

TEST CODE : 5 1 5 3 3

FIAS | MGP 2022 (C-12) | Essay Test #3



## GENERAL STUDIES

Name Of Candidate	ABHISHEK CHATURVEDI		
Roll No.	1910104476	Date:	17/08/22

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.	
<b>Evaluator's Discretion:</b>  			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.	
			<b>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</b> ----- ----- ----- -----	
<b>Total Marks:</b>			<b>For Student Only</b>	
			Start Time   3:50 PM	End Time   6:37 PM
			Mode Of Examination:	Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>
<b>Evaluator's Discretion:</b> 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.			<b>For Office Use Only</b>	
			ECN CODE:	EG:

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

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।

4.0

TOPIC

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

More than 2000 years ago in India. King Ashoka waged a war in a bid to occupy the then state of Kalinga, on coast of Bay of Bengal. It was a long and bitter contest between the two sides. It was King Ashoka who had his way and defeated the state of Kalinga.

However, what was a military triumph for many, became a cause of sorrow and inner dissonance for Ashoka. The bloodshed and destruction left a strong impact on his mind. On that day, Ashoka decided to renounce the policy of war and set his course to follow the way of 'Dhamma' as taught in Buddhism.

This change in his outlook had a profound impact on the way he ruled and the overall well being of the subjects in his kingdom. King Ashoka was not just any ordinary king anymore. He became Ashoka - The Great.

Peace is the highest of all virtues. Teachings of Buddha, Mahavira are a testament to the

fact that India was a country  
founded on bedrock of Peace, Philosophy  
and Progress. But, that is just one side  
of the coin. Just like any other  
civilisation, our Indian civilisation  
has witnessed many wars in its  
long history.

The above discussion  
may raise some questions in the  
mind of the reader. Questions like:  
'Why is peace necessary?', 'Why war  
is wrong?', 'Isn't War and Peace  
cyclical to human existence?'

Sometimes war is inevitable, but why  
it must be avoided? . I will try  
to bring some clarity with respect  
to these questions now.

Why is peace necessary?

To begin with, we must first understand the basis of any civilisation is society. A society is ultimately made up of the people who live in it. So, it is the people who shape and give direction to any society.

If we recall the English philosopher 'Thomas Hobbes' who gave the theory of Social Contract. He says, that in a state of nature, there is no guarantee for safety of life. It is a struggle between unlimited desires and limited resources. To quote Hobbes, "State of nature is a state of war".

Man is fearful for his life and so all of his effort goes into preservation of life. There is no room left for art, commerce, industry or any creativity. It is a dull life.

To overcome these difficulties, man enters a social contract where he surrenders all his rights except 'right to life' to state. Thus, state becomes an all powerful watchdog to protect our lives. So, we can go about our life and use our creativity to bring prosperity in the civilisation.

Thus, Peace becomes a necessary condition for pursuit of a good life. Any civilisation that can ensure peace within its territory can ensure a good life for its people.

Peace also provides us the opportunity to improve and build our civilisation into a strong and durable manner. For example, in present context we can see the case of Afghanistan which is constantly engaged in conflicts, similarly the war between Ukraine and Russia has crippled their growth and progress.

Whereas, if we look at countries like USA, India etc. we will witness the strong civilisational values of maintaining peace has ensured their growth and prosperity.

However, Peace cannot be guaranteed. There are times when it is challenged due to multiple factors from both outside and from within the civilisation.



The inevitability of conflict and war.

Bhagavad Gita tells us that, "Peace is having bigger stick than your opponent." Humans are fickle minded and greedy in nature. Buddha already warned us when he said "Desire is the cause of all pain."

Gandhi was well aware of this tendency. He had spent his entire life among people and he knew the masses like no other leader of his time. Even Gandhi said that, if we do not control our greed, even nine Earths will not be enough to fulfill our desires..

This mismatch between our greed and our needs becomes the reason for internal conflict in a civilisation. We witness in present times there is a growing inequality between rich and poor. Oxfam report suggests that top 1% hold 50% of the entire wealth on Earth. This is a breeding ground for inner conflict.

Karl Marx advocated a revolution by the 'have nots' against the 'haves'. He said, "Violence is the midwife of change," "there is no birth, without blood." If the state is not careful and does not intervene in time to reduce the differences between its citizens. A war or inner rebellion becomes highly and likely.

Similarly, when the mismatch of national interest between two nations occurs. There is a high likelihood of war among civilisations.

The Peloponnesian War between Athens and Sparta is a case in point. Thucydides who was an Athenian general in the war gave the concept of 'Thucydides Trap'. Where a rising civilisation becomes a threat for already established civilisation and they both go to war.

In Ancient India, we find similar teaching in works of Chanakya. He says that our neighbours are natural enemy and the king must expand his empire or perish.

Robert D. Kaplan presents a similar argument on Russia's expansion in his book, "Revenge of Geography". He says it is necessary for Russia to secure its Black sea ports for the connectivity and trade. Hence, Russia will always expand.

But these are some compulsions which push civilisations on path of war. What we may have overlooked is the human factor behind it.

Everyone is aware of Alexander - The Great's ambition to conquer the entire landmass of Europe and Asia. Or Adolf Hitler's dream of establishing a rule of pure Aryan Race and eliminating undesirable Jews.

This is to understand that humans are not always rational in their acts. Sometimes having too much power and too little limitations can make humans irrational as they become corrupt with power.

To impose some limits on the power. Present nation states have constitutions and fundamental rights to control the irrational and arbitrary usage of power.

However, when we look at history. One may get tempted to believe that wars are inevitable. It may be true to some extent. But, we must avoid war at all cost and ensure peace as much as we can.

We have United Nations and institutions like NAM that advocate world peace. It is time to reform such institutions to make them more robust and effective in their working.

Ensuring Peace and Prosperity will require a collective action on our part. There is nothing worthwhile that can be achieved by killing others.

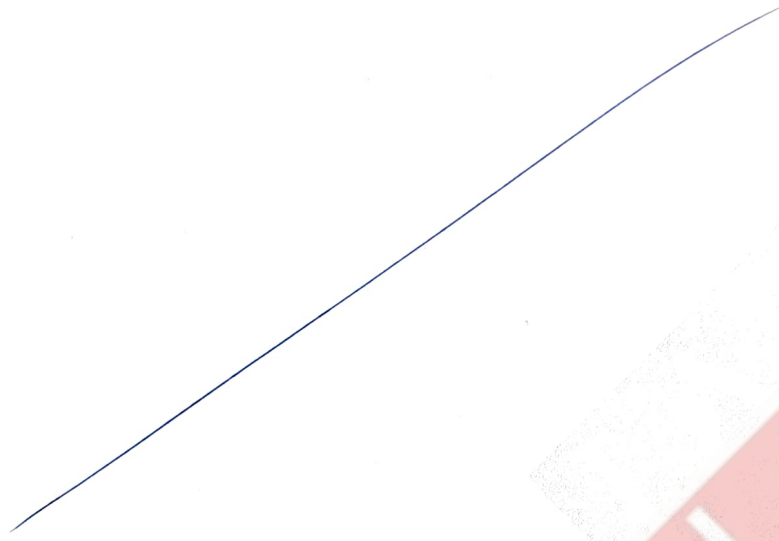
In the face of various challenges like Pollution, Global Warming, Climate Change it becomes imperative to act fast and act together. World governments must renounce war and focus on disarmament and de-nuclearisation.

I wish to conclude by a reference to warning expressed by Fyodor Dostoyevski in his book with a meaningful title, "Crime and Punishment". The message is :- when someone, just like Raskolnikov, thinks he is exceptional and free from moral obligations and therefore feels entitled to commit a crime, in the end he faces the punishment from crime itself.

Because committing a crime is already one's biggest punishment. There's no crime without punishment.

— X — X — X —

1-hour : 27 min



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

सभी पूंजियों 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।

2.

TOPIC

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

Sita, a 12 year old girl, wakes up at 5 AM every morning. She walks for an hour to a shop near her school. She makes garlands and sells it to the people who visit a nearby temple. She attends her school and comes back home to deposit her hard earned money in her piggy bank. She wants to buy herself

a badminton racket.

Raju, a 16 year old boy dropped out of school to help his family financially. He works at a factory that makes lead-acid battery.

Both kids are hard working, they are doing their best to alleviate themselves from poverty. But, for every Sita and Raju, there are others who did not have to sacrifice their childhood because they were born in better-off families.

In this essay, I will raise the question of poverty and try to navigate around it to better understand how poverty impacts human life. More often than not, poverty is interlinked with inequality and together they create a vicious cycle which deprives humans and their chances of leading a good life.

What is Poverty?

The question of poverty is a contested one. It is differently understood between nations and governments. Some come up with an arbitrary monetary value and call it 'the poverty line'. But is it really that simple?

Understanding poverty through a poverty line is a flawed understanding. It may be useful for policy-makers to identify beneficiaries. But, a poverty line does not do justice to real poverty.

A person may be called poor if he has no money to pay his rent. If he cannot afford new clothes or eat three meals in a day. Poverty can be understood as lack of access to bare necessities required for leading a good life.

In April, 2020, we saw through our own eyes the plight of migrant workers walking on foot from city of their work to their hometown and villages. Some walked because they could no longer afford to live in cities like Delhi or Mumbai. Some walked because they lost their jobs. Some walked simply because they had nothing left to eat.

Amartya Sen, economist and Nobel Laureate, calls poverty as lack of choice. A poor person cannot send their kids to a good school. A sick woman cannot go to hospital because she cannot pay for it. Sita had to sew garlands for her badminton racket because she had no choice.

## Inequality: The sad truth

Oxfam Report released recently made us aware of an astonishing fact. According to the report, top 1% population owns approximately 50% of entire wealth.

However, it is not correct to look at inequality only via lens of who owns how much. Social Scientists have shown that inequality has many faces in present times and poverty or lack of choice is one of its many faces.

If equality is absence of privilege. Inequality can be understood as discrimination among people, society and nations based on their social, economic and political profiles.

Inequality is seen in global governance when we see P-5 nations of UNSC who use their veto to have their own way and protect their own interests.

We witness instances of inequality when developing nations are forced to phase down their emissions in name of climate change.

Global north pioneered industrial revolution and built a strong economic foundation on back of slavery and unequal treatment of their colonies.

Today, we witness new forms of ethnic discrimination around the world. (eg) Black lives matter against police killing of George Floyd. - The massacre of Rohingya's in their own country and rise of neo-nazis in Ukraine.

Recently, a school teacher in Rajasthan beat a young girl to death. Her crime was that she touched his water. On the eve of 75<sup>th</sup> independence day we can see that there is still a long way to go to overcome the evil of cast discrimination.

In the field of economics we witness a new trend after COVID-19 pandemic. Information Technology has grown exponentially because of increasing demands of work from home and remote location based jobs. We find new platform economies and app based businesses are rising. But, the manufacturing and contact intensive sectors took a beating and have contracted significantly.

There is a digital divide between urban and rural India as well as between the rich and poor. When the classes went online, only those who had access to smartphone and internet could access classes. The students who had neither could do nothing, which led to a significant learning loss for them.

There is also inequality in skills of our youth. 65% of our population is under the age of 35. If we are to reap the benefits of demographic dividend, we need to actively work towards decreasing this skill gap to make them employable. Schemes like Skill India and Stand-up India are positive steps in that direction.



In field of health there is again massive inequality between urban and rural areas. There is a lack of doctors 1:1456 against WHO recommended 1:1000 doctors. We see privatisation of healthcare and most hospitals are located in urban areas making them inaccessible to people who live in rural areas.

Gender inequality is a hidden factor too. The time-use survey conducted by Ministry of Statistics says that women work for 300 mins everyday doing unpaid work at home, while for men the number stands at mere 96 mins. The COVID-19 lockdown saw a shadow pandemic of increased domestic violence against women.

Health issues such as AIDS or mental health are still looked down upon and result in social boycott of its victims. Even for persons with disability (PwD) there is lack of accessibility in terms of ramps and braille language in public spaces which puts them to a disadvantaged position. The government is spreading awareness to counter these issues (eg) SUGAMYA Bharat Yojana.

Poverty and Inequality: coalition of social evil.

Throughout history, both poverty and inequality have taken multiple shapes and they have kept on evolving to take new forms.

We have read about the practice of sati and child marriage in the past. Untouchability was yet another social evil that infected our country.

One thing that is common about all these social evils is that they did not go away on their own. Citizens and governments along with public-minded activists and reformers had to pro-actively fight to get rid of these evils.

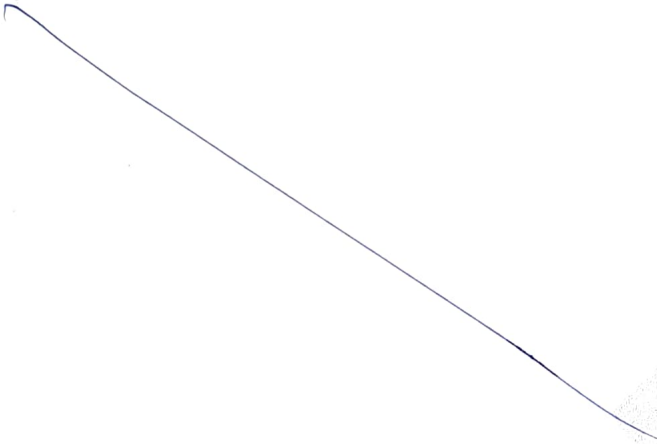
Similarly, today we are facing the challenge of poverty and inequality. Both are detrimental and in words of Joseph Stiglitz, they can very well become the reason for collapse of any nation state.

Because poverty and inequality do not exist in vacuum. They have a impact on everything around them and it is increasingly evident today. The rise of ethnic conflicts and growing intolerance is a case in point.

Polarisation of politics, rise of transnational terrorism are some byproducts of these social evils.

To rise above these challenges, we the people, must inculcate values of empathy and compassion. Build a robust society based on egalitarian and welfare measures and promote equality, liberty and fraternity. For only when we are together, can we grow and progress in right direction.

— x — x — x —



**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