

TEST CODE : 4 2 0 4 3

FIAS - EGP 2021 - Batch 3 - Essay Test #3

ForumIAS

GENERAL STUDIES

Name Of Candidate	Vikas Ruchel		
Roll No.	1910001841	Date:	14-12-2021

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. 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			
Total Marks:			
Remarks:			<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>
For Student Only			
Start Time 14:50		End Time 17:25	
Mode Of Examination:		Online <input type="checkbox"/> Offline <input type="checkbox"/>	
For Office Use Only			
ECN CODE:		EG:	Evaluation Date:

MARKING SCHEME

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

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

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



SECTION - A

1. Federalism in India- a paradox.
2. Democracy is a device that ensures we shall be governed no better than we deserve.

Democracy is a device that ensures we shall be governed no better than we deserve.

"Democracy is the government of the people, by the people and for the people!"
— Abraham Lincoln

The above statement of Abraham Lincoln at his Gettysburg address enumerates three different essential qualities of democracy i.e. government of the people, government by the people and for the people. The first aspect of government of the people is the subject matter of present essay. The democracy is the reflection of the society. Machiavelli, a realist, suggested that only when people are

Visitors there should be a Republican government. It can also be seen in the work of JS Mill [On Representative government], that democracy should not be free gift. Thus, democracy is a device that ensures we shall be governed no better than we deserve.

We will illustrate in the due course of this essay the interplay between the quality of citizens and form of democracy. Plato, the Greek philosopher advocated the institution of Philosopher King because the ruling class was corrupt and people were busy to get the material wellbeing. Similarly, his disciple suggested the 'Polity' mode of government, because he was fearful of the ignorant masses.

In the modern times, JS Mill can be called as thinker of

Representative democracy. He suggested that only where the people are literate we should introduce democracy. He was against the idea of introducing democracy in countries like India.

Contrary to the vision of JS Mill, India went for trust with destiny and introduced the democracy. The last 75 years are the example of how the character of citizens moulded the character of government and democracy.

Just after Independence the freedom fighters were part of the government and the government represented the interest of all. However, with the end of Congress System in 1967, the plebinisation of Indian democracy started.

In India as the people

do not cast their vote, but vote their Caste; The representatives are chosen not on the merit but on the caste lines. The Criminalisation of Politics is manifestation of the same. In current Lok Sabha (17th) we have criminal cases against 43% of MPs and among which 28% are of serious nature. This is a result of Politicisation of the Caste and degradation of Societal Ethics.

The same can be seen in the institutions of grassroot democracy i.e. Panchayat Raj system. As noted by the 'Manishankar Agar Committee' Bad Panchayat is worse than no Panchayat. This is a result of absence of Public interest in the institutions.

The poor conditions of social sector like Health and education can also be seen as the outcome of the apathy of general public. Amartya Sen points out that there should be informed public discussion on these areas.

Similar is the situation in International Affairs, there is rise of neo-colonialism by countries of West in Africa and Latin America. The democracy of the globe or the institutions of global governance like united nations, World Trade Organisation etc. fails to address global issues. The reason lies in the character of Nation States which are governed only by narrow self-interest i.e. National interest. There is a classical case of Kindelberger Trap

were countries are not ready to take the ownership of global problems.

Global problems like climate change, don't addressed democratically. The idea of polluter pay principle and common but differential responsibility are not followed.

The developed countries are involving in climate colonialism against poor countries.

Silver lining: The situation is not binary i.e. black and white; there are many bright spots on the Canvas of democracy. The implementation of universal Adult franchise, Peaceful transfer of power, Arab Spring, the principled stance of Taiwan against China etc. are few bright

spots. The doha discussions at WTO, the recently concluded Glasgow conference of parties (COP) of UNFCCC, shows that if countries and individuals can wish they can establish meaningful democracy.

To establish meaningful democracy, we need to ensure that the Episodic freedom or what Chief Justice of India Ramanna called "mere right to change the ruler" should be changed in substantive democracy. Similar point was put forwarded of former US President Barack Obama when he said that "Democracy works, but we gotta want it - not just during elections, but all the days in between"

There is a need to democratic Culture in Society. Dr: BR Ambedkar during constituent assembly debates pointed that we are entering in age of contradictions. Democracy is a top soil of India and we need to nurture it.

The Gandhian Idea of 'Rajnrajya' and village republic can be a potent guide to ensure a true democracy. The grass-root democracy with bottom up policy formation ensures that we will be governed as equal citizens. The empowerment of individual citizen can ensure that the choices one make are based on the merit rather than the considerations of caste, religion and ethics.

The development of social sector can make the real difference.

People will be better empowered to take better actions during elections.

In the international sphere, the reformed multilateralism, which shows the geo-political realities of today's world is necessary to ensure institutions of global governance work on just principles. The reformed United Nation Security Council (UNSC) can ensure that the interventions in countries are taken as last resort. This will also ensure that the values of global governance is based consensus.

The reformed multilateralism will ensure that problems of Nuclear arms proliferation will ^{be} taken care through dialogue.

The global commons like Antarctica and space will also be

Protected through the ideas of democracy and justice. In the environmental sphere the developed countries should accept their historical responsibilities. They should adhere to the promises made during Paris deal and provide finances and technological know how.

The global conflicts like Iran nuclear crisis, issue of Palestine, South China sea and global terrorism can only be resolved if countries believe in democratic dialogue. The global south and global north should be guided by the principles of Panchsheel to ensure that rule based world order is established. The international relations should not be seen as zero sum game.

Yes, the democracy is a device that ensures we shall be governed no better than we deserve, but the situation can be changed. To sum the essay we ~~shall~~ understand that democracy is a work in progress. In the words of Kofi Annan " No nation is born a democracy, it is a process that continues to evolve."



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. Peace is not absence of war but the presence of justice.
2. There is no pillow so soft as a clear conscience.

Peace is not absence of war
but the presence of Justice

The year was 1815, the European countries had called upon Vienna congress to resolve the conflicts going on in the European continent. However, the agenda of the Vienna congress was to strengthen the monarchical rule in Austria, France and Britain. The Vienna congress was not based on just principles. Although, it resulted in no-war till 1914, because it was not based on just principles it resulted in First World War. Similarly, in interwar period there was no major conflicts, yet it resulted in Second World War. The above illustration

Show that absence of war does not mean peace and for peace we need a Just order.

Firstly, we have to understand what peace is? Peace can simply be understood as the state of calmness.

At the individual level the meaning of the peace can be understood through Gandhi's idea of 'Swraj', which talks about freedom in inner and outer world. Similarly, in a society the peace exist when there is harmony.

Society is the foundation of nation. A nation with equality, liberty and fraternity; can be called as a nation with peace. World with order and mutual respect between nation constitute the peaceful world. In context of the Earth, peace is sustainable use of resources.

Secondly, we will explore, that, why no war doesnot mean Peace? War can be seen in both explicit meaning of term i.e. Armed conflict, or in implicit meaning of term i.e. act against injustice.

In societal context war can be understood as war against social ills.

Before Raja^{Caron} Mohan Roy, there was no war against social ills like Sati, but that doesnot mean that there was peace in the society. Similarly, was the case with Casteism before Dr. BR Ambedkar.

In the context of Environment the situation was same. The epic book Rachel carson i.e. Silent Spring showed us that there is no peace in environment. The industrial revolution created huge pollution but no war was started for them same. The same situation happened in the field of science and technology.

The Science and technology created weapons of mass destruction and no war was fought in the field of science and technology but it cannot be said that absence of war is peace.

The same situation exist in the context of a nation. Nation continues with authoritarian regimes and the people keeps on suffering but that doesn't mean that the nations are at peace. The lack of brotherhood, fraternity is common in nation, in today's world of identity politics. India can be an example where there are several problems of inequality, regionalism, and ethnicity exist. This means that absence of war do not qualify as peace.

In the international area, since World War 2, there are no major wars among nation, however

the World is far from being peaceful. There is a rise of non-state actors like ISIS which are threat for global community. The world is divided into two blocks of developed and developing countries. The world has witnessed nervous state of peace during cold war. Currently the world is fighting through inequalities, protectionism, breakage of global supply chain and hostality between USA and china. The Afghanistan paints the actual picture of global peace. This shows that mere absence of war donot qualify as a condition of peace.

Thirdly, now we will explore that how Justice is the foundation of peace: Justice is called as first virtue of any social system.

Justice is architectonic concept. From the time of Great Greek philosopher Plato, the justice was considered as Supreme virtue. Justice can be simply understand as Just distribution of the resources. Justice's paramount to resolve conflict and establish peace at every level and every aspect of life on earth.

At the level of individual Justice resolves the dilemmas. It helps us in understanding our true duty. For example for Arjuna in Maha-~~blata~~ the Justice or dharma was to fight battle of Kurukshetra. This battle resulted in peace in the inner conflict of Arjuna. On the other Ravana did not followed path of Justice and it resulted into his destruction. The same can be understand for Society.

Society built on Just principles remains at peace. The values of tolerance, equality and brotherhood exist in such societies. The societal ills like untouchability, casteism, women inequality etc. do not take place in such societies. This shows that societies following the dharma can achieve peace. A peaceful society is bedrock for a peaceful nation.

A nation becomes prosperous when guided by just principles. The value of unity without uniformity and diversity with differentiation exist in the nation. Indian constitution which is called 'cornerstone of the nation' is built on such just principles. We have asymmetrical federalism to give

true meaning to the BA Ambedkar's idea of 'one vote one value'. The independent 'judiciary' and the idea of 'Fundamental Rights' ensures a just order. The 'Directive principles of State Policy' provides a guiding light to government to ensure just government.

In the 'international sphere', which is an 'anarchical world order', the justice can ensure a 'non-hierarchical world order'. However, not following the 'rule based world order' there are conflicts in 'Middle East', 'South China Sea' and 'Africa'.

The events in 'Afghanistan' are illustration of failure of USA to walk on the path of 'Dharmy'. The 'India'.

Pakistan conflict is also an example of not acting on just principles by Pakistan.

In the broad spiritual sense it is said that 'Prithvimi Dharma Dhitam' [Dharma upholds the world]. This means in every aspect of life dharma that is justice is essential. There is a need of sustainable use of environmental resources. Not following the environmental justice resulted in rising of global temperature, ozone hole and sixth mass extinction.

Lastly, what can be the just path for all? At individual level one should be guided by the moral principles like equality, compassion, honesty etc. Similarly on the level

Of society, the acts should be guided by the Buddhist idea of Middle path. Where tolerance and equality should become guiding path.

In science and technology innovations should be guided by the ideas of alleviating global poverty and hunger. The Innovation should be distributed equally. The incidents like vaccine non-availability due to patents should not happen.

Nations should be guided by the idea of Vasudhaiva Kutumbakam. Vaccine nationalism, drain of wealth from poor countries and equitable distribution of resources should take place.

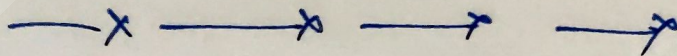
Sustainability should ensure that our future generation

Should enjoy the fruits of mother earth. There should not be climate colonialism by the developed countries.

In the International era there should be reformed multi-lateralism.

To ensure peace around the world we should be guided by the following lines of our People's President APJ Abdul Kalam :-

" Where there is righteousness in the heart, there is beauty in the character, Where there is beauty in character, there is harmony in the home. Where there is harmony in home, there is order in nation. Where there is order in the nation, there is peace in the world.



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