

TEST CODE: 5 2 0 4 3

FIAS - EGP 2022 - Batch 6 - Essay Test #3

ForumIAS

ESSAY

Name Of Candidate

DEEPANSHU

Roll No.

1910107292

Date:

30/08/2022

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE

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

INSTRUCTION

- Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
- There are TWO Sections. Each Section has MULTIPLE topics printed in English. You have to write on 1 topic from Each part
- One question in each part is compulsory.
- The number of marks carried by a question/part is indicated against it.
- 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.
- Word limit in questions, if specified, should be adhered to.
- 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 | 9:00 AM

End Time | 12:00 PM

Mode Of Examination:

Online Offline

For Office Use Only

ECN CODE:

EG:

Evaluation Date:

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>
<i>Coherence</i>				
<i>Language</i>				
<i>Handwriting</i>				
<i>Pre-writing</i>				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
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

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

News has just beamed on television that Putin has called off the war, expressed remorse at what we has done, deeply regretted the crime he has committed on the civilisation. This has a tremendous impact on other modern warrior politicians. George Bush and Tony Blair both apologise for the devastation they did in Iraq.

But it is just an imagination. No conqueror in the world had did this, rather than they continue to commit more crime. But there is one exception. mighty King Ashoka abandoned the warfare and apologised for the crime committed by him in the Kalirga war. It highlights the basic theme of this essay i.e. 'peace is the virtue of civilisation'.

Peace is an important parameter to measure the goodness of any civilisation. Peace not only denotes absence of warfare but also the widest of opportunities for an individual to explore this beautiful world.

On the other hand, war is the lawlessness state in which people fight for their survival rather than focussing on productive work. It is a crime on humanity because it results into humongous loss of life.

Various philosophers have in their work underlines the need for a peaceful society. For instance, Swami Vivekananda has said that, "it is not the power of the nuclear arsenal that decide the nation's might, but it is the character of an individual which is the major factor"

Peace and War : Two sides of civilisation

Our Indian civilisation is one of the oldest in the world, spanning more than 5000 years old. It is able to survive because of our ancient ethos of peace and tolerance.

For instance, Mesopotamia civilisation carry little or no evidence about the usage of weapons. Rather than it, we find various art and culture evidences. Structures like 'The Great Bath' and 'granaries' highlight the stress laid upon public welfare and propagation of peace.

Carrying forward this message, ~~we~~ we have the concept of 'vasudhaiva kutumbhagam' i.e. whole world is one family in our Upanishads, which again show the ideals

of peace and harmony told by our ancient civilisation.

But not all civilisations are peaceful. Indeed there are more examples of warfare in our history textbooks. For instance, warfare between Persian civilisation and Greek civilisation led to downfall of both the great kingdom.

And this d downfall of civilisation led to its new low during the Renaissance and its later period when European nations started to perpetrate crime on civilisations.

For example, Spanish intervention in Latin America led to downfall of Inca civilisation and many other kingdoms.

The crime they committed is so heinous that even today, the wounds are bare.

For instance, they use the 'Small

box 'views to eliminate the indigenous population from the continent. The social impact of this act was so high. It led to killing of millions of people.

It is for these social reasons ~~and~~ that war is more favoured upon. For example, World War II led to killing of crosses of people, making many women widow and child orphaned. Eventually, social impact of warfare led to more warfare to correct the injustices.

For instance, World War II period was followed by nationalist movement in many colonies of European powers. There are many successful stories like India where we have attained peace.

But on the other hand, some countries like Pakistan has continued its warfare.

especially against us. It has led to many security implications in the form of terrorism, race-trade et al.

In the economic sphere too, peace time has produced greater benefit for people. For example, during the first decade of independence, we have made significant progress in the field of agriculture, industrial development, infrastructure etc.

But war time in the second decade led to derailing of our plan expenditure. It led to great diversion of our scarce resources to the procurement of weapons and missiles.

Speaking of weapons and missiles, they are the inventions of modern science and technology during the war time.

For example, Oppenheimer worked on the 'Manhattan Project' during World War II which

led to development of 'Nuclear weapons' and we all know the devastating impact it had on tiny islands of Hiroshima and Nagasaki!

These missiles not only brought shame to human civilization, but other species also had bear the consequences.

The environmental impact of warfare is very high, and often irreversible.

For instance, as per report of IPCC, our planet need 1 to 3 trillion dollar funding till 2030 to reverse the climate change. But our world is busy in planning over the next war, and some are already in war-state such as Russia and China.

more direct consequence of use on environment has been witnessed in Vietnam war of 1969-75. In this American used 'Agent Orange' chemical to destroy the

forest of Vietnam. It has led to vital loss of biodiversity and soil pollution.

Peace After War

Despite all our observations about bad impact of war and its criminal nature for civilisation, sometimes it had become necessary to achieve virtue of civilisation i.e. peace.

For instance, we cannot abandon our weapons because we have hostile neighbours in the form of Pakistan and China. It is for the self-defence that sometimes war became inevitable for the longer-lasting peace.

It is for this very reason that Japan is one of the highest spender on the military in the world despite

its constitution explicitly prohibiting warfare. In our constitution too, we have Article 21 that guarantees every person a fundamental right to live.

To guarantee this peace to all citizens, even great pacifist leader like Mahatma Gandhi had supported British war efforts. Because he knew that truth is on the side of Allies' side, not fascists.

Not only truth, but fleeing from the yolk of exploitation and injustices also justify the war. For example, revolutionary

like Bhagat Singh threw bomb in the legislative assembly "to make the deaf hear".

Subhash Chandra Bose travelled across continents to raise Indian National Army to fight against Britishers.

What needs to be done?

So far, we have seen the devastating consequences of warfare and why war became inevitable in some cases. Now what should be our conduct in future so that we can build the virtue of peace?

First and foremost, we need to build and inculcate strong moral values in our socialisation process. As it has been often said that 'child is like a clay', so we should try to mould our children such that they become soldiers of peace rather than war.

In this endeavour, as suggested by our former President Dr. A.P.J. Abdul Kalam, parents, teachers and leaders can play a huge role.

Secondly, regulation over new technology like social media, cryptocurrency etc. is essential. Information travel faster than eye blink on these channels, and similarly misinformation. Various terrorist organisations use social media channels to propagate their radicalising ideology.

Thirdly, principle of subsidiarity and democratic way of governance should be the idea for reorganisation of State. It lead to venting out of public grievances and reduces their agony. Thus, it is a vital tool for establishment of peace.

Fourthly, economic development rather than just growth should be the parameter to aim for. Reducing inequality, poverty, social marginalisation etc are prerequisite for peaceful society. Otherwise

we will live in perpetual state of warfare.

Finally, we need to reform our international institutions like United Nations who are at present unable to deter war such as recently seen in Russia-Ukraine warfare.

It needs to be strengthened and given more powers to act as deterrent for future conflicts.

We use the term civilisation and human civilisations interchangeably. It is because we, as a human, have advanced over our animal counterparts, who are still fighting for their life and food. This distinction should not be blurred and we need to uphold the principle of peace and abandon warfare. Though the road to peace is difficult but we should remember these words of Robert Frost:

"Two roads diverged in a wood/
I took the one less travelled by;

And that has made all the difference."

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 पूँजीयों 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 बुराइयों 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।

(a) Massive poverty and obscene inequalities are the social evils of contemporary times.

A young girl, daughter of a wealthy businessman was travelling to Loudana in her car during monsoon season.

It has rained very heavily during the past 24 hours. Speaking over the phone with her friend, she said, "Weather is so pleasant today, air so clean. Thanks to the rain of yesterday."

Meanwhile, her driver was listening all the talks. He recalled his last night experience that was not pleasant at all. He was busy removing water from this shanty in Dhavauli Slum. He was trying to save his family members, his 2-year old daughter, his identity proofs that are essential for various government schemes and above anything, his white uniform of driver that is required for his next day's

trip to Lanarala!

The above paradoxical situation aptly sums up the crux of the statement.

People, surprisingly after the advent of social media, has become less aware about the social evils of contemporary times i.e. massive poverty and astoundine inequality.

To put in some context, as per report of Oxfam India, 'The inequality virus', each 1% of Indian population has earned so much that it can sustain the budget of Health Ministry for 10 years!

On the other hand, report of NITI Aayog highlighted the extent of multidimensional poverty in India. More than 50% of population in Bihar is still poor despite the 75 years of independence and more than 2500 years since the golden Magdhan Empire.

Genesis of these social evils

Well not the Magadhan Empire, but definitely our present governance system needs to be blamed. For instance, as per Shantha Kumar Committee report, there are more than 40% corruption in some states over the public distribution system.

Corruption has become the bane for public service delivery. Various benefits designed by our policy makers to alleviate the suffering of downtrodden simply didn't reach them.

Apart from governance, there are historical reasons also for poverty and inequality. Former colonial power drained the wealth of nations. For example, India used to contribute 25% to global GDP before British came, but it got reduced to just 5%.

when British finally left.

It is for this reason that Dadabhai Naoroji had compared the rule of Britishers with "knife of sugar". It was sweet in appearance, but knife nonetheless.

This "knife of sugar" has felt on many countries, specially African continent which today house world's most malnourished children and poor women, and very less per capita income despite world's largest diamond mine in Africa. How isentical!

But endowments of natural resources like diamond, coal, natural gas, etc. does not guarantee prosperity and equality. For instance, Gulf nations are the world's most regressive state in their treatment of women where even driving of cars by women is criminalised in many of these countries.

Economic Survey has coined the

term "resource curse" to denote this phenomenon when despite the availability of natural resources, people are unable to get out of the poverty trap.

But the major reasons for these social ills are obviously social. We live in a stratified society where accessibility to resources depends on your location in social hierarchy.

For instance, in India we have caste-based hierarchy, in western nations like America, there is racial division of society. And above everything, there is gender hierarchy based on the concept of patriarchy which is ~~the~~ common to all society.

These social divisions lead to obscure inequalities where opportunities for development get severely restricted. In the words of Swami Vivekananda, "it is difficult

for a bird to fly on one wing', these social divisions cut the feathers of many individual. Likewise.

Ill-effects of poverty and inequalities

Education is one of the way to break down the vicious cycle of poverty and inequalities. But attainment of education ~~has~~ is very difficult due to these social evils. Poor person cannot afford to send his child to get education, else he will lose the 'working hand' for a day.

Similarly, inequalities hinders the development of child. For instance, recently there is uproar over killing of dalit boy in Rajasthan school over drinking of water in tap reserve for higher caste. It is quite reminiscent to what happened around 100 years ago when young Bhimrag was beaten mercilessly for similar act.

Not only education, but healthy development and right to live healthy life is also restricted. Majority of poor live in unhealthy and unhygienic areas like slums where they have little access to water, sanitation, food etc.

And 'inequality vices' made at worst. For instance, recently released Gender Gap Report has ranked India at least on his 'health and wellness' parameter. A vicious cycle gets started when gender inequality led to unhealthy development of women.

In economic sphere also, this evil of inequality is rampant. Some jobs like manual scavenging, septic tank cleaning etc have been performed by lower caste groups in society.

Similarly, there is 'glass ceiling' for women in corporate sector. Concentration of women in pink-coloured jobs like call centres, call centres etc. highlight the patriarchal mindset which perpetuate prejudice & stereotyping.

In political sphere as well, there are numerous examples of poverty and inequality becoming social evil. For instance, racial groups like Africans, Asians etc. had been denied voting rights in U.S.A for many years. Same case was in the South Africa where apartheid government denied status of equality to native races.

In our constitution making, similar apprehensions were raised by Dr. B.R. Ambedkar when he said that, "even though we are providing to every citizen one ~~vote~~ ^{person}, one ~~vote~~ ^{vote} but still we are ^{far} from

one citizen, one vote, one value."

Deprived of political and social empowerment, these deprived section of society became the target of terrorist group who further their polarising agenda by recruiting such vulnerable populations

Not only terrorist groups, these unethical acts have now been performed by nation-state in contemporary times.

For example, Belarus President uses the refugees from Syria and Afghanistan to send them across Europe to create trouble.

Correcting Social Injustice

So far, we have discussed the inhumane consequences and reasons for the massive poverty and obscene inequality

that we are witnessing today. To make our future better, we need to develop a just society that guarantees "justice social, economical and political" as enshrined in our Preamble.

For this, education can be our first step to correct this historical anomaly. As remarked by Nelson Mandela, "Education is the most powerful weapon to change the world.", today's rational state should take the responsibility to get every person educated.

Secondly, we should develop our system of production such that it distributes the fruit of labour fairly among the stakeholders like workers, society, environment etc. For example, initiatives like Corporate Social Responsibility is a step in right direction that will go a long way to achieve vision of 'compassionate capitalism' as brought

by Amayam merit.

Thirdly, to remove the social cuts, we need to amend our current process of socialisation. Value-driven education based on compassion, tolerance, awareness as envisioned by Swami Vivekananda and Mahatma Gandhi would make our society more equal and empathical.

Fourthly, state should spend more on social-security schemes like in India we have MGNREGS, National Food Security Act, Mid Day meal scheme etc. To make them more efficient and corruption free, new generation technology should be used liberally. For example, e-Rupi mechanism to deliver the scheme benefits can ensure timely delivery of services and ensuring dignity of person.

Finally, international collaboration is required as these wilds are not restricted to one nation only. It has become even more necessary due to climate change and its worsening impact on poor people and socially disadvantaged sections like tribals.

(Coming back to our introductory story of driver and a rich girl. Though there is no direct correlation between someone's poverty and and others' richness but it is now widely believed that 'justice anywhere is hard to justice everywhere'. We, as a people of this beautiful earth, should do our maximum to correct the injustice and make a just society.

"So long as the millions live in hunger and ignorance, I hold every person a traitor who, having been educated at their expense, pays not the least heed to them" - [Swami Vivekananda]



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

