TEST CODE :	5	1	5	3	3

ForumIAS

GENERAL STUDIES

Name Of Candidate	Anmol Rathore		
Roll No.	1910105694	Date:	

Time Allowed: Three Hours

Maximum Marks: **250**

INDEX TABLE

Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
Total:	**250**	

Evaluator's Discretion:

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.

INSTRUCTION

1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part
3. One question in each part is compulsory.
4. The number of marks carried by a question/part is indicated against it.
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.

Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.

For Student Only

Start Time | 2:00 pm	End Time | 5:05 pm
Mode Of Examination:	**Online** ☑ **Offline** ☐

For Office Use Only

ECN CODE:	EG:	Evaluation Date:

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MARKING SCHEME

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

PEACE IS A VIRTUE OF CIVILISATION AND WAR IS ITS CRIME

"Over the course of epochs and eons
civilisations have witnessed rise and fall
Just as spring is followed by fall
is a vicious cycle of peace and war."

Peace and war - two sides of the same coin - two contradictions that can never exist simultaneously. Peace and justice are considered to be the two sides of the same coin and peace is essentially characterised by an absence of war. However, today, when we look at Afghanistan ~~as today~~, in theory, a decades long war has come to an end in the country, but the ground reality is much harsher - an absence of basic freedoms & dignity for women, autocratic regime of a terrorist organisation - how much of today's Afghanistan is actually at peace? Haven't the lines of peace and war been blurred, to say the least? Can the peace of Afghanistan really be called a virtue? or the years of NATO's war in

Afghanistan - which saw a pluralistic, democratic government and freedom of women a crime? ~~Stro~~ Strengthen this illustration; over the course of next paragraphs, we seek to address the relevance and role of peace and war in building and destroying civilisations.

Peace is, no doubt, the characteristic of a thriving, vibrant civilisation and society. Peacetime allows a society to develop its capabilities and virtues and become prosperous. As ancient Greek and Roman histories show, peacetime allowed thinkers and philosophers to ponder over metaphysical questions & issues and record the knowledge for ages to come. Same is true for ancient indian civilisation. The ancient ~~Indian~~ Indus-Saraswati civilisation flourished into one of the earliest urban centres of the world, the Nalanda and Taxilla emerged as greatest centres of learning during peacetime.

In the culture sphere, we saw the construction of some of the greatest temples like those at Hampi and Kanchipuram or the caves at Ajanta and Ellora, Buddhas of Bamyan in Afghanistan, the temple at Somnath all during the peak of civilisation - which was undeniably a period of peace and prosperity.

However, when war struck or attacks of the outsiders ravaged the societies, these extravagant symbols of civilisational success were among the first to fall. ~~when~~ The massacre of Indus as evident from the archaeological evidences, burning of Nalanda or attack on Somnath temple by Ghori and blasting of Bamyan Buddhas by Taliban all represent how war ravages and destroys not only people but also the symbols of peace and civilisation - in that sense war is most definitely a crime. and despicable.

Our recent history offers even better argumentative evidence for the ~~moral~~ higher moral ground of peace, ~~than~~ over war. Gandhiji knew that to achieve a sustainable freedom from colonial rule, he would have to bring together the masses from all the different regions, religions and ideologies together. Rather than opting for a war against Britishers, as many of his contemporaries like revolutionaries and Bose etc advocated, he chose the path of non-violence and Satyagraha - peaceful protest to oust British from the land of Indians. And, the peaceful nature of our struggle led to lasting solutions as opposed to other countries that were decolonised around the same time but via violent means. Africa, Middle East fell back into the bloody war once again after independence because war can never guarantee lasting peace. On the contrary South Africa, again, led by Mandela gained ~~peace and~~ independence and social equality through peaceful means - long, sustainable.

While peace is the acceptable option, but war isn't always inevitable. Mahabharata was forgot as the largest and bloodiest war of the time, that wiped off generations of warriors and families - but if one asks was there an alternative to this war? The answer would be NO. To establish peace without the war would have been a folly, because to establish Dharma and punish the Adharmis [Wrongdoers], Mahabharata was a pre-requisite.

Similarly, no amount of negotiation would have stopped the immeasurable crimes committed by the Third Reich. In these cases, war was but an option to bring peace. Despite Gandhi's letters requesting Hitler to avert war, despite Britain and France's appeasement policy towards Britain and despite Lord Krishna's and Bhishmapitamaha's wise counsel to Kauravas, the evil of the latter was so magnificent, that no amount of counsel and advice could stop their atrocities and wrongdoing during the so-called peacetime; and thus "war" became a way out of this bloody peace.

This dichotomy between war and peace was actually emphasized upon and discussed in even length by Barack Obama while accepting the 2009 Nobel Peace Prize. He accepted that while he was there in Sweden to receive the nobel for peace, he was commanding the armies who were involved in bloody wars in Afghanistan and Iraq. How come then, did he deserve the ~~pe~~ highest award for peace? This begs the question that do we really need to look at peace and war in the black and white?

Going back to our example of Afghanistan that we began with, the zenith of the Afghan society was its culture, pluralistic society with freedom for all genders and people of different sects. This scenario existed, ironically, when Afghanistan Taliban were at war with the NATO

forces. While a part of Afghanistan ~~was~~ [Taliban] were fighting the west, the rest was moving towards freedom and equality. India had too invested heavily in infrastructural projects and welfare projects. Yet, with the signing of the [Afghan Peace deal] in 2021 and withdrawal of the last American soldier from the land on 15th August 2021 - what came to Afghanistan wasn't peace and prosperity - rather a ~~neg~~ reign of terror 2.0 - women lost their basic rights and human right violations resumed. The decades long war didn't bring peace and what is being termed as peace is worse than war.

Peace and war, therefore, in the recent times have had very contrived interpretations. Yet, the indomitable truth remains that peace in its truest, purest sense is desirable. In the present context of

Russia-Ukraine conflict, once again this distinction becomes relevant. The present world order, characterised by rule based multipolarity is threatened by clouds of war in Europe and tensions between China and its neighbours.

Any escalation in Russia-ukraine conflict can further go on to cause widespread destruction similar to what happened during the world war II or worse.

" Peace isn't always as impracticable and war not always inevitable", said John Kennedy ~~Richard Nixon~~ and no more than today do these words ring true. An overview of all the conflicts and wars—historical and contemporary, show that its always greed for more that drives war- so much so that human rationality is clouded by stupid desires and a person is

ready to destroy everything to satisfy some miniscule desire. Be it, Germany's need to avenge the losses of WW1 or Russia's desire to take back what was once part of greater USSR, both instances show that the warmongers aren't so rational to decide the pros and cons of war and unfortunately while the leaders declare wars, its the young men who die.

Thus, the way out of this conundrum, is to use the peacetime to prevent war. Peace, as they say, needs to be constructed, it is not a one time process, rather peace is both the process and the outcome. Post the world war II, the charter of the UN clearly stated that to prevent the scourge of war and the concomitant destruction, world institutions needed to be created that would foster the respect and dignity of all humans alike and help in avoiding war.

In this vein, the UN system has for decades tried to create civilisations of peace, economic sustainability and inclusiveness. With thriving economies and connectivity and interconnectedness, peace seems not only the wise but also the profitable option.

Efforts at building peace take many forms. Communal harmony, pluralism, democracy offer other tools to build peace. A small ethnic or communal conflict during peacetime can develop into a full-fledged conflict as we saw in Myanmar with the Rohingyas or Lebanon as the civil war. Thus, peace is both a means to war and preparation for wartime. Societies and governments, therefore, need to take protracted steps during peacetime itself to ensure that small

Skirmishes during so called peace don't turn into a full blown war - and that indeed is the full test of a civilisation.

"There has never been a prolonged war from which a country has benefitted", writes Sun Tzu, but the changing nature of war and its prevalence in one form or another even during the ostensible peacetime requires that states and societies always need to take measures to stop war.

And this effort to stop war isn't restricted to the macro-entities alone. Individual members of society need to do our bit as well. As quoted earlier, peace and justice are two sides of the same coin; thus peace can't be sustained unless justice prevails. And justice isn't something that the government can pass a law and give to us.

Justice – is a result of our everyday actions. Each time a father, treats his son and daughter equality, he is dispensing justice. Each time a teacher doesn't discriminate between students based on caste, he's dispensing justice - because this ensures that there won't be a caste based war. Each time we shun and stop hate speech based on religion - that's justice and it'll ensure that there will be no religious fundamentalism → terrorism → war. Empathy, compassion and equality need to be the guiding tools of all humans alike to ensure justice and in no time we'll have less of wars, if not none.

"Peace is not utopia, war need not be reality. War is a creation of man, and can be solved by human reason alone."

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Parapgraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

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

Human rights are not only violated by terrorism, repression or assassination, but also by unfair economic structures that create huge inequalities.

– Pope Francis

In the 2020 Oscar winner film 'Parasite', there's a scene where the rich owner Mr. Park describes condescendingly the idiosyncratic smell characteristic of his servants. The metaphorical smell is obnoxious, foul, off-putting and separates the rich from the poor. The "smell" is a reminder of the wide ridge between the rich living in luxurious mansions and the poor who dwell in their basement.

The rich Mr. Park, symbolises the detest for the poor and downtrodden when he tells his wife- "I don't like when someone crosses a line," symbolic of how the poor and downtrodden are treated by the society as the "dirty other", meant only to provide services to the rich and never dream of equality with them.
The inequality and evil of poverty that Parasite deals with is nothing but a reflection of our society where the poor are treated with utmost disgust and not considered worthy of the rights and opportunities that the well-endowed sections of the society enjoy.

In this context, it becomes pertinent to delineate for the purpose of this write-up what poverty essentially means. Poverty, as Amartya Sen, the nobel laureate defines it, is not only the absence of money, but the inability to develop one's capabilities fully. Lack of money

not only disallows the poor from accessing the basic necessities of life, it also prevents them from developing their human capital by denying access to health, education and the like and trapping them into the vicious cycle of poverty. This interpretation of poverty is succinctly captured by the Multidimensional Poverty Index of the UNDP at the global level and the MPI by NITI Aayog at the national level which measure poverty on three parameters of health, education and standard of living → 3 important criteria to determine human capital development. As per indices such as these there exists massive poverty in the world and in India, with over 20% of ~~pop~~ Indians still living on less than $1.90 a day. [2019]

And from this poverty, emerges the scourge of inequality. Poverty, or the absence of resources to develop oneself fully leads to socially relative depravity when some have, at all times and instances more money and resources than the others and this breeds inequality - or the difference between the haves and have nots.

Poverty and inequality, therefore, do not operate in separate silos, but act upon each other to push those affected into lowest abyss of the society. Since, the poor and the rich are always in contact - in proximity, the gap and its consequences are felt much more. In what ways do these act is explained in the further sections.

In the economic sphere, the inequality is the most prominent. The poor act as the slaves of the rich and the phenomenon has been

prevalant since the medieval ages. The serfdoms, feudalist societies of medieval Europe or the capitalist economy of the 19th and 20th centuries, they all thrived on the labour of one particular section of the society, to which they played meagre wages. This section - the Proletariat of Marx was oppressed beyond measure, denumanized to the extent of being only a cog in the wheel. This class oppression is described as the biggest crime - social evil - by Marx, who then advocates a class struggle to overcome the same.

Even in contemporary times, the economic inequality isn't gone, rather it has become even more prevalent as highlighted by the Oxfam's world Inequality Report as per which while absolute poverty has reduced, the relative poverty, a measure of inequality has only risen multifolds.

This was further exacerbated by the Covid-19 pandemic of the past two years which ensured that while the rich saw a 102% rise in their incomes and would need only 10 months to recover the money lost due to pandemic, the bottom 50% would require a decade to recover their lost income.

The economic inequality then gives rise to a multitude of inequalities in other spheres, the most significant being access to health and education. While the rich have access to the best facilities in both, the poor are relegated to the sub-optimal. In the field of education, they often have to either forego education or send kids to schools, where the level of teaching is ~~bad~~ at sub-par. The National Achievement Survey of NCERT bears testimony to this, as per which a significant proportion of government school children lacked the required foundational literacy and numeracy skills, unable to solve even simple math problems.

UPSC

Candidate must adhere to the word limit specified in the question.
Any page or portion of the page left blank must be clearly struck off.

The health sector presents a similar picture. Surveys like the NFHS, State Health Index [NITI Aayog] and a bare perusal of news reports shows how poor suffer because of the high ~~oo~~ out of pocket expenditure on health and no insurance. Only recently have the government's efforts in these sectors begun showing results worthy of praise, but the basic outlook of poor as being beneficiaries of government support and not equal stakeholders hinders the process.

This issue that poor as just free-loaders being benefitted out of the tax-money of the hardworking and enjoying the freebies is flawed beyond measure. Not only does it prevent the well-endowed from acknowledging their privileges, it also de-humanises and take away the dignity of the poor.

It prevents us from acknowledging that the lands for infrastructural development are taken from these vulnerable groups and the lacunae in the rehabilitation policy leave them homeless. It prevents us from acknowledging that bureaucratic attitude, corruption in the higher echelons of politics and bureaucracy stops the benefits from reaching them and keeps them in the wretched state of poverty.

It doesn't take much to be in poverty, it takes a lot to break free from it. India's model of welfare state hasn't been able to eradicate poverty even 75 years of independence. Yet, the highly developed countries of USA, UK, China too have a significant proportion of poor, homeless etc. who now indulge in petty crimes like theft, robbery etc. to keep themselves going. Same is true for India. To come out of this

wretched state, many poor, driven by their helplessness and hatred towards the rich who are disgusted by their poverty, commit a number of social crimes like murder, rape, theft etc. ~~also~~ just like the climax of Parasite which shows how pent up anger and frustration of the "other" can wreak havoc on the seemingly peaceful society. Honestly, no society or state can actually be peaceful unless such social evils like poverty prevail ~~as~~ because poverty and consequent inequality will continue to divide the classes and when the marxist revolution won't be possible, the poor ~~at~~ will resort to such lone crimes to take back their due.

Thus, rather than looking at these crimes from a shallow perspective, what is required is an in-depth analysis and

solution to weed out the problem.

Poverty and injustice anywhere is a threat to justice anywhere. Article 14 of the constitution and the right to equality should not be only constitutional goals limited to the letter but should become lived reality for a peaceful and prosperous society.

Socio-economic justice, enshrined in the Part IV of the constitution'd be the ultimate goal of the welfare state and this can be achievable not only through introduction of policies like the NFSA, 2013, Public Distribution System or Anganwadi but by their leak-proof and systematic implementation and last mile delivery.

Apart from government efforts, we as individual citizens of this global village'd internalise what Gandhi's trusteeship model entailed and what Vivekananda

meant by Daridra- Narayana and duty towards the most downtrodden and do one bit in uplifting someone from poverty and inequality. As Mandela said, overcoming poverty is not a gesture of charity, but an act of justice, we should all take necessary steps to realise this goal.

—x— x —x—

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Parapgraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading