

TEST CODE : 5 2 0 7 6

FIAS - EGP 2022 - Batch 4 - Essay Test #6

ForumIAS

ESSAY

Name Of Candidate	Akshaya . B		
Roll No.		Date:	13/8/22

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> <p>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</p> <p>-----</p> <p>-----</p> <p>-----</p> <p>-----</p> <p>-----</p>
Q.1			
Q.2			
Total Marks:			
Remarks:			
For Student Only			
Start Time 10:20 AM		End Time 1:30 PM	
Mode Of Examination:		Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>	
For Office Use Only			
ECN CODE:		EG:	Evaluation Date:

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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				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100

**SECTION - A**

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

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

2. 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 war will be over,
The leaders will shake hands,
But, the old woman will wait for
her martyred children,
The spouse will wait for their beloved,
The children will wait for their heroic
Parents,
I don't know who sold our homeland,
But I saw who paid the price"
- Mahmoud Darwish.

As we speak, Russia has invaded Ukraine
and war clouds mount over Taiwan as
China prepares to flex its muscle.

The quote exemplifies the true nature of war, which at its heart is destructive. War is conflict between groups within / outside societies, between nations and such entities for greed over money, power, hegemony, etc. It results in heavy loss of life, disrupts economies, social structures and political setups.

Peace, on the other hand is the conducive environment for humans to live & exist. It is a shared value and the edifice of our civilisation. The story of our evolution itself is a testament to importance of peace, cooperation and mutual assistance to evolve and grow. Only because our ancestors choose peace & not conflict, that enables us to exist today.

War, on the other hand, destroys the civilisation which peace had worked for many eons to build. The very idea is antithetical to peace as it lies in 'malifescence' or active harm to another fellow human being. Hence it results as a crime against humanity, destroying the very virtue of what makes us human in the first place. That is why Benjamin Franklin said - "There was never a good war, and never a bad peace".

Across space and time, we have witnessed how war is a crime against peace, causing multi-frontal, multi-dimensional impacts. The very essence of peace is disrupted.

The political power over any society or nation is wielded on the mandate to

Ensure peace for its citizens. This is especially true for democratic countries.

But when greed for power increases, it leads to disruptions and redrawing of boundaries. Humanity was witness to the great world wars fought due to inter-european conflicts which left a trail of destruction around the world. The new world order is a result of those wars.

For a society, peace brings co-existence despite diversity and differences of race, religion, caste, language and such. As long as peace is maintained, mutual-resistance and harmony is assured. But when one group starts oppressing the other, civil wars ensue, causing death & destruction. The best case in point is American civil war in 1800s where racial oppression split the country and threatened to end its existence. It was only after Abraham Lincoln's call for peace & abolition of slavery did America set on path of growth.

Similarly, ethnic & linguistic based oppression in Sri Lanka led to war between Sinhalese & Tamils. It left both sides poorer, made way for external interferences and created a societal distrust that exists even today. These fault lines prevent peaceful co-existence as one nation.

In the socio-religious context of civilisation, religion is way for spirituality and a tool for peace. Every religion advocates for love and compassion towards fellow citizens, acting as a guide for a higher path. But, they are misused by vested interests who exploit the texts to suit their selective interests and radicalise individuals accordingly. For instance, Taliban's aim to oust Soviets or Americans was a political one but they used concepts such as 'Jihad' to mobilise innocent, pious individuals to support & take part in war. Ultimately, the totalitarian regime destroyed external and internal peace, oppressing own citizens after the war.

Similarly, Economic wealth of a nation / society is essentially a tool for development towards ^{providing} a higher quality of life for its citizens. Instead, they become arenas of war due to greed & hegemonic interests of a few countries, disturbing world peace. The USA's political interference in Middle East to secure own oil needs, created fault-lines and conflicts in the region that continue to this day. The 'oil wars' became a crime against political peace & stability.

Likewise, international structures of ~~League~~ erstwhile League of Nations, today's United Nations, were established to ensure peace in international relations. But, being dominated by a handful of countries, has allowed space for proxy wars, cold war and is a mute spectator to the ever changing world order. USA's actions in Afghanistan or China's in South China sea ~~are~~ have destroyed peace of Nations by threatening their sovereignities.

In this scenario, as technological growth increases, wars become more and more dangerous and impactful, as technology is capable of inflicting grave crimes. The nuclear bomb on Japan ^{during world war 2,} ~~after~~ resulted in destroying large amounts of land, deaths of humans and animals and destroyed the country's political future. Today, biological, chemical ^{and cyber-} weapons are capable of causing extensive harm over civilisations.

Through these arguments, we understand how destructive war can be. The very structure meant for civilisational peace can become arenas of war and crime. It destroys what an individual values the most in life - family, stability in environment, happiness in existence and security of future. War destroys these overnight. Recently, several refugees from Ukraine struggled to hold on their lives as they crossed to safety is an example of how war can destroy individual peace.

Even from an ethical angle, war cannot be justified easily as its stemming from greed, and uses violence as a means to achieve ends of money, profit, hegemony, interest, ideology and such. Even teleological ethics fails as war causes harm to the aggressor country as well. Only a handful of winners and powerful individuals stand to gain.

Does this mean war can never be justified? This isn't true. The 'just war' theory propounds war is not a crime under few circumstances. One is if conducted in a defensive manner as done by Bangladesh during 1971 war with Pakistan. Its actions were a retaliation to safeguard own peace. Similarly, even India conducted surgical strikes across the border but was intended to only target terrorists and safeguard own peace. Hence, they cannot be considered in

the same lens as a malicious war by an aggressor against another. But, even in this scenario, Geneva convention protocols are to be followed. India released prisoners of war during 1971 conflict and displayed the right spirit of a just war.

Nevertheless it is imperative to denounce war as much as possible as it directly threatens peace. Humanity bet is shown on co-existence, and hence peace must become an essential virtue of our ~~own~~ conduct. How do we achieve that?

Firstly, value education at homes and schools will build youngsters and children who become 'ambassadors' of peace as they grow. Stories of Akbar's 'Dul-i-thul' (universal peace) and Asoka's 'Sarva Dharma Sama Bhava' (all religions are equal) must be taught. Such stories can inspire the leaders of tomorrow.

Second, citizens of every nation must consider it their duty to uphold peace within and outside the country. Governments must be held accountable by building popular pressure against war. For instance, civil society of USA played a critical role in its withdrawal from Vietnam.

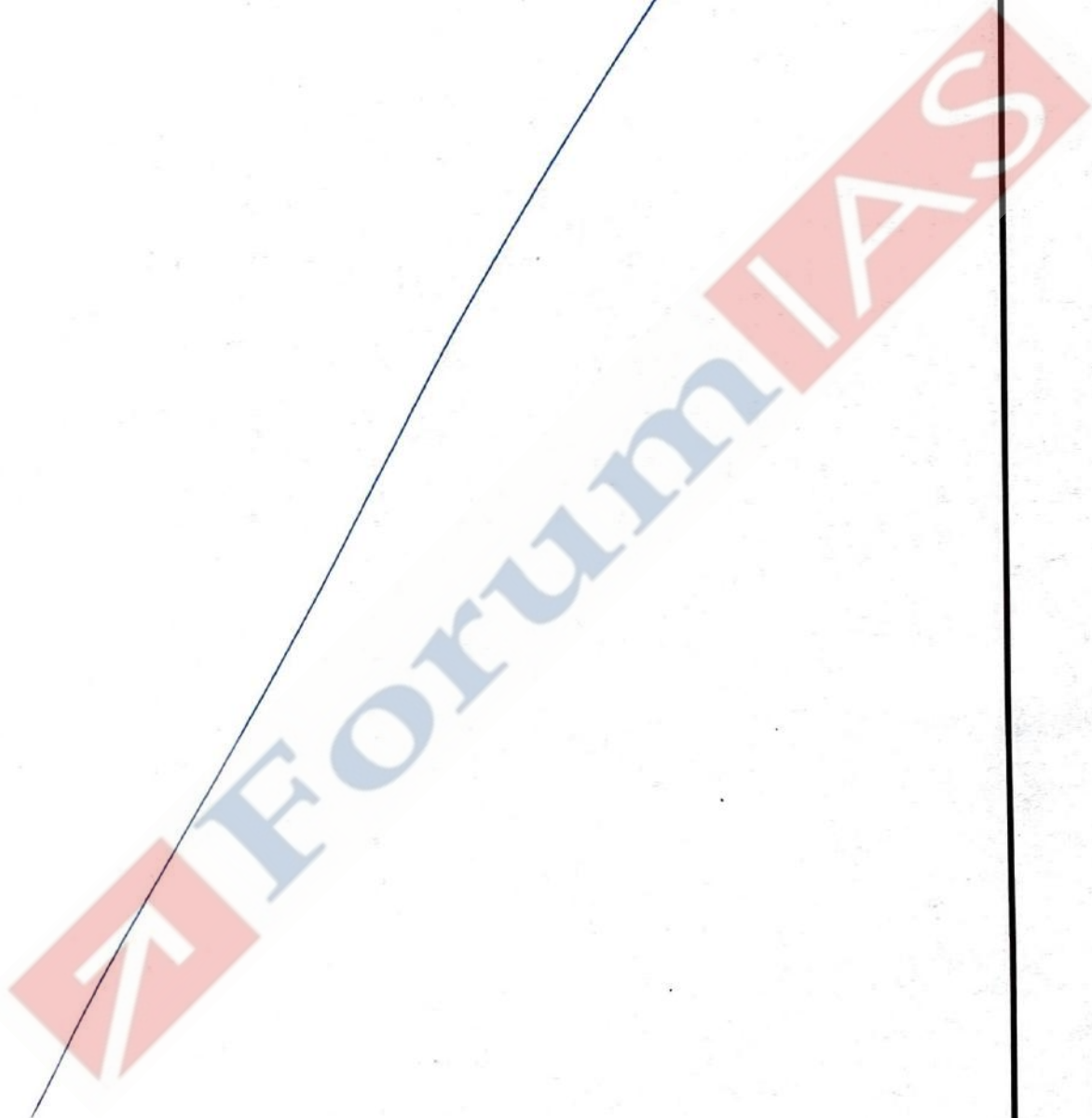
Third, human dignity, tolerance, equality and mutual respect must become cornerstones of any society. Even in events of disagreement, dialogue must be used with an intention to avoid conflicts. Nelson Mandela averted a civil war in South Africa by choosing to forgive his oppressors. His actions made way for peace & reform of society. Such should be the commitment to peace.

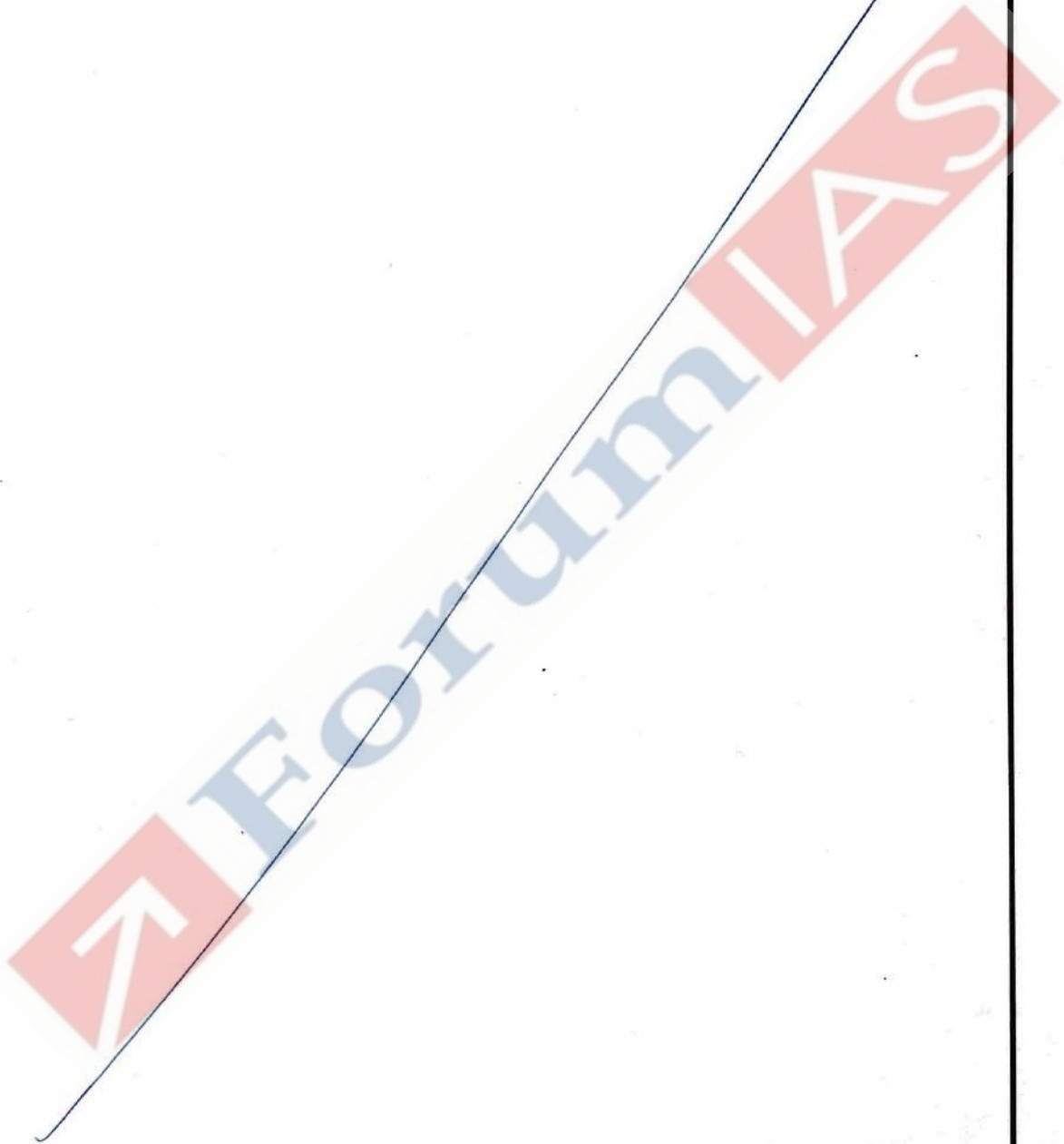
Fourth, nations must cooperate actively to avoid conflicts and pool resources to meet common challenges. Treaties such as

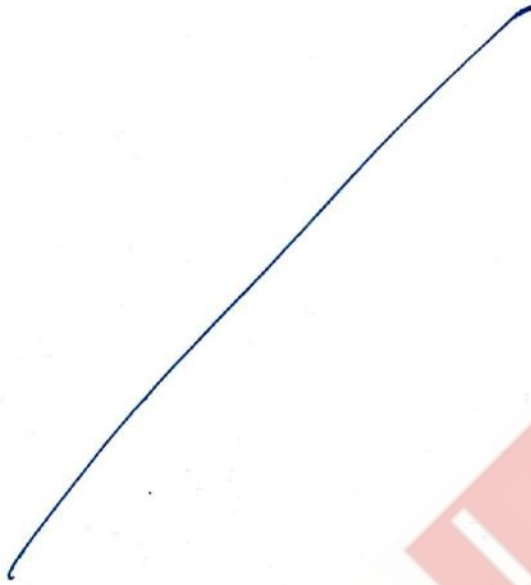
Comprehensive test ban treaty, Biological Weapons Conventions, peaceful use and no-first use policies must be adopted by nations as a precautionary principle against war.

In conclusion, one must understand that "Peace is everyone's business" as quoted by Mahatma Gandhi. Each of us are products of this civilisation and hence are obligated to sustain and protect it. The idea of war must be rooted away from our consciousness. We can draw inspiration from the life of Asoka who understood that lasting fame & glory comes from following 'Dharma' (righteousness) and peace. Only then can humanity ensure "Sarvalokahita" i.e. peaceful prosperity of all life on the planet".

— 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



SECTION - B

1. 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।

2. 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

On the eve of signing of the historic United Nations framework convention on climate change in 1992, the UN Chief brought his granddaughter to the table and made the 6 year old sit on his lap as he signed the agreement. This symbolic gesture drives home the point about climate change being an intergenerational justice issue.

What exactly is climate change?
UNFCCC defines it as changes in global

atmosphere due to human actions over a considerable period of time. From being ~~relatively~~ misunderstood to be part of global warming cycle of the earth in the ^{earliest} ~~20th~~ century, scientists today largely agree climate change to be the "biggest threat humanity faces".

Data also supports this fact. The earth has gotten more than 1° warmer than during industrial revolution years and ~~the~~ is set to cross 2° by end of 2100. ~~The~~ In fact, the past decade has been the warmest in human history. IPCC warns that if we continue on this path, extreme events of floods & droughts would become mainstream and sea levels will rise by 1m by 2100 causing destruction to coasts and loss of soil & animal biodiversity.

We have already started the "Sixth mass extinction" of food, plant & animal biodiversity that sustains human life on the planet. If we go down this path of fossil fuel use, release of toxins and greenhouse gases, humanity's future on this planet cannot be guaranteed.

In this context, debates around this issue often take a political justice form. In international platforms such as conference of parties in Bonn, Katowice, Paris, Glasgow and such, countries often resort to blaming one another. Developing countries cite the common but differentiated responsibilities to highlight the historical accountability of the developed world whose emissions far exceed the former. Even though this principle was agreed to in Kyoto protocol, developed countries blamed the developing for lack of commitment towards binding goals.

The In fact, many developed countries such as USA and Canada did not satisfy these protocols due to political deadlocks. ~~It~~ This debate was complicated further by island nations who face the injustice of effects of sea level rise despite being least contributors to the problem. Such political injustices complicate the efforts to find a solution to the problem.

It is not to say that injustices ~~do~~ don't exist. They do. But the problem of climate change is not about country A vs country B. Rather it is humanity at present vs future generations. Focusing on political injustices takes the attention away from the pressing need to ensure equity to the next generation. That is why it is said - "We have not ~~borrowed~~ this earth from our forefathers, inherited we have borrowed it from our children". Hence, we must find a solution to climate change.

Why is intergenerational justice important?
 The reason lies in ethical obligation of every generation to ensure the future can exist for its species. Climate change will lead to fall in productivity of crops, degradation of land & shrinking water sources which will threaten the very life of the future. Food and water security hence need to be ensured as already $\frac{1}{3}$ rd of population in the world suffer from hunger, malnutrition (UN reports) with 30% of land degraded (UNFCCC).

Moreover, with biodiversity of flora and fauna fast shrinking, less capability exists in the future for nature to support human life. Diverse, localised resources will vanish threatening indigenous communities who depend on them. The vulnerable and poor would especially not be able to access costly technologies to mitigate climate change.

Additionally, we already are experiencing epidemics and pandemics such as Ebola, COVID 19, Nipah, Monkeypox and such. If climate change continues, such pathogens will gain virulence to cause deaths on a large scale. If we don't act now, we would beget a disease-ridden world for the future.

Moreover, it is said nations are losing nearly 3% of their GDP every year to effects of climate change. As labours productivity and industrial output falls, along with frequent disruptions to life, poorer countries and poor societies will not be able to access sustainable livelihoods. For instance, nearly 30% of fishing areas are already overexploited. As competition increases, resources would not be enough to sustain economic development.

Likewise, with rising frequency of disasters - even some "firsts" such as heatwaves in Europe and Antarctica, uncertainty clouds over the future existence. Migration and "Climate refugees" are bound to become the norm. The UN estimates nearly 1.2 ^{billion} people to be displaced by end of 2100. Future generations of countries such as Africa, India and Australia are said to be majorly vulnerable.

Moreover, climate change will endanger lives of women & children even further. Malnutrition levels are said to rise, and stunting & wasting will cause poor cognitive development, ^{less} productive livelihoods and exacerbate poverty cycle. Women will be forced to spend long hours in search for water and food for their families, while bearing social burden of household work and child care.

Through these analyses, we have understood how climate change is an intergenerational issue at its core. Hence, it becomes every person's obligation to find solutions together. As PM Modi quotes -

"The planet is not fragile, we are fragile. Our commitments to ~~be~~ the planet have been fragile".

His words exemplify how human beings must act on climate change to ensure their own existence. How can this be done?

Firstly, countries must follow Gandhian "Trusteeship model" towards the environment. We are merely guardians of the earth, not its owners. Our duty is to guard it and pass it on to the future. Our ancestors meticulously did so, until human greed changed & disturbed this equation. Hence, we must "re-ignite" that spirit.

Secondly, commitments to nationally determined contributions in COP 26, Glasgow must be translated to dedicated action to achieve net zero emissions, add renewable energy and reduce carbon intensity of economies. For this technology transfers and funds transfers ~~for~~ are crucial. It is estimated nearly \$1 trillion will be needed by developing world to achieve their targetted commitments.

Thirdly, "Vocal for local" spirit to find sustainable, tailored solutions are necessary. For instance, Saalumanda Thimmata, 'Banyan mother of India' planted & cared for thousands of trees. Similarly, inventor Sonam Wangchuk built an 'ice stupa' to conserve water in Ladakh. Such local solutions bring behavioural change to suit lifestyles to the environment.

Fourthly, directive principles of state policy Article 48A and fundamental duty of Article 51A put stress on both the country and its citizens to safeguard the environment. Policies such as electric vehicles, solar missions, hydrogen missions, National afforestation and such must be combined with individual will. Citizens must denounce "mindless destructive" consumption to mindful utilisation of resources to achieve sustainable development.

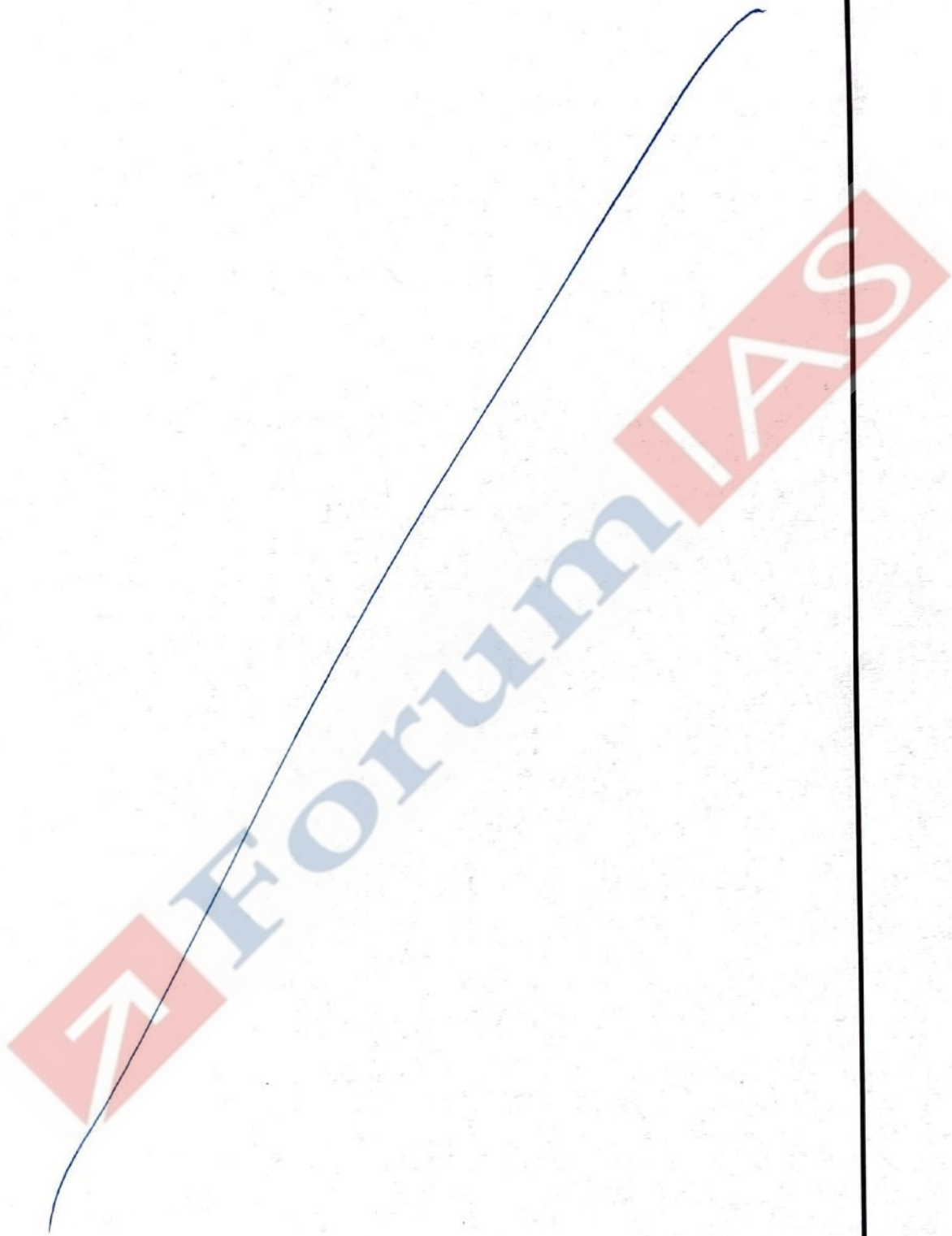
In conclusion, only if the above steps are followed, can we convert the "biggest threat" into the "biggest opportunity" to learn and correct our ways before it's too late. Our perspectives must shift from parochial, self-centred existence to a 'broad', responsible actions with the knowledge of its impact on the

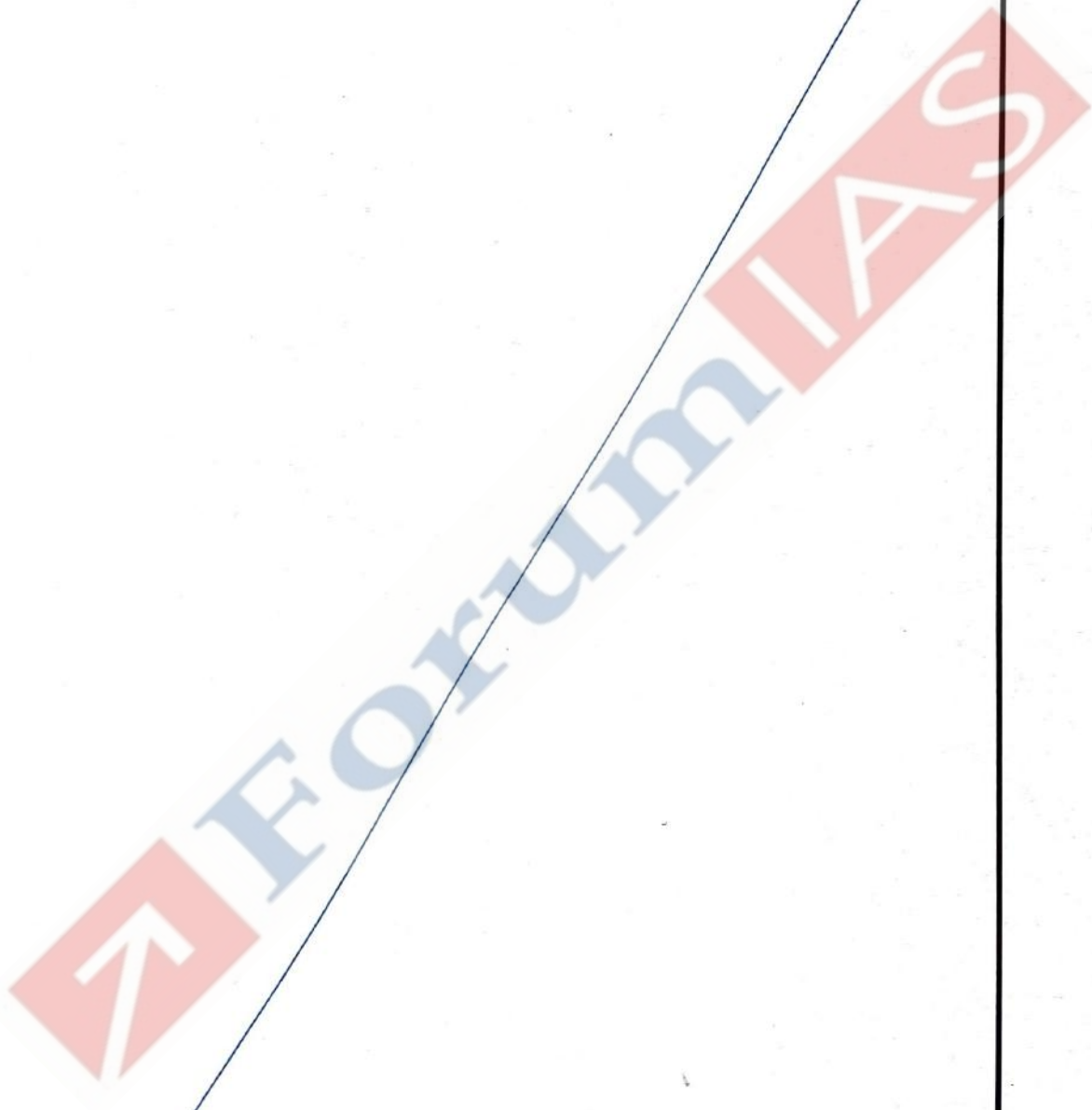
future. Let us keep the words of
Actor Leonardo DiCaprio who spoke at
the historical UNFCCC convention that day:

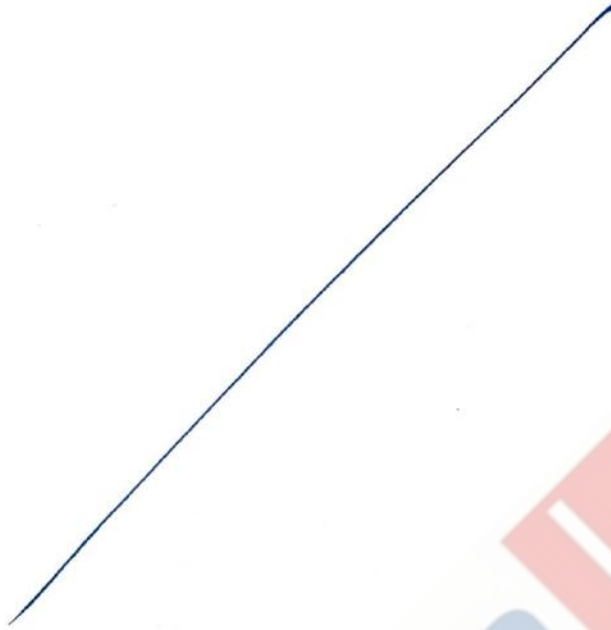
" Let us not take this Planet for granted.

I do not take my existence for granted".

- x x x -

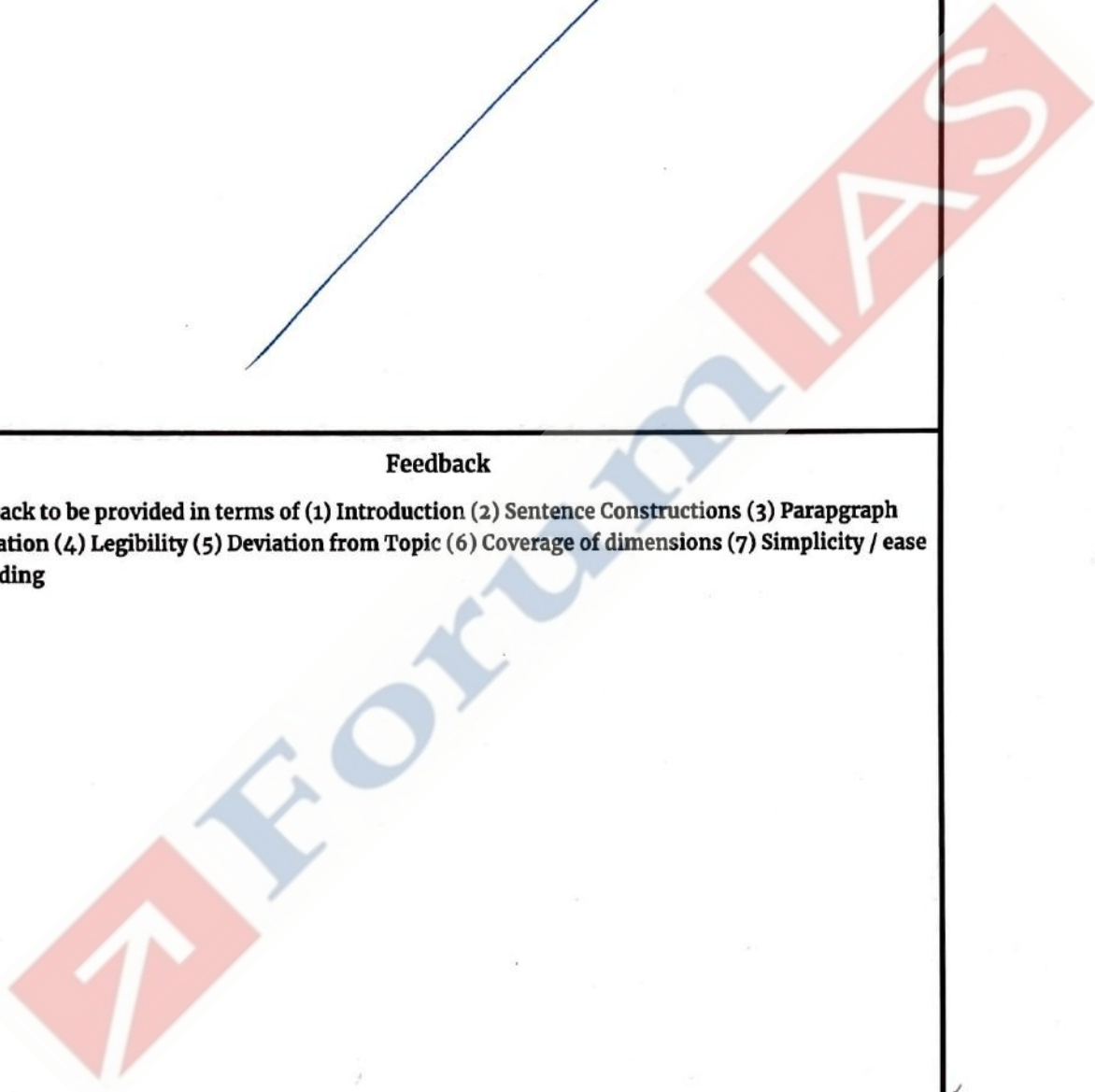






Feedback

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