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TEST CODE :	5	1	5	3	3

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

ForumIAS

GENERAL STUDIES

Name Of Candidate	SRIGIRIRAJU V P S SAI KRISHNA.		
Roll No.	1910104049	Date:	1/09/2022.

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE

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

Evaluator's Discretion:

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.

Hi Sir, I've included previous feedback 1) No shorter paragraphs 2) Lesser points and deeper analysis needed 3) Positive conclusion. Please comment.

Total Marks:

For Student Only

Start Time | 3:15 pm.		End Time | 6:10.	
Mode Of Examination:		Online ☑	Offline ☐

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.

For Office Use Only

ECN CODE:	EG:	Evaluation Date:

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

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।

(2) Long time ago, there lived a great emperor. He was an unmatchable warrior, intelligent administrator and a strategist too. Once he aspired to extend his empire to the entire subcontinent of India. Proper understanding of the enemy has given him the ability to be very well prepared for the war. He ultimately won over the enemy by

killing lakhs of soldiers emerging as the most successful emperor of all time.

But, looking at the bloodshed, and resounding sorrow, he looked at himself for the first time. "What have I done?" Hence started his inward journey. He took up Buddhism with the help of Upagupta; propogated his "learnings" from "Self" and wanted the entire world to know of compassion, truth and 'Ahimsa'. This is the life-story of 'Ashoka', the greatest emperor of all times.

The above story reveals the incompleteness of mere intelligence of knowing others and how self-knowledge led to Wisdom. Had he been aware of self prior to the war, Lakhs of lives would've been saved – on both sides.

This points to the proposition of "Knowing others is intelligence, knowing oneself is true wisdom". In the coming paragraphs we'll try to understand what afterall are intelligence and wisdom? How knowing others is useful but incomplete? How knowing self leads to wisdom? How is this relevant in current world? And finally we'll see the interrelated nature of knowledge of self at various levels.

INTELLIGENCE refers to ability to understand the world, act purposefully and deal effectively with the same. Such an ability must be aided by knowing others - only then suitable behavior can be elicited.

~~So, at personal level, this can be termed as emotional intelligence partly.~~ Cancelled

At personal level knowing others aids our thinking and responding suitably. Let's say; a friend appears frustrated with his work, ~~you~~ we tend to just not bring up that topic and avoid tussle or help as a next step. This merely avoids unfavourable response.

But having an understanding of self helps empathising the same friend and pulling him out of frustration. This is a complete solution to the problem, a wise one. This takes us to the aspect of wisdom.

When such intelligence is coupled with understanding self, it can be called wisdom. Wisdom leads to ethical behaviour due to complete understanding of short term and long term consequences of actions to our self and others

Now that we are equipped with understanding of intelligence and wisdom, let us look at different dynamics of this complet.

The same understanding at familial level can help us behave in a way suitable to both family internally and society externally. For example, a neighbour asks for a bag of rice; without knowing the necessity of family for this month, if I offer the grains, I'll invite trouble within the family besides possibility of hunger. The same example can be extrapolated to feelings, values and sentiments of the family. Acting against them as a family is detrimental.

Extrapolating to societal level, mere understanding of other community can help avoid disturbances, but

understanding our own community can help to take a step ahead towards harmony and social integration, rather than a "narrowly" perceived avoidance of conflict.

This points to the process of pleasing self-system - a familial or a social self, to ensure an intact-ness. As philosophers also point to "Preservation of self" as the ultimate motive of human action; possessing "wisdom of self" along with "intelligence about others" act together to preserve self. Since, acting solely on external guidance may lead to dissonance and half-hearted efforts in satisfying the purpose.

This is applicable to broader levels of existence as well. At national

level, mere understanding of the other country's strengths and weaknesses can help us to be prepared for a war; or even, please the other nation.

More often than not, domestic stability precedes stability in International relations. ~~Hence~~ This aspect is dictated by history many times, for instance in Napoleon's Continental Blockade inviting domestic opposition ultimately changing regime. Even Russian communism faced the same fate by disintegration when USSR was immensely focused in arms and space race.

This points to that the importance of self understanding is not merely limited to complete solution but also as a preceeding factor to understanding others.

Another example of India, the Uri strike's responsive surgical strikes accurately caught domestic perception of the event. This led to a holistic approach to the state sponsored terrorism issue. We not only satisfied the Indian mourn but also asserted on global stage, India's ability to upkeep its sovereignty. Although this departed from our 'Peace' centered global approach [satisfying others]; assertion made it clear about India's abilities and stand [understanding and integrating self].

At the humanitarian level too, even empathy, altruism stem from 'self' being able to experience other pain and act more effectively to keep human race intact. Hence by all these arguments, it is clear that understanding self is central, in

fact more central to our existence than merely knowing others. So are the terms assigned to both as 'Wisdom' and 'intelligence' respectively.

Further, this debate becomes more relevant to contemporary state of affairs with the advent of technology. Most importantly social media, OTT platforms; too many stimuli; too much information about others opinions, happenings narratives; an entire picture of the world are giving us enough (way more than) understanding of others and the world.

But, we are lacking the understanding of self - generation to generation. Spiritual pursuits are disappearing. Hence, motive of "religion" taking a wholly different shape. Result being indifference; despair as we age. timely feelings of "pointless life"; increasing

suicide rates: As Yual Noah Harrari, an anthropologist writes in his book that "The present day humans are more likely to die by suicide than by a war", an ignored understanding of self is leading to the step by step annihilation of society with shallow relationships, indifference and lack of empathy.

Well, the above results are very well linked to lack of understanding of self. For example: empathy stems from experiencing other person's feelings to respond more effectively. Through empathy, form deeper and more meaningful relationships only possible through self understanding

This keeps us at a point where "self-understanding-wisdom" is necessary to even understand others-intelligence

Now, to think of how to tackle this misdirection after all at various levels; as APJ Abdul Kalam quotes:

"When there is righteousness in heart, there is beauty in character ⇒ harmony in family ⇒ order in nation ⇒ peace in the world".

The self-understanding becomes instrumental to the global peace. How can this be achieved?

Schools and families socialising children form the basis for transformation. Ample time for playing, understanding personal preferences, interests will teach the children to truly value others' opinions and interests without harmfully compromising on ours.

Worklife balance at professional level, idle time for spiritual pursuits; can keep the self intact as we grow.

The better understanding of one's own societal values through meaningful interactions show the actual purpose of existence. Say, any religion preaches tolerance and love for all fellow beings irrespective of race, religion. For example; Abraham Accords stem from the Islamic basic tenet of kindness towards non-muslim others (Jews here)

Likewise, accountability mechanism, Ex:- Citizen charter, RTI; ample opportunity for Civil Society Organisations; people's consultation. for example in Environment Impact Assessment gives the policy makers (representatives of nation), wisdom to take suitable steps.

An inclusive global order follows this. True multilateral values like CBDR, (common but differentiated responsibility)

aid in wise tackling of global crises.

As Dr. Sarvepalli Radha-krishnan in his independence speech points to "humility" in tackling affairs, he points to a broader definition of humility as not mere a self importance but importance to the purpose we are living". An integrated existence of self-understanding — understanding others — and understanding the whole purpose leads to discharge of duties in the best way.

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

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 बुराइयाँ 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।

Dating back to 17th century, steam engine, powerloom were invented. The world looked upon the United Kingdom and other European nations as torch bearers of innovation. Production, transportation, consumption took a slingshot to shoot into the sky. A positive feedback loop hence got established. We, as humans never looked back since then. The industrialised

nations looked for further sources of raw materials and profitable dumpyards for the thus produced (excessively) goods. Colonialism sprouted from these seeds which bore the fruits of imperialism - poisonous thoug-

Fastforward to 400 years, recent measurements at Mauna Loa, observatory revealed ~440 ppm of CO_2 levels, highest recorded. "We" raised the average global temperature by 1.1°C in mere 4 centuries successfully. Extracare should be taken in understanding the term "We" here.

It points to an unequivalent notion of humans belonging to various nations involved differently in this warming process.

All this story points to the anthropogenic factors of climate change and the contribution (differential) of various nations as systems.

So, if Colonialism, differential development at cost of climate change points to concerns of "Political Justice"; all of its collectively more or less contributed to climate change pointing to the concerns of "Intergenerational Justice", since the impacts are felt by future generations from those who cause the trouble after all.

Now in this essay, we'll look at the issues of political and inter-generational justice issues of climate change, then we'll see how to tackle the overlooked intergenerational impact of climate change.

As explained through the example, political justice in climate change refers to the need for fairness in contribution towards limiting climate change owing to differential contribution to the climate change in the past; to be precise since industrial revolution [IR].

As IR took place primarily in the "Western" countries - contemporarily flouted as "Global North", the aspect of "Common But Differentiated Responsibilities" dictates the Global North's responsibility towards aiding "Global South's" efforts to limit the "Tragedy of commons".

The insufficient contribution to "Adaptation Fund", "Global Envir-

ownment Facility" violate this aspect of Political justice. The necessity of such Political justice stems after all from differences in technology vulnerability, geographical location and economic capacity to tackle the impacts of emanating from Climate change. Let us look at these differences in detail.

Technology gap refers to solar, wind, and other renewable energy harnessing technology to limit GHG's primary cause. Satisfying obligations without such aid becomes almost impossible and "timetaking". Political justice demands such a helping hand by virtue of differential contribution to emergence of the issue

prima facie.

If technological difference impedes progress, economic capacity to tackle adverse effects further widens the difference towards in-justice. The Small Island Developing Nations (SIDS) are a stark example for this issue.

Such differences are aggravated by vulnerability of population both economically and socially. For example India is an agricultural country [~50% of work force], Climate Change related events affect us worse than the others. Same is the case with SIDS which are more vulnerable to rising sea levels

If the above three aspects are partly controllable, the factor of geographical location points to the inevitability of differences. For example biodiversity loss and epidemic prone nature of Arctic ice melt; puts different regions at differential risks.

All these factors point to the current scenario's "Political Justice", limiting to the Present.

Let's say, some enlightenment to Global North fills the "Adaptation Fund, GEF; ease IPR norms for technology usage. Political Justice can almost be attained.

The obvious next concern is what about the time towards 2100 AD?

The wait for the Political Justice alongside increasing emissions as opposed to mandatory 35-50% emission cuts for 1.5°C limit breach control is pushing us towards intergenerational catastrophe.

The IPCC-6th report points to the impossibility of 1.5°C limit achievement by 2100. The case of Risk Society as explained by sociologist Ulrich Beck, progressing towards more risky lifestyle choices, like consumerism, digital world dynamics further entrench the dependency on high-emission course.

The feeble differences of loss of life for disasters between past and now explains the limitations of mitigation measures. For example,

the last decade is the warmest recorded one and it is not at all a wild guess to say that 2022 is going to be the warmest year. With growing intensity of disasters say cyclones (Amphan, Fani), learnings and resiliences will be outsmarted by intensity taking the same or even more number of lives.

If such a current scenario is a result of past emissions, future is going to be worse. As Brundtland commission's report puts it "Sustainable development refers to the satisfaction of current needs without compromising on future's needs".

Development can't be stopped afterall, but the current generation's activities leading to a scenario of "Either least activity or apocalypse".

points to the dire necessity of "intergenerational justice".

As we've seen the need for intergenerational Justice due to

1) limitations of mitigation measures;
2) Impossible compromises for future generations; it is imperative to realise the need of not delaying

It is as much the responsibility of "Global South" to demand aid in the form of technology or grants (Adaptation Fund) as it is for the Global North to proactively help out.

We should collectively progress towards balancing depletion and replenishment to ensure environment's handling capacity. This will ensure stable geo-chemical cycles. Ex: CO_2, N_2O

cycles disturbed leading to accumulation of GHG's

The new opening opportunities like Arctic shipping routes and mineral exploitation must be handled with care. CBDR should be a driving force rather than an excuse to satisfy self-interests.

If all these factors lead to the ability to tackle climate change, behavioral change instills willingness.

Pro environmental behaviour as brought out by Hon'ble PM Modi at COP26 in the form of LiFE is the saviour. It is as practical as it seems philosophical

All this being said, our holistic approach with Sustainable Development Goals as underlying

drivers of action; especially
SDG - 12 - Responsible consumption & Production.
SDG - 17 - Partnerships ~~are the~~ can progress us towards ensuring "intergenerational Justice".

As Gandhiji futuristically said "There is enough for everyone's need, but not for any one's greed".

We all should rise above political differences, to save our only planet earth for the future generations to talk positive about us.

Feedback

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