# ForumIAS

## GENERAL STUDIES

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|---|---|---|---|
| Name Of Candidate | DIVYA SHAKTI | | |
| Roll No. | 1910040638 | Date: 5.12.21 | |

Time Allowed: Three Hours

Maximum Marks: 250

**INDEX TABLE**

| Q. No. | Max. Marks | Marks Obtained |
|---|---|---|
| Q.1 | | |
| Q.2 | | |
| **Total Marks:** | | |

**Remarks:**

**INSTRUCTION**

1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part
3. One question in each part is compulsory.
4. The number of marks carried by a question/part is indicated against it.
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.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.

***Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.***

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**For Student Only**

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| Start Time | 9:30 AM | End Time | 12:30 PM |
| Mode Of Examination: | Online ☑ | Offline ☐ | |

**For Office Use Only**

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|---|---|---|
| ECN CODE: | EG: | Evaluation Date: |

## MARKING SCHEME

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

| *Parameters* | *Very Good* | *Good* | *Average* | *Poor* |
|---|---|---|---|---|
| *Coherence* | | | | |
| *Language* | | | | |
| *Handwriting* | | | | |
| *Pre-writing* | | | | |

| *Very Good* | *Good* | *Average* |
|---|---|---|
| 120 and above | 100-120 | Below 100 |

Essay 2

## SECTION – A

1. India's missing women
भारत की गुमशुदा महिलाएं

2. Social media- a tool for engineering consent
सोशल मीडिया– सहमति को निर्मित करने का एक उपकरण

3. Are big tech undermining state sovereignty?
क्या बिग टेक राज्य की संप्रभुता को कम कर रही है?

4. Federalism in India - a paradox.
भारत में संघवाद . एक विरोधाभास के रूप में

—:: FEDERALISM IN INDIA
A paradox ::—

It was year 2005, no party in Bihar had managed to seek majority in a fractured Legislative Assembly elections. Governor BUTA SINGH, seeing ~~to~~ bleak possibility of a stable government, recommended President's Rule in the state, duly exercising his power under Article 356 of the INDIAN CONSTITUTION.

Younger me, a twelve year old budding public speaking enthusiast participated in a school level debate – "PRESIDENT'S RULE : GOOD OR BAD?". I even ended up winning the debate, enthusiastically supporting the rule probably because of my not-so-bad points. But, the event didn't make me that happy, rather it got me thinking. The boy, who stood second had vigorously opposed the President's rule for a reason that I hadn't quite heard before, the reason of "UNDERMINING INDIA'S FEDERAL STRUCTURE".

Federal structure or Federalism, a word that has stayed with me since then, means a form of Government in which power is shared equally between a national and many sub-national level governments.

Objectives Resolution, often which was introduced by Jawaharlal Nehru on November the 13th in the Constituent Assembly didn't get evolved into the PREAMBLE of our constitution. often referred to as 'Soul of Constitution', the word 'FEDERALISM' is conspicuous by its absence here. Yet our Honourable Supreme Court announced it to be ~~as~~ 'Basic Feature' of Indian Constitution in landmark KESAVANANDA Bharti Judgement in 1973

A word, so simple and intuitive in its meaning has been at the centre of heated parliamentary debates, long political tirades and charged media reports. So much so, that eminent administrators like PAUL APPELEBY have gone ahead to call Indian Federalism, a paradox.

But why, why exactly is Federalism in India a paradox?

To understand it better we need to rewind back to the year 1946. An exhausted British government had finally decided to leave India. A government that operated on bedrock principle of DIVIDE and RULE, left its legacy in form a DIVIDED INDIA. Apart from India and Pakistan, there were princely states, who were given an option to join either of the two nascent nations. Many of them however nurtured their aspiration of an Independent nation like Hyderabad.

It was in this backdrop, driven by the aim of a UNITED ~~UNITED~~ INDIA, that our constitutional fathers adopted Federalism as the form of government OUT with a UNITARY BIAS

We became independent in the backdrop of Cold War Era. When the world was divided into US - aligned nations and USSR - aligned nations, we chose to hark back on CANADA, albeit only in terms of form of government. Though we Federation with a STRONG CENTRE.

Consequential to this was adoption of numerous Unitary Features in our under-construction Constitution. It went for SINGLE CITIZENSHIP and UNITED JUDICIARY. Article 3 allowed Union government to diamantle states at its will, as was even seen in recent changes made to former state of Jammu and Kashmir. Although, Schedule 7 divides legislative powers under three lists State, Union and Concurrent, the RESIDUARY powers are vested with UNION.

This is in sharp contrast to the Government of India Act 1935.

Government of India Act 1935, of which our Constitution is saturically called a copy of, devolved larger powers to the provinces. This was done to satisfy the aspirations of different regions. A hidden motive was also to prevent the "Jewel in the Crown" from future protests and uprisings by providing a safety valve. Yet our Constitution-framers chose otherwise.

The choice even seemed to work well for almost three decades after our Independence. But problems started brewing in mid-1960s, when a democratically elected government in Kerela was dismissed and President's rule imposed, yet bringing back the debate on paradoxical nature of Indian federal structure.

Since then the discord between the two balancheing wheels of federalism has only deepened. Post-independence India has seen rise of civic consciousness, informed citizenry and deepening of democracy. This has given rise to numerous regional parties focussing on regional issues unlike the years right after independence which saw same party at both centre and state level. This has given rise to tussles between centre and states, often requiring judiciary's intervention.

It was only recently that while hearing a case about withdrawl of general consent given by states to CENTRAL investigative agency CBI, the Supreme Court lamented. It lamented on the plight of the two levels of government which needed to work in conjunction to ensure citizen's welfare. in

economic, social and political terms. However, for this there is a pressing need to address Economic, Legislative and Executive issues affecting Indian federalism.

In the structure of Indian federation, the Union is mandated to collect major share of taxes due to economies of scale while states are entrusted with last-mile-delivery of services to citizens due to its better reach and proximity. Recent trends like growing share of cess in taxes (which isn't part of distributable pool), delayed GST compensation to states have affect Economic relations between centre and states, apart from legislative disputes.

The centre has been increasingly encroaching upon states' legislative space by bringing in laws for subjects exclusively belonging to

Schedule 7 List II (state list). This was the case in Farm laws that had to be rescinded recently. Winter session of 2021 also saw Union passing Dam Safety Bill, despite allegations of violation of Federal structure by states like Tamil Nadu. The legislative discord has even seeped into executive space.

Governor, the executive head of state, has been at centre of many debates in recent past. The meddling by Governor in day-to-day administration in West Bengal could have been avoided. Such interference by Lieutenant Governor in National Capital Territory of Delhi even sent the Chief minister and his council of minister on Dharna which culminated in Supreme Court interfering. This incident ~~has be~~ throws light on another paradoxical feature of Indian federation — the UNION TERRITORIES

The Union Territories are either directly administered by President or through an agent in the name of Lieutenant Governor(LG). The constitution grants more power to Union vis-a-vis their administration. However it, also allows Delhi and Puducherry to have elected governments to advise the LG. This inherent conflict causes frequent clashes between Chief Minister and LG. Supreme Court in its Jugement in NCT Case directed Union Government to exercise prudence.

In a setup, where Union has been vested with more power, the onus lies on the Centre to take all states along and address their insecurities. Unfortunately such steps have been too few and far in between.

The visionary framers of Constitution could foresee such a situation and hence provided directions to safeguard it. Article 262 of the constitution directs President to form an Inter-State Council to deliberate on such issues among the arms of federation and dissolve them through discussion. The Council, though constituted, has been convened only once in past few years. The need to recovene it is more now than ever.

COVID-19 has shown how essential it's for both levels of federation to work in tandem with each other. While it demonstrated the need of direction and guidance from well-resourced centre, it also highlighted the need to decentralised decision making as seen in 2nd wave, not only to states

but also to the third tier of federation - the LOCAL GOVERNMENTS:

The local governments were given constitutional status through 73rd and 74th Amendment Act, but lack of will on part of state government as left them as toothless bodies. The State governments which are quick to criticize the central government for disrespecting federal provisions should lead by example to reduce distance between citizens and government.

As the distance between citizens and government in a democracy increases, it leads to DIFFUSION OF RESPONSIBILTY and increasing tendency to misuse power. Participative governance forms the core of democracy. Thus, a disregard for FEDERAL STRUCTURE

not only leads to instability in government but also erodes democracy. A non-participative, centralized decision making, no matter how well intentioned is bound to fail as was demonstrated in case of recent farm laws and the discourse upto its repeal. Centralization

Cooperation and not centralisation should be guiding light of a federal democracy. A balance between competitive and cooperative federalism is the crux of Indian federal structure.

While the geography, vast diversity in culture requires a centralising force to hold them all together, giving space to regional aspirations is essential to the

essence of Article 1 of our constitution ; "India or Bharat : a UNION of STATES".

Feedback

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

## SECTION – B

1. Leaders become great not because of their power, but because of their ability to empower others.

   नेता अपनी शक्ति के कारण नहीं, बल्कि दूसरों को सशक्त बनाने की अपनी क्षमता के कारण महान बनते हैं।

2. Fools multiply when wise men are silent.

   बुद्धिमानों के चुप रहने पर मूर्खों की संख्या बढ़ जाती है।

3. It's not what we profess but what we practice that gives us integrity.

   यह वह नहीं है जो हम दावा करते हैं बल्कि हम जो अभ्यास करते हैं वह हमें सत्यनिष्ठता प्रदान करता है।

4. Wars are poor chisels for carving out peaceful tomorrow.

   शांतिपूर्ण कल को बनाने के लिए युद्ध एक कमजोर उपकरण है।

IT'S NOT WHAT WE PROFESS BUT WHAT WE PRACTICE THAT GIVES US :— INTEGRITY

Once a woman came to Gandhiji, with her seven year old son, ~~She~~ who just won't stop gulping down spoonfuls of sugar. Gandhiji, ~~however~~ instead of asking the boy to stop eating sugar, as her mother wanted, told him to come after two weeks.

Bewildered, yet hopeful, the woman returned back after two weeks. To her contentment, Gandhi, this time asked the boy to refrain from eating sugar. When the surprised woman asked him, why couldn't have he said the same thing two week earlier. To this a calm Gandhi responded - "Behen, How could have I asked this kid to stop eating sugar when I myself did? Now that I have stopped eating it myself, I can ask your son to do the same".

This is what made Mohandas Karamchand Gandhi, Mahatma Gandhi — the epitome of INTEGRITY. Integrity, a quality that requires congruence between what one believes in, what one professes and what one practices".

Integrity, which is oft-quoted as the highest of all virtues can be defined as complete, confirmed and continued adherence to the highest moral principles. Integrity forms the corner stone of world's all major schools of philosophy since ~~the~~ antiquity.

Greek school, which is also considered the oldest school of moral philosophy in the world saw the like of Socrates, Plato and Aristotle placing integrity at the centre of their VIRTUE ETHICS. Later, even Immannel Kant who located morality in vestues and actions, saw integrity at the core of all societal values.

Integrity, is also the central theme in Indian ethos. Mahabharata, the greatest Indian epic of ethics and ethical dilemmas, showcases Yudhisthir as the torchbearer of integrity. He practices what he professes. He translates his belief in 'dharma' and 'satya' ~~by~~ into action. This can be contrasted against Consequentialist Krishna who says that despite ~~one's~~ inherent own beliefs, one must act in greater good when time demands.

This value of integrity in Indian ethos has been carried to modern times in the pith of "KATHNI AUR KARNI RAHE EK SI" (Let there be congruence in your thoughts and actions). Many Indian leaders have been outstanding examples of it too.

Lal Bahadur Shastri is one such shining example of impeccable integrity. When Shastriji was once jailed during the freedom struggle, his daughter fell sick and her health deteriorated quickly. He was granted parole to visit her but she died before he could arrive. Shastriji performed her last rites and returned back to jail, even with days left to his parole. In another instance, he is said to have got his son's undue promotion reverted.

Such coherence between actions and speech, is not only what leaders can demonstrate. The common citizenry can also show integrity by paying their taxes right, stopping at red light even when there is no traffic police at night and numerous such actions.

In a recently released and highly acclaimed movie 'JAI BHIM' based on life of justice k Chandru, the prime convict, a Dalit and poor man stands out as shining example of integrity. Succumbing to cruel police torture, when his brother asks him to admit a theft he never committed, he says calmly that these wounds would heal one day, but the scar of false accusation would. He chooses to stick to his principles even when the going gets extremely tough.

Sticking to one's principles, even when the situation is unfavourable and acting in congruence with them - that's what Integrity is. But this however, makes us wonder if congruence between practice and profession, is all that integrity is?

To a Nazi, who professes his unshakable belief in purification of aryan race and participates actively in jewish genocide, a man of integrity? Such questions has pestered intellectuals since antiquity and led them to classify integrity into various subtypes.

Intellectual Integrity implies that a person is willing to stand up for his best judgement of truth. An example of this would be Socrates who chose to die by drinking poison for standing upto his belief, even it was considered moral corruption of youth by others.

Personal integrity on the other hand requires one to organise one's desires, values, commitments and actions in such a way that there is no conflict between them. To a Nazi, even though committing horrendous act of

moral turpitude can be considered a sign of personal integrity as per this theory.

Moral integrity, on the other hand, is unconditional and unwavering commitment to morally upright principles. This is also considered the highest form of integrity where one not only professes great virtues but also is circumscribes his actions according to them.

Moral Integrity has been identified as the foundational value of public service by Second Administrative Reforms Commission (ARC) as well as NOLAN Committee, a committee set up by OXFORD UNIVERSITY in 1994.

As per the Second ARC, Ethics of integrity and not ethics of compliance should form the core of civil services. Ethics of integrity relies on the internal, proactive and voluntary efforts of public servants rather than on external commands.

This ethics has been demonstrated by many eminent civil servants. One such example is case of PS Pappu, ex director of Lal Bahadur Shastri National Academy of Administration (LBSNAA) who recommended dismissal of a probationer for severe indiscipline. However when his recommendation was rejected due to closeness of the probationer with a State's Home Minister, he resigned from the post as protest.

However, such examples of integrity are getting fewer by the day. This makes us wonder why our society is facing a decline in integrity. Some argue that increasing value being attributed to money and not to the virtues of honesty and truthfulness is a major cause, while others argue it to be a lack of accountability mechanism for post and power holders in society.

Irrespective of the reason, the decline in integrity is alarming, especially in higher echelons of power pyramid. A report by Association for Democratic Reforms shows that proportion of MPs accused of criminal charges has risen 44% in the

post decade. This further creates a vicious cycle of corruption and triggers a slide in integrity in society. Even the Honourable Supreme Court emphasized that its the consequence between what we profess and what we practice that makes us a person of integrity when in a 2005 judgement in K. PRABHAKARAN V/S P JAYARAJAN judgement, it said "Law Breakers can't be law-makers".

This lack of integrity amongst the law-makers decreases public trust in the authorities and also leads to a breach in "SOCIAL CONTRACT" that thrives modern day governments. This

can severely undermine the democratic institutions. Thus, a congruence between actions and thoughts is essential for social, political and economic well being of a nation.

Lack of economic integrity, undermines national security as well. Ex: Scams in defence deals like AUGUSTA scam makes nation vulnerable to foreign vested interests. Misuse of taxpayers' money and not for purpose intended, leads to further tax evasions, apart from having social implication of proliferation of Black money etc.

Thus, On a personal scale too, dissonance between thoughts and actions lead to

uncomfortable state of COGNITIVE DISSONANCE.

As Gandhiji said "There is another court apart from court of justice - its the court of conscience", that is the highest court". A person who does not follow what he professes is bound to be convicted guilty in the court of conscience.

( Don't Write anything in this area)

**Feedback**

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