



GENERAL STUDIES

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|-------------------|---------------|-------|---------|
| Name Of Candidate | PRATEEK SINGH | | |
| Roll No. | 1910071026 | Date: | 11/8/22 |

Time Allowed: Three Hours

Maximum Marks: 250

| INDEX TABLE | | | INSTRUCTION | |
|--|------------|----------------|--|----------------------------------|
| Q. No. | Max. Marks | Marks Obtained | 1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet. | |
| Q.1 | | | 2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part | |
| Q.2 | | | 3. One question in each part is compulsory. | |
| Total: | 250 | | 4. The number of marks carried by a question/part is indicated against it. | |
| Evaluator's Discretion: | | | 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. | |
| Total Marks: | | | 7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. | |
| | | | <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> | |
| Evaluator's Discretion: | | | For Student Only | |
| | | | Start Time — | End Time 3 hours |
| 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. | | | Mode Of Examination: | |
| | | | Online <input checked="" type="checkbox"/> | Offline <input type="checkbox"/> |
| | | | For Office Use Only | |
| | | | ECN CODE: | Evaluation Date: |

MARKING SCHEME

134031-51533-1910071026 (2022-23)

| 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 |

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SECTION - A

1. Patience, persistence, and perspiration make an unbeatable combination for success.

धैर्य, लगन और कठोर परिश्रम सफलता के लिए एक अपराजेय मेल बनाते हैं।

2. Knowing others is intelligence, knowing oneself is true wisdom.

दूसरों को जानना बुद्धिमत्ता है, स्वयं को जानना सच्चा ज्ञान है।

3. Humans are irrational creatures gifted with the power of rationality.

मनुष्य तर्कहीन प्राणी हैं जिन्हें तर्कसंगतता की शक्ति का उपहार दिया गया है।

4. Peace is the virtue of civilisation whereas war is its crime.

शांति सभ्यता का गुण है जबकि युद्ध इसका अपराध है।

Peace is the virtue of civilisation whereas war is its crime

The emperor walked in the aftermath
of what felt an uneasy path

The war he had won

But he saw what he had done

Burning were the ~~houses~~ libraries, temples, houses

Is it not despair this sight arouses?

For once this city bathed in the virtue of peace

Now the sorrow doesn't seem to cease

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Realised, the emperor, war is a crime of civilisation
Ashoka the Great! The heavens proclaimed in elation

The above poem touches upon
the war of Kalinga which marked a turning
point in the life of the Mauyan Emperor -
Ashoka. Seeing the harrowing impact of war,
the lives lost, the knowledge destroyed, Ashoka
embarked on a journey of change. He then
denounced all warring activities and took
a vow of peace, becoming its harbinger
for the decades to come. At its core was
Ashoka's realisation that war is a crime of
civilisation whereas peace is its virtue.

Peace: The Building Block of Civilisation

In calling peace a

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Value of civilization, we emphasise on the permeating positivity it brings to human societies.

Civilisation is nothing but an advanced form of culture, one that comes into existence due to human endeavours leading to progress.

For this to happen, peace is necessary as it ensures that human enterprise is aimed towards productive activities.

It is in times of peace that the true realisation of human creative potential is realised. Elements of civilisation including arts - dances, music, painting; sciences; architecture, philosophy, economic systems etc. are pursuits of peacetime. Providing people with stability allows them to endeavour towards their true calling, giving us as a result the richness

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and diversity of civilisations.

War: The Bane of Civilisation

Be it the dark ages in Europe, the period post World War I - depression, the early medieval period in India or the current Russia-Ukraine ^{situation} ~~war~~, the greatest ~~aspect~~ ~~of these aspects~~ underlying reason for these situations of destitution is war. War wipes off populations, it erases knowledge from our collective memories, it destroys the objects of civilisation.

War is a great leveler: it for it is only in war that you will find a violinist, a pianist, a scholar and a dancer at the same stage: on the

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frontlines of a battlefield. The core idea of warfare - destruction of others, is antithetical to what humanity is all about.

Khalid Hosseini in 'The Kite Runner' states that the greatest crime one can commit ^{is} steal. War steals fathers from their children, husbands from their wives, sons from their mothers, war kills daughters, sisters and mothers alike. War steals togetherness from societies, it steals creativity from humanity. It steals joy from the living and dignity from the dead. For humans to engage in war would be the greatest burglary and yet humanity continues to get looted.

Going back to the story

of Ashoka the Great. With his sermons of peace inspired by Buddhism, Ashoka brought a period of prosperity to the subcontinent, a period which is popularly referred to as 'The Golden Age of India'. Ashoka's greatness lay in his simplistic realisation of the horrors war brings to the human society. For all his significant military exploits, it was ~~was~~ eventually his doctrine of non-violence that led to him being termed: 'Ashoka the Great'

War & Peace : The Eternal Dance

The general notion most of humanity shares is that war and peace have always existed, that one does not have existence without the other. Look at

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nature we ~~can~~ exclaim - lions fighting hyenas for territory, chimpanzees fighting gorillas for fruits and so on. War seems to permeate all ~~the~~ realms of living beings.

Our current existence - a state of civilisation, has gone through thousands of years of conflict and prosperity. This arises the question, is war a part of human nature?

Thomas Hobbes in the Leviathan argues that original state of humans was one of conflict, a 'war of all against all'. It is our

institutions now, especially western ones that have enabled society to progress and gradually move away from war. Well, among those

who disagree, apart from the obvious sufferings of conflicts in Ukraine, Middle East and etc, was

Jean Jacques Rousseau.

Rousseau argued that the primordial state of man was that of peace. It is because of inequalities induced due to progress of civilisation that conflicts emerge and lead to a state of war. But then, historians and anthropologists have shown that humans were just as violent, if not more during primitive times.

We can choose to debate this topic to no end since we cannot conclusively ~~can~~ decide until we observe primitive humans. Absence of technology to enable ~~time~~ time travel makes this task nigh impossible. However what we can do is seriously ponder over a simple question: Do we really need war?

The French during their early explorations of America were surprised by

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how several tribes were devoid of warfare & conflict. In their discussions, they discovered that Native Americans often resolved disputes between tribes through debates, giving of gifts or discussions. Studying human history, several of us wonder, couldn't they have simply resolved their issues over lunch, or perhaps tea?

"All war represents a failure of diplomacy" - a quote by Tony Benn that seems to answer our question. It is a sad truth that in pursuit of immediate goals, we seem to forget what we can together achieve.

War will always exist for peace is trusting enough to let it slowly grow like a child in the arms of a mother.

War: Is it really only a crime?

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Our discussion till now has almost firmly established war as a crime and peace as a virtue of civilisation. Let's consider the alternative viewpoint as well.

If war did not exist, would we have 'The Art of War' by Sun Tzu, 'Arthashastra' by Kautilya, the epics of Mahabharat and Ramayana or the seminal work of Leo Tolstoy: War & Peace? Are they not objects of civilisation?

War has helped in development of technologies that have made our lives better. Rocket technology during World War II led to development of space technologies, Cold War gave us several material objects to make our lives easier like the microwave.

If war can also have positive outcomes, does that not mean it also has

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ments to be called a virtue? This is where one realises the truth about 'crime' - a crime also has beneficiaries, a crime can also be committed out of necessity. A mother may steal food to feed her child, a nation may fight to preserve its integrity.

Civilisation is in reality a complex monolith. On the cosmic scale, there will always be balance - not all can be always good, not everything will be forever bad. This is what makes humanity, and by extension civilisation truly unique - we realise that virtue is not omnipresent and crime is not escapable. Peace will not forever exist and war need not necessarily be only evil.

The Future for civilisation

Mahatma Gandhi was a proponent of demilitarisation for he believed in the goodness of humanity. Our ancient scriptures espouse the concept of dharma: performing our duties righteously. With the realisation that conflict is not unavoidable, we can pledge to minimise its harmful effects and achieve solutions peacefully. Here is where the teachings of M. Gandhi & the concept of Dharma come into place.

Humans have been gifted with the power of consciousness. Transforming this into a collective consciousness is the need of the hour. Minimisation of conflict begins ~~from~~ fulfilling our basic duties, realisation of others' sufferings and a pure heart to attain togetherness without any inequalities. Sarvodaya by Gandhiji is a true guide to

that front.

The greatest virtue of civilisation is civilisation itself. For it contains all answers needed to solve our problems. Peace is a virtue whose attainment must not merely be a goal in itself but which itself guides our actions. The only war we must focus on currently is the war of climate change. If there would be no humanity left, there would be no one to realise what is virtue & what is crime.

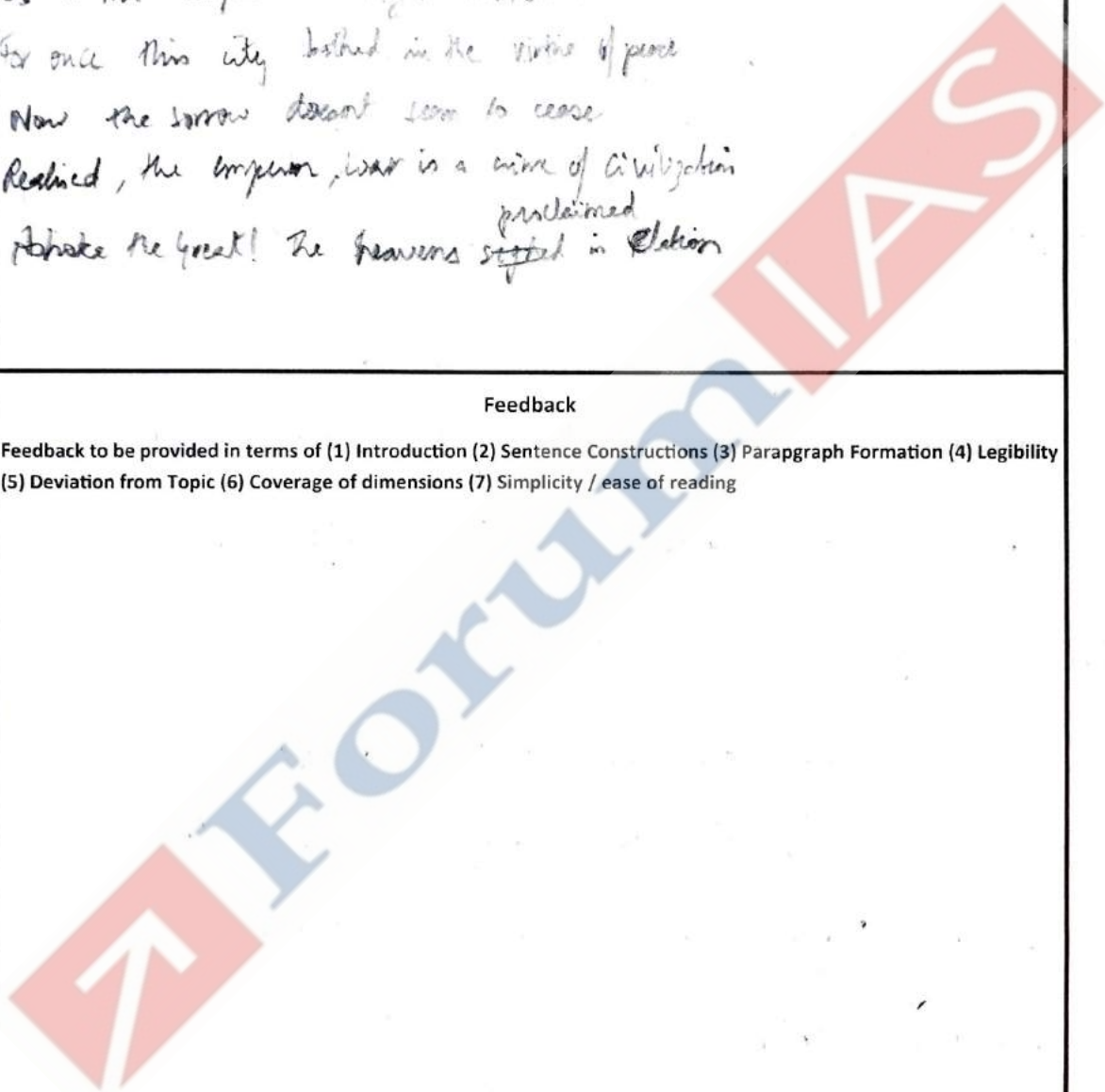
Just like the land of Ashoka after the war of Kalinga was turned into a peaceful place, we must all realise the Ashoka within and come together to conserve civilisation and humanity.

The lines of those heart sang in the skies
 The Emperor walked in the aftermath
 On what felt as an easy path
 He war he had won
 But realized, he did, what he had done
 Burning were the libraries, temples, houses
 Did it not despair his fight against?
 For once this city basked in the virtue of peace
 Now the sorrow doesn't seem to cease
 Realized, the Emperor, war is a crime of civilization
 Ah, shake the great! The heavens ^{proclaimed} ~~stopped~~ in ~~elation~~

War & Peace - the eternal dance

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. The most valuable of all capital is the one invested in human beings.

सभी पूजियों में सबसे मूल्यवान वह है जो मानव में निवेश की जाती है।

2. Massive poverty and obscene inequality are the social evils of contemporary times.

अत्यधिक गरीबी और कठोर असमानता समकालीन समय की सामाजिक बुराईयाँ हैं।

3. Climate change is just not a political but an intergenerational justice issue.

जलवायु परिवर्तन सिर्फ एक राजनीतिक नहीं बल्कि एक अंतर-पीढ़ीगत न्याय का मुद्दा है।

4. Globalisation needs a new Asian champion.

वैश्वीकरण को एक नए एशियाई चैंपियन की आवश्यकता है।

Climate Change is just not a political
but an intergenerational justice issue

As dawn broke over the desolate land
wherever the gaze fell, there was only sand
where there existed fields & fields of greenery
Now you cannot spot a single tree
The streams have dried
The fauna has died
Man's children have no where to go
Which fields shall they now sow?

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If only they could have stopped bickering,
ended politics over who would be king.
Back then climate change was still just a threat
Now all that's left is just regret.

This poem captures the impending
bleak reality that humanity faces. Climate
change is one of the biggest concerns threatening
existence of life on the planet. It's not
just a few nations, a few societies but
the world as a whole. For current
generations it's largely a political issue,
however the ones who face the gravest
threat are going to be our descendants.
Let's explore this 'scary' yet largely ignored
phenomenon, harmlessly called 'climate change'

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The Enigma of Climate Change

The basic question tickling everyone's brain is, what is climate change? To a farmer in Bihar, it is the unusually delayed arrival of monsoon rains. To a Mumbaier, it is the excessive amount of rains during the monsoon. For the British it is the record breaking heat-wave during July. For those in Chicago, it is the unusually prolonged & severe winter storms. Climate change is all of this and much more.

Historically the earth has seen several phases of glaciation followed by phases of pluviation. The current era, the Holocene was in fact marked by the beginning of a warm and dry phase. Climate has always

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changed but there's something quite different about the one that we are facing. Perhaps what's unusual is that this one is driven primarily by anthropogenic actions - humans weren't around for most of the previous changes! Within our relatively short existence, merely around 200,000 years out of Earth's current age of 4.5 billion years, we've managed a feat so drastic, it could spell doom for life on Earth as we know it!

IPCC (Intergovernmental Panel for Climate Change) reports predict a warming of 1.5°C by the 2030s above pre-industrial level. While we are undergoing a general period of warming, CO₂ pumped in the atmosphere by humans has accelerated, and

continues to do so, the heating of the atmosphere. We commonly refer to it as global warming but that's not it. For someone who has just experienced their harshest winter ever, the concept of global warming is hard to grasp. Climate change entails destabilisation of global climate processes, this leads to drastic and unpredictable changes in weather phenomenon. This can lead to unusually dry, wet, hot & cold weather over different regions.

The Dangers of Climate Change

In 2019, India saw over 5 million people displaced due to disasters as per the World Economic Forum. Several reports by multinational organisations have pointed out

the magnitude of impending and already arrived change in climate on developing & least developed countries and the developed nations. People displaced already and those in the future facing displacements, of which are many, see erosion of their basic human rights. Loss of health, food, housing, clean water, community, political rights etc. makes it a political & human justice issue. However popular ~~now~~ science believes they are not the ones who will be the most affected.

Lester Brown famously ~~and~~ wrote that "we have not inherited this earth from our forefathers but we have borrowed it from our children". Our children are poised to be the greatest sufferers if the onslaught of climate change is allowed to continue.

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IPCC reports have predicted that a 2°C global temperature rise would lead to collapse of major earth systems. Oceans would be heated to such an extent, ~~that~~ they will lose their CO₂ absorption capabilities, creating a vicious feedback loop. Algae around the oceans would go extinct - severely cutting down Oxygen quantities in the atmosphere. This would be detrimental for life on earth. Hooping systems would be destroyed, huge glaciers would melt, sea levels would rise - submerging major population centres. The exodus would be huge, but there would be nowhere to go.

In chaos theory, the concept of butterfly effect postulates that a flap of

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the wings of a butterfly in India can lead to a cyclone in Florida. Imagine the perturbations on the world's flora and fauna when extreme cyclones would start striking more frequently — as seen recently with cyclones Yaas, Amphan etc

UN Population estimates that earth will be home to 9.7 Billion humans by 2050. More people means more strain on already stretched resources. In effect, we are just preparing a hotbox for our future generations.

Debates around Climate Change

Greta Thunberg, the teen activist at the forefront of Fridays for Future movement infamously quipped "Shame on you" in a message aimed at world leaders. Her comment

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drew attention to one of the biggest realisations of our time - the inactivity of the political class in addition to their perceived apathy.

The COVID-19 pandemic showed ~~that~~ the level of effect human activities had on the environment. In Punjab and UP, people for the first time in decades spotted mountains from their houses. This surely opens our eyes towards what needs to be done, right?

Wrong! At least that's what the recent COP (Conference of Parties) held at Glasgow indicated.

Developed nations, historically and contemporarily the largest producers ^{of CO₂}, have yet again evaded acting on what is morally & imperatively their duty. Least developed nations and developing nations need to ensure social

justice & progress, to balance it with climate action, there is a need to provide them with technology and finance. It was in this respect that a promise for mobilising \$100 billion per year was made by the developed nations.

They have all but reneged at their commitment. All this means is that these nations, chasing social and economic development will continue polluting while being made scapegoats of inaction on climate change.

That is not all, we still have large populations of climate-change deniers across the world. They claim its just a conspiracy to affect their comfortable lifestyles. Unfortunately, it is a 'conspiracy' that the downtrodden & the future children can no longer afford to be a part of.

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Enough Cribbing! What should be our actions?

This has a simple yet deeply complicated answer. The simple answer is to cut down emissions and develop clean technologies. The complexity comes when we dive deeper. Nations are hesitant in losing political and economic power - the Russia-Ukraine war is a testament to that. At a time when we should be working together to combat climate change, we're busy combating each other instead.

Let's start with the general public. There is a need to create deeper awareness and generate more climate activism - Extinction Rebellion is a case in point. The consumerist culture needs to be cut down & cleaner ways of living - recycling, going green etc

should be followed. Collectively our actions can bring drastic changes which are the need of the hour.

Governments, within their nations need to ensure current mitigation of extreme climate events: draughts, floods, heat waves etc as well as ensure protection from future occurrences. Farming systems need a rapid overhaul to sustainable practices. Transport needs to urgently go green. Energy systems should reduce their reliance on fossil fuels and rapidly move towards renewable means. A balance with the environment is also necessary to prevent future pandemics due to rapid deforestation etc.

Internationally developed nations have to come together for creating climate finance mechanisms to speed up adoption of green technology world wide.

India with its philosophy of Vasudhaiva
Kutumbakam has played a role with initiatives
like One Sun One World One Grid (OSOWOG),
International Solar Alliance ~~etc~~, Coalition for
Disaster Resilient Infrastructure (CDRI) ~~etc~~.

The youth of today will be the
elders of tomorrow & thus we must involve
them in policy making and utilise their youthful
exuberance towards climate action. Without an
untroubled Gaia, ~~we~~ life systems would
fail, there would be nothing but desolate
sadness on earth.

A reversion back to ancient and
tribal wisdom of being 'one with the earth'
is the need of the hour. After all, what's
the point of this mindless development race
if there is no one left to enjoy it? ~~Climate Trust~~
in words of Fridays for Future: 'Climate Action Now!'

Rough Work

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In human history over the last 100 years
 whenever the gaze fell ^{there was} only sand
 There ~~was~~ ^{need to be} ~~was~~ ^{urgent} ~~was~~ ^{urgency}
 Now you can't spot a single tree
 The streams have dried
 The fauna has died
 Man's children have no where to go
 Which fields shall they new sow?
 If only they could have stopped believing
 Ended politics over which nation would be king

Climate change was still just
 a threat
 Stars all that left is respect
 Climate change = 1.1°C
 → U.S. warning by 2030s if continuation
 → Covid pandemic - Urban war
 → Russia Ukraine war
 → \$100 billion financing per year → dev nations
 • Population growth 27% by 2050
 pandemic 11% by 2100
 Impacts → social
 → economic
 → political
 → health

Steps

- ↳ clean energy
- OSOWOG
- Cooperative systems
- State-driven climate
- Resilience
- Climate finance
- Economic system change
- Youth awareness
- political participation

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