali Brahmins particularly & literally no avenues for public appearance of women. Does it seem horrific or disgusting? Well, that's how India was 200 years ago.

When belief triumphs over truth such situations seem evident & are accepted across the society as ethics of the day. Truth

can never permit such subjugation of women & its acceptance by women & men alike without a guiding light as to what should be the ideal situation. Ram Mohan Roy, the Father of Indian Renaissance, brought the light & shaped the ethics of the society to what we see today in a gradual way.

The first question that arises in our mind after this is what exactly are beliefs & how do they differ from truth? Can belief & truth be similar in certain cases? Let's try to address these questions.

Belief vs Truth: Differences & Similarities

Beliefs are the norms & ideas which a person believes in.

They are not generally backed by any rational evidence or thinking. At times they may be religious (propagated by

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priests) & at others can be individual (due to certain attitude or experience). Examples are the belief in jihad by Islamists or belief in the rhetoric that Muslims are not trustable. These two lack rational basis but prevail & prosper/blossom.

Truth is quite subjective. Our truth can differ from someone else's truth. As part of this essay, truth is considered to be the universal principles of ethics based on rational thoughts which are open to change based on evolution of society. Example of truth is equality which is well accepted as a principle.

As is clear from above discussion, beliefs & truth seem rather apart but sometimes can be glued to a similar cause. For example, religious belief of God punishing the evil over propagates positive value which is in consonance with ethics of the day.

Most of the times, beliefs & truth stand opposite to each other & the debate as to what is right is prevalent. For example, acceptance of 3rd gender (or neutral gender) in society is contrary to existing beliefs & truth remains under discussion. To this end, we move our discussion towards how beliefs prevails over truth?

How beliefs prevail over truth?

Taking the example of Indian society, caste discrimination is a belief which is being propagated through thousands of years. Even though, Indian constitution recognises caste-based discrimination as illegal, we can see less inter-caste mingling, violence (Sharanpur Thakur vs Dalit), honor-killing etc.

These are complemented by patriarchy which denies women the rights they are legally entitled to. This shows that the horrific

Conditions we talked about in the beginning has not fully changed & the reforms initiated by Raja Ram Mohan Roy are still continuing albeit at a slow pace. Religious superstition is still prevailing & its principles continue to guide individual morality even when well-established truth is present. For example, the rule of Taliban & the principles it follows in Afghanistan have suppressed truth to a corner.

Even our culture & practices are a testimony to the beliefs prevailing over truth. Example can be taken of Jallikattu which is against wildlife ethics but continues to be practice & the law makers have not been able to make truth prevail (as seen in court's & legislature's behavior). Another example can be the temple/mosque entry movements which have faced severe push back from society.

In the economic sphere, we might have expected a balance but the capitalist forces & the ever-increasing greed of materialism/consumerism has led to corruption & emergence of belief that corruption is right to progress. It can be manifested in MGNREGA laborers paying a commission to get their rightful wages or the institutional corruption seen in Commonwealth Games scam (2010).

Bureaucrats & civil servants are expected to work for service of society & act in public interest but the societal belief of them being 'mai-baap' (the mother-father) or supreme authorities has conveniently hidden the truth of people being supreme. feudalism prevailing in society perpetuates this.

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The political class has been so lethargic in response that 'politics being a centre of corruption' & usage of 'politics' as negative word has gained ground. Infact any tussle between two people is given the name of politics showing its degraded value.

Courts have the responsibility to uphold justice but their response has been ~~so~~ delayed & at times biased against the poors.

This has propagated the belief of 'courts are for privileged' which is dominant in the society. This has led to denial of justice which is essential for peace in a society.

Environmental exploitation in the garb of 'resources being for our consumption' has already suppressed the truth ~~for~~ of sustainability &

& natural carrying capacity. All these events reduce the truth to a mirage which appears but not achieved.

However, there have been certain cases where truth has prevailed & we must discuss them to bring our future course.

Silver lining:— instances of truth prevailing over belief

There was a time in 1400s-1500s when church propagated a notion of earth being at centre of solar system & sun revolving around it.

However, Galileo & Copernicus were two individuals who went against these settled beliefs and found the truth which stands today.

Back home in India, during national struggle the belief was that armed struggle could only make us independent.

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But Gandhiji challenged the view & brought principles of non-violence & Satyagraha which ultimately prevailed and brought us independence. The Constitutional morality which was added to India's constitution was not the prevailing belief but got upheld & shaped people's opinion/beliefs.

Recent SC judgements about Section 377 & live-in relationship add to the acceptance of truth while denying beliefs. Transgenders have got their recognition & can be treated equally now.

Government steps in economic sphere to ensure justice has led to equity & truth prevailing over the belief that 'poverty was natural & had to exist'. Various legislations & actions against corruption, malfeasance give a glimmer of hope towards the

acceptance of truth & denial of wrongs.

However these steps need to be supplemented by various efforts. Let's discuss the guiding principles through which we can achieve triumph of truth.

Towards a truthful tomorrow

The earliest philosophers who tried exploring truth upheld critical thinking & questioning the existing norms/beliefs as primary to bringing societal awakening. ~~Plat~~ Socrates questioned the king & hence was hanged but gave us the virtue of 'courage to find truth'.

Rationality is precious but sadly not prevalent uniformly in the society. Every individual's thought must involve rationality to reach a conclusion. Gandhi's

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emphasis on value education focused on creating 'knowledge with character' (which otherwise would be one of 7 sins).

Whenever we confront a societal belief, we must address multiple perspectives & seek to find a reflective equilibrium as envisaged by John Rawls. As John Stuart Mill has also mentioned, freedom of expression/liberty is essential hence authority of the day must maintain it to let the society evolve ethically.

As we are faced with challenges of consumerism/materialism or commodification, we find human being used as means to achieve ends. Here, there is a need to invoke ~~some~~ deontological principles given by Immanuel Kant. Also, Gandhiji has clearly mentioned the importance of

means by saying "means etc after all everything" since unfair means can never bring justice to society as a whole.

Government decisions must be guided by Gandhian Talisman of taking steps with benefit to last the person of society. Gandhiji's model of trusteeship must be invoked while countering negative beliefs by propagating the truth of 'everybody is equal in ownership' & hence sectarian beliefs must be countered.

Gandhiji believed in Gram Swaraj while today's villages are the hotbed of beliefs which suppress of truth. Hence, gram swaraj in true sense needs to be pursued with tolerance, compassion & justice as the guiding principles.

As we see countering beliefs is not easy & hence courage is required from every segment.

Also veil of ignorance must be used while taking actions to uphold truth over belief. Prevalence of truth promotes 'vasudhair kutumbakam' & creates the basis for a plural, equitable & inclusive society where truth prevails & keeps evolving for better vision of society. 'Guidance of truth provides pinnacle of wisdom'.

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