



## GENERAL STUDIES

Name Of Candidate	Pallavi Mishra		
Roll No.		Date:	

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 &amp; 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>	
Q.1				
Q.2				
Total:	250			
Evaluator's Discretion:			<p><b>For Student Only</b></p> <p>Start Time   09:00   End Time   12:00</p> <p>Mode Of Examination: Online <input type="checkbox"/> Offline <input type="checkbox"/></p>	
Total Marks:				
Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			<p><b>For Office Use Only</b></p> <p>ECN CODE:   EG:   Evaluation Date:</p>	

## 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>	<b>Introduction + Conclusion</b>	10		
	<b>Body</b>	15		
<b>Content</b>	<b>Data/Facts/Interpretation/Analysis</b>	25		
<b>Organisation</b>	<b>Flow of ideas/ Absence of Deviation from the topic</b>	25		
<b>Language Skills</b>	<b>Punctuation/Grammar/Sentence Formation/Spellings</b>	25		
<b>Examiner's Discretion</b>	<b>Perception/ Innovation/ Engaging</b>	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

'Peace is the virtue of civilization  
whereas war is its crime'

As the Russian war drags on after  
six months of constant violence,  
the whole world is watching with  
mouths agape. It has reminded  
the entire human race of the fragility  
of peace and the destruction of  
war. With countless lives lost in  
vain, the question that is prominent  
on everyone's minds is

'How does the 21<sup>st</sup> century  
civilization reconcile its morality  
with a war that seems to be  
an egoistic exercise in criminal  
mayfare?'

The human race has evolved  
exponentially since its inception.  
From genetic mutation from the

N. Annas says that the informed man of the 21<sup>st</sup> century, the human world has grown <sup>by</sup> leaps and bounds. This growth can be attributed, to a large extent, to the collectivization of humans do form a 'civilization'?

Often described as a homogenous group of people with a shared history, culture, lifestyle & tradition, civilization refers to the human society. In the globalized world of today, this civilization encapsulates everyone, ranging from the teenage girl in USA to the old lady in Myanmar.

The biggest contributor to this cohesion of the world side is our commitment to peace. It is the virtue that enables growth of the weakest with the help of the

strongest. It promotes harmony in interpersonal relationships, in society, in nature and in the world. Peace is the final goal towards which all action is driven. Be it in our self through actualization using religion, in our polity through the promotion of democracy or in the world through international mobilization, the human civilization aims to attain peace.

'War', on the other hand is a crime unto the civilizational order of humanity. Characterized by death and destruction through the use of force and coercion, it is the vehicle of indiscriminate immorality.

Yandiji described 'war' as the enemy of peace and the enemy of mankind. Lamenting the indescribable

agony of the loss that war causes, he referred to it as the 'scourge of the human civilization'.

War has an indelible impact on a civilization, that gets etched into its memory for generations, leaving irreconcilable injuries.

On a human level, it causes the destruction of lives of the soldiers and civilians, destruction of families and of whole civilizations.

Afghanistan is a ripe example of this phenomenon. The Soviet invasion that started in 1989 destroyed every aspect of the Afghan civilization. From the rise of the Taliban to the suppression of democracy, it relays a story of horror.

and war impacts the society ~~as well as~~ the political foundation of

a civilization as well. It destroys democracies and crushes the foundations of a just society. The Vietnam war narrates this dimension of war loudly. The use of chemical weapons and destruction of a self-motivated government has left the country entrenched in poverty and tyranny.

The indiscriminate inhumanity of war can create vicious cycles of economic destruction. The recent troubles of Sri Lanka highlight this aspect well. Due to struggling with a civil war for decades, it has found itself in a situation where it cannot even feed its population today.

The story of many African states substantiate this <sup>further</sup>. The genocidal wars in Congo, Rwanda and Somalia have perpetuated a cycle of disenfranchisement, poverty

and inequality.

The lasting and intergenerational impact of war is also equivocated by the harm to the nature that is caused by it. The bombings of Hiroshima and Nagasaki by atom bombs have destroyed the entire ecosystem of the region, causing irreparable and irreversible damage.

But in a complex international order, where humanity suffers every day at the hands of the strong and immoral, is peace and war always conflict?

Martin Luther King, describing the need for action, famously said "Injustice anywhere is a threat to justice everywhere."

This also highlights the need for 'just wars' that are waged for



the promotion of peace.

This idea of a just war is not a novel conception. In fact, it is built into the human civilization - at DNA, to fight for what is just.

From Mahabharat to Socrates, the need to promote moral action to curb immorality is a 'virtue' that all civilizations believe in. Be it Ajuna's arrow or Gandhi's 'dandi', war has been used as a vehicle of peace since time immemorial.

India's war against the colonial domination was propelled by our desire to create a just and peaceful society. Bhagat Singh's bomb at the Imperial Legislative Council sought to use war to 'make you deaf hear'.

Similarly South Africa's war against racial and colonial domina

then war is a war to drive out its exploiters, to promote peace in the country.

Perhaps, the most chilling example of a just war is the second World War, in which the allies sought to defeat Hitler's immoral and inhuman holocaust of the Jews.

Winston Churchill, while advocating for the war said "The only thing needed for evil to triumph is for good men to do nothing."

Despite the dichotomy of a just war and its need in the promotion of peace, the inherent destructive nature of war is not lost on humanity.

The question that a world, that is fearfully watching Russia occupy Ukraine, ISIS commit genocide and Taliban deplete

peace, is asking us  
 "How do we ensure peace with-  
 -ut war?"

The answer must inevitably  
 take us to the Indian philosophy  
 of "Vasudāiva Kutumbakam" (the  
 world is one).

It is only when the global  
 order recognizes the need to create  
 a peaceful world order, that is  
 driven towards the primary aim  
 of creating a just and equal  
 society, can we even attempt to  
 try that.

The first step to that is  
 reaffirming our commitment to  
 "international peace and security"  
 as a civilization. Merely after seven  
 decades of the second world war and  
 the establishment of the UN, we are  
 faced with a potential world war III.

At a time when ~~all~~ millions of people are facing starvation, extreme poverty and obscene inequality, our commitment to the welfare of the weakest needs to be a priority over political manoeuvres driven by opportunistic motivations.

Our strengthened commitment to humanity must mirror in concerted action against the contemporary threats of terrorism and crimes of aggression. India, as a first hand witness to the impact of these issues, must take urgent action on an international level.

Further, this shouldn't divert our attention away from the impending <sup>is</sup> existential threat of climate change, that threatens to create millions of climate refugees.

It is not an exaggeration to say that climate change will be the reason behind the next ~~most~~ global war.

Another essential step in reinforcing our way to peace is the strengthening of international organizations. Vital organizations like the United Nations Security Council, that possess the legal power to take action against wars represent an historic arrangement that is not reflective of the geopolitical order of today. Their obsolescence is highlighted by their inability to stop the aggressive acts of Russia and China.

It is also not untrue to say that inequality and disenfranchisement are large contributors to war. Malcolm X said "It is not the idea that makes violence, it is the circumstances that do." It is

Therefore important to promote equitable growth across the world and actively work towards the amelioration of the disenfranchised.

Gandhiji's words describe the helplessness created by war in most poignantly;

"What does it matter to a child, if the destruction of his home is for a just war or not?"

In a civilized world side of the 21<sup>st</sup> century, wars must be left behind. In a Gandhi's world of non violence, the human civilization needs to do better than resort to war and destruction.

It is true, therefore to say that 'Peace is the virtue of a civilization, while war is its crime'.

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**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

° Globalization needs a new Asian champion °

Neil who lives in Seattle, has ordered an iPhone on Amazon. His order, while a mere phone, connects multiple nations, continents, regions. The phone was designed in USA, with technology developed in India. It was assembled in China, then shipped through the Suez Canal and the Panama Canal or Malaysian straits. It was acquired by Amazon for delivery by an Indian and will be delivered by a Filipino.

This chain of connection over a simple product, highlights the power of globalization.

Technically, globalization is defined as the interconnection of trade links across the globe. However,



it is a more expansive, cultural phenomenon. It is the enmeshing and transportation of goods and services, cultures, ideas and way of living. It is strengthened by the development in technology, which makes its transmission and spread at warp speed possible.

Historically envisaged as a global division of labour in the most optimum fashion by Adam Smith, this phenomenon has morphed into a cultural revolution.

~~From~~ This shift in the world order has enabled changes in all spheres of our lives. From the spread of democracy in Hong Kong using Facebook, to the proliferation of fast food chains in Vietnam, globalization has enabled the enmeshing of people from across the globe.

Traditionally, globalization has been viewed as a 'Western concept', used by nations like the USA & the EU to break open protectionist economies of countries like China and India.

Driven by the World Trade Organization in the 1990's, the West-ern impact on globalization has been profound. This phenomenon enabled the western states to tap into the resources of Asian countries and utilize the Asian markets for their own commercial growth.

As globalization morphed into a world phenomenon using the world wide web, the shift in the centre of globalization started becoming prominent. From being a 'West driven' hurricane, it started transforming into an 'East sustained' cyclone.

The biggest beneficiary as well as propellant of this surge was China.

With the support of the world's largest population, surplus resources, both natural and technological and a coerced <sup>but</sup> peaceful <sup>and</sup> politically ~~stable~~ stable state, it rose to top of the foodchain.

Today, China reigns the world of globalization driven by its trade surplus, infrastructural alliances through initiatives like 'Belt and Road Initiative', and monopoly over vital resources like 'standard essential patents', and 'rare rare minerals'.

However, this rise of the Chinese tiger in the ~~so-called~~ globalized world order has come at a great cost to humanity and morality. It is not an exaggeration to say that the

Wealth of the globalized world is built on the broken backs of its impoverished workers.

Perhaps the most poignant reminder of this is the exposé done by Amnesty International on the status of Uighur Muslims detained in 'rehabilitation camps' in China. It revealed that a substantial portion of China's cheap labour that drives ~~the~~ its exports is illegally imprisoned and egregiously exploited.

This truth, sadly, is not unique to China. Most countries that form a part of the globalized trade chains, suffer from this ill, reports revealing the exploitation of Bangla-deshi women who made Nike shoes traded in the USA, highlighted this anathema as well.

The Cambodian sweat shops that make the clothes for

fashion houses like Gucci and Prada tell a tale of the inherent inequality of globalization. While these products retail for thousands of dollars, these women make pennies on the dollar and are often the most impoverished.

Globalization's immoral vice are also reflected in the exploitation of indigenous ~~and~~ populations of developing countries. Western nations often grant patents on cultural products to exploit our traditional knowledge. Perhaps the patent on 'Heem' granted in the USA is the most compelling example of this.

Worse<sup>n</sup> it is making essential products like cancer drugs unaffordably expensive or perpetuating the gender pay gap, the globalized world order is no friend of the poor & the vulnerable.

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The recent Inequality Index Report released by Oxfam highlights how the pandemic made an unequal globalized world order, even more unequal. While Jay Byars became a billionaire in the USA by selling Amazon's services in India, millions of people in India were pushed into poverty.

President Obama put it succinctly when he said that "globalization perpetuates international, intergenerational as well as intragenerational inequality." Be it caste, race or sex inequality, it has been exacerbated by globalization.

Given these structural defects in the globalized world order, we need a 'new Asian champion'.

Not only is Asia the 'cradle of civilization' historically, we also

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represent the future. With the largest population in the entire world, Asia is the tomorrow of globalization.

Now that question that arises is, who can be the next champion of Asia in the matrix of globalization?

The answer is perhaps obvious; India, as the home to the largest project<sup>d</sup> demographic workforce, India is the future of the world. Not it trade, or culture, polity or security, India is poised to be a geopolitical force that can transform the entire world order.

India has the capability to reduce the inherent inequality that is entrenched in globalization. As with a steel reinforced framework for labour protection, India can

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replace China in the manufacturing market, dethroning it from the position of the leader. India can ensure a just and fair work environment for a mobilized workforce.

The geostrategic position of India also provides us a fortuitous opportunity to become an irreplaceable link in the global supply chain. Cradling important sea lanes, India has the capability of rejoining global trade.

Our commitment to democratic values and our political stability also lends weightage to India's ability to transform. The linkages that India can form with both Asia and Africa can enable the transportation of democratic values and ideas. Our collaboration with Bangladesh is a shining example of this.



Being a cultural tsunami herself, India has the ability to form cultural linkages both with the west and the east. Our values of Yoga and self reflection have been a gamechanger in the western countries, while our commitment to non-violence has connected us to countries like South Africa.

India's linkages with Eastern Asia have been reinforced by the shared culture of Buddhism while ~~our~~ our relations with Middle East are strengthened by our Islamic heritage.

The farsightedness of Nehru's foreign policy and commitment to non-alignment places India at a uniquely strategic position in the present world order. This is ~~strongly~~ further supported by our policy of strategic autonomy with Russia & USA.

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Perhaps the most important motivation towards India's rise in the chain of globalization, is its ability to ameliorate many of the weaknesses of the present order.

It can promote a globalization that is propelled by justice, equity and good conscience, to enable the equitable distribution of the rewards of globalization.

Breaking the chains of American and Chinese driven neocolonialism of today, India needs to rise as the leader of tomorrow. India's commitment ~~is~~ to halting climate change without compromising on our developmental goals in the recent COP26 highlights our strength and capability to transform.

By making the developed nations legally recognize the historic

the  
 injustice of climate change burden  
 India is already rising as a  
 global modzie.

This commitment of creating  
 an 'equitable' world must propel  
 India to take the reins of globali-  
 zation by creating a skilled and  
 ready workforce that can adapt to  
 the requirements of Industry 4.0.

India must strengthen its  
 economic framework by promoting  
 the manufacturing sector, all while  
 strengthening its infrastructure.

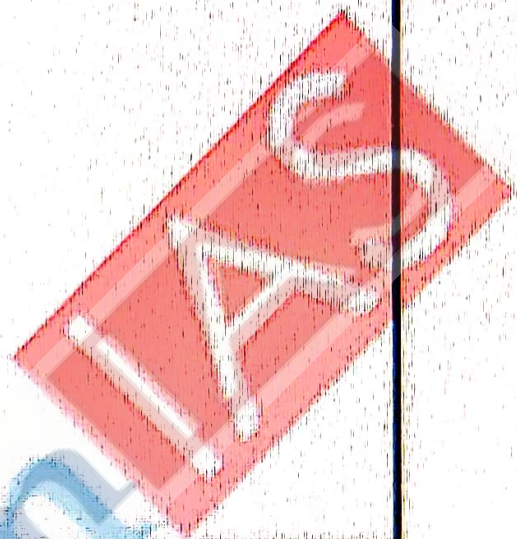
Further, India must whole-  
 heartedly reaffirm its commitment  
 to democracy and freedom, placing  
 equity and equality at its core.

Asia is the future of the world and  
 so India must create strong conne-  
 ctions with its eastern neighbours  
 using ASEAN and SAARC.

As a global manufacturer and net security provider in the neighbourly regions, India must create relationship-based on human development and infrastructural support.

At the 75<sup>th</sup> year of Independence, we must resolve to become the 'lighthouse' of just development and equitable growth to correct the historical injustices of the present global world order.

With the mantle of 'Vasudhaiva Kutumbakam' in our hearts, we must extend our arms open to create a better world. It is true that 'globalization needs a new Asian champion', and India needs to be that champion.



**Feedback**

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