

GSSCORE

An Institute for Civil Services

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TEST COPY

AMIT YADAV

RANK - 502

GS MAINS ESSAY



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ESSAY MOCK TEST

Time Allowed: 3 hrs.

Max. Marks: 250

Instructions to Candidate

- Both sections are compulsory.
- Attempt one essay from each section.
- Each essay carries 125 marks.
- Write each essay in about 1000-1200 words.
- After finishing the first essay, attempt the next on a fresh Page.
- Any page left blank in the answer-book must be crossed out clearly.

(Examiner will pay special attention to the candidate's grasp of his/her material, its relevance to the subject chosen, and to his/her ability to think constructively and to present his/her ideas concisely, logically and effectively).

RemarksName Amit Yadav

Mobile No. _____

Date _____

Signature Amit

1. Invigilator Signature _____

2. Invigilator Signature _____

SECTION - A

1. Prayer does not change God, but it changes him who prays.
2. Not all those who wander are lost.
3. Our lives begin to end, the day we become silent about things, that matter.
4. We don't see things as they are; we see them as we are.

SECTION - B

1. Bureaucracy is a giant mechanism operated by pygmies.
2. Protest beyond the law is not a departure from democracy; it is absolutely essential to it.
3. More law, less justice.
4. The increasingly rapid pace of life is creating more problems than it solves.

Section -A :- Essay -4

we don't see things as they are ; we see them as we are.

Have you ever seen Bollywood love stories? when the love comes across the actor, violins start playing, the weather suddenly changes, everyone starts appearing beautiful. while the same surround becomes so romantically charged for him, others see nothing fanciful there. Despite their such fanciful and imaginative portrayal of love, such scene have one important aspect to highlight. The same things can be looked at differently by different people depending on what situation and what mental framework they are in. Thus, it is not the property of the object or situation but of the perception and attitude of the viewer and observer, which matters more.

Historically, work was seen as a punishment which was the result

of the original sin of Eve. Now, workaholic is considered a very desirable quality.

Similarly, a Jain monk would say that the world is cause of miseries and indulgence in the world be avoided, while a materialist (Lokayata) would say that the world is to be enjoyed in its entirety. Thus, perception matters so much that it determines our cognition, our behaviour, our mood and even outcomes and, thus, our whole life.

The essay aims to see to what extent the problems, failures, sadness and other undesirable things in the contemporary world are the result of our perception. However, it must be admitted at the outset that many problems have structural causes and such situations should not be seen just a result of our perception or attitude.

Depression and anxiety has become a very conspicuous phenomenon at the individual level in the present era. A famous actress recently revealed how she went through depression after an actor, whom she was in love with, broke ties with her. This is a common situation. Depression happens when we attach such a big meaning to one or the other things in life that when we lose it, we tend to become restless and become depressed. We tend to feel as if we are doomed to such sad life. However, as experience has shown, when people get out of such situations, they realise that the world has much good things to offer.

There are instances of failure in this competitive age. When people fail, they tend to adopt a fatalistic attitude. They think they can do nothing to succeed. They, then, stop trying and their perception makes the outcome a self-fulfilling prophecy.

one of the best selling = novel "Rich dad, poor dad" highlights this idea. The author shows how rich and poor people have different attitudes. He says the rich see efforts as investment which will pay in return later. The poor think why to put effort if returns are not visible immediately.

Though the above instances are related to individuals, perception plays important role even at the societal level. The biggest problem of our times are rising inequalities, global warming, decline in ethics and morality. These problems, at a deeper level, are problems of perceptions.

For instance, lack of ethics and morality results from how we see, society works. We tend to see the world as consisting of self-interested individuals. Thus, our best way to deal with the world become that

of self-interest and we cheat, deceive and harm others for our self-interest. we fail to see, how in the longer term, this will harm our own interests. The cycle of karma, works as we create conditions by our actions which later benefits or harms us based on our own actions.

Similarly, global warming, decline of biodiversity is happening because of the way we perceive the world. we see nature as something to be exploited for our own benefits. we fail to realise that golden goose should not be killed to get golden eggs but should be nourished.

— Thus, vast problems both at individual as well as at societal level are result of our individual or collective perceptions. The core reason for such perceptions is our ignorance, that is, our ignorance of our place in universe, on earth, in the society we live and of human capabilities.

Remarks

The philosophy of vedanta has important lesson for us that the world is made up of a common element called Brahman. It highlights the unity of the entire universe, which means we can not harm the outside world without in turn harming ourselves. If we start seeing the world as an undivided whole, we will start respecting not only nature but also our fellow beings. We will nurture empathy towards even small insects and protect them.

The problems of environment, climate change will vanish when we will see ourselves in harmony with the nature. The problem of poverty, inequality will start declining when we see our fellow beings worthy of dignity and respect and worthy of share of resources and love. This way exploitation will decrease.

At the individual level many problems will solve when we shed our ignorance to understand human potential and its limits and have a balanced understanding of it. Fatalistic attitude comes when we underestimate our potential to change situations, e.g., by not seeing failure as a step to success. Similarly, overestimation of human potential results in very high expectations which may be unreasonable and cause distress when wants are not met.

Thus, when we have a reasonable evaluation of self, we are able to perceive the world in a balanced manner. We are able to see opportunities in failure, gratitude in success, hope in sadness, innovation in madness.

However, the power of perception can be realized only if we spread the idea. Not only the masses but even the leaders tend to be ignorant in many ways. The first

step in the right direction would be educate and change the attitude of leaders, businessmen in such a way that they do not see the world's problems as inevitable. Only when they are assured of human capabilities to change their own destiny, we can actually achieve this. One instance where this has happened is in disaster management.

It has been realized that though hazards are inevitable, disasters are not. This perceptual change has resulted in new Disaster Risk reduction paradigm, which is saving lives of millions of people.

Thus, it is very much true that we see the world as we are. It means we can change ourselves to change the world. So, unlike Buddha, let us not say that the world is full of miseries. Let us change our

mindset and create a world where men help each other, they live in harmony with the nature and society. Let Buddha say that the world is a beautiful place to live.

Remarks

Section-B : Essay - 3More laws, less Justice

When the prime Minister entered office in 2014, he asked every department to give a list of at least two laws, which could be repealed. The significance of this lies in the fact that our country has become so full of laws - that there is effort needed to repeal them. On the other hand, the fact of 3.5 crore pending cases in Indian courts do not raise eyebrows anymore. The anecdotes of people dying in jails without even proper hearing have become old.

The above facts and instances raise serious questions about the nature of Indian Legal systems. Can we said to following rule of law? The essay aims to examine the causes of such state of affairs and put forward possible solutions.

Remarks

One definition of law says that it is the minimum level of ethical conduct which a society expects its members to follow and their implementation is overseen by the state. Such standards have been expected to be followed since the dawn of civilisation and emergence of societies. No society can exist without laws, either formal or informal. Historically, Indian society was governed by Brahmanical texts reaching its epitome with Manusmriti, which described how each member should act and behave. However, the laws were enforced by village Panchayats at local level. Thus, justice was near. Even illiterate people had idea about what's expected of them. The law was ingrained in religious teachings and caste system.

The major change in legal system came with British common law system. Not only new laws came up due to

change in economic and political systems, but also the traditional laws were welcomed. Another major shift occurred after independence, when state took up the responsibility of social change through law enactment. Laws like land reforms laws, Personal laws, labour laws, laws for protection of vulnerable sections including women, law against untouchability, etc came up.

Thus, the major reason of so many laws is the transitional nature of society. For instance, if there is no injustice to any scheduled tribe why would society need Forest Rights Act. If women are safe and happy, at least in homes, why would society need Domestic violence Act. In traditional society, this kind of exploitation was ~~the~~ seen as natural, thus, there were

no laws. These laws have been created because our societal goals have changed in the light of western ideas of rationality, equality, humanity.

New laws are created to deal with new situations like the present fugitive offenders Act. However, the problem with laws is that, however elaborate they are, they are unable to deal with all situations leaving scope of interpretations. Thus, objective laws can not exist where human interpretation and biases do not creep in.

After having discussed the reason of existence of so many laws, the question is that these laws should, in principle, change the character of society as prescribed in these laws. Here comes the role of justice delivery system. This system has to ensure that laws are followed by everyone and people are punished for not following laws.

Remarks

However, as pointed out earlier, Indian justice system is plagued with two major problems, first, pendency of cases (about 3.5 crores at present) and, second, delay in justice. The other problems emerge from these two basic issues. Moreover, justice is not the only responsibility of Judicial systems. Other organs play important role in denial of justice including police, bureaucracy, etc.

Injustice starts at the very step when violation of law happens. There are allegations by vulnerable sections like Scheduled Castes, women that even the complaints are not filed by police. The victim, moreover, is harassed by the police rather than taking action against the accused.

The second stage is when case is filed. Most of the times, the poor are unaware about legal

system. They are overcharged by lawyers and the long process of justice ensures that they are reluctant to file such cases. Even if they do it, they can not fight against the rich and the powerful.

The lower judiciary has often been accused of having parochial attitude favouring traditional elites. Moreover, the lawyers and judges are prone to inducements by the rich. Recently, a famous actor was acquitted of very serious charges on the pretext of lack of evidence.

Apart from these, there have been large numbers of undertrials in India, who do not get even chance of hearing for long periods. This belies the idea of treating a person as innocent until proven guilty.

Thus, it can be seen that though judicial capacity is often cited as a reason

of such states of affairs, it is not the only cause of it. The deeper cause is the nature of traditionally hierarchical society.

The outcome of traditional nature of society and modern laws in such a society is that most of the people end up violating the law. To eliminate such violations the state capacity which will be required would be very huge (e.g. Police & Judiciary).

In a developing society like India such a capacity is unviable at present. That is why our society tolerates such violations, as the cost of resolving such violation will have to be paid by citizens through taxes, which is not feasible in a democracy. Thus, India ends up being a soft state in terms of Gundar Myrdal.

The cheapest and most effective solution can be instilling of modern values in the citizenship. When people start accepting values of freedom, equality, fraternity, there would be less violations of law. Moreover, when alongwith awareness of rights, awareness about duties is spread, people will act with each other in more responsible manner. Enlightened members of society, political leaders and civil society has this important role of spreading such awareness. This would be akin to Ashoka's welfare state, where he aimed to win people not through coercion but through influence. Thus, state policy should be to encourage people to not let their differences become sources of conflict. However, such efforts do not preclude the role of justice delivery system. It must be

strengthened by making police forces more empathetic and democratic and making judicial processes quick and cheap.

Moreover, Alternative dispute resolution mechanisms must be spread to avoid quick and cheap justice and Panchayats must be trained to deal with petty cases.

However, ultimately the laws, over a period, should be embodied by people in such manner that the existence of laws itself become redundant because people follow them anyway like there is no law required to force a mother to love her child, laws should not be required for citizens to respect dignity of each other. only a law abiding society will see more peace, cooperation and thus higher endeavours for prosperity.

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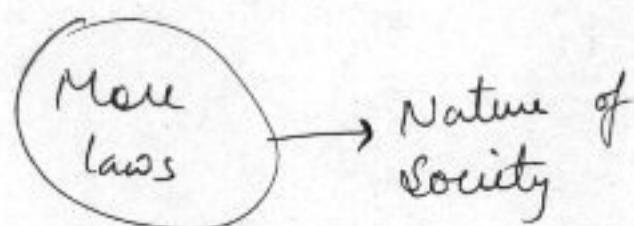
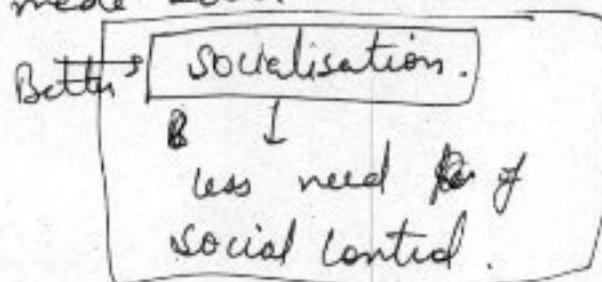
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Remarks

- why more laws
- why less justice

- How can be made better



Justice in Ancient times Dharma Shastras,
Mannavishi

- Introduction
- origin of laws, capacity of law to establish order in society
- why more laws
- why less justice.
- solution
 - socialisation
 - social control

Remarks

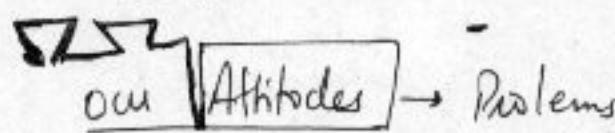
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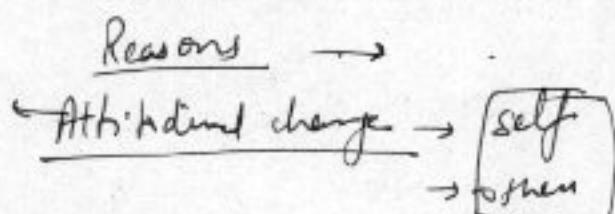
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Perception, Attitude

Structure

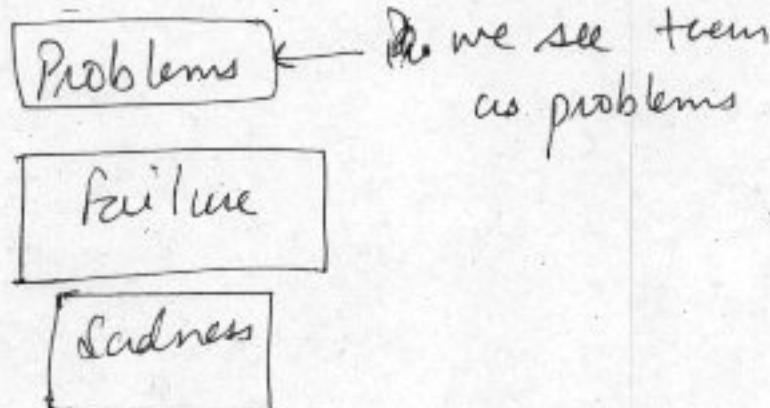


self



see
truly

Things themselves are not problems, we are.



why

→ Fatalistic attitude

→ How we see problems, failure.

change in
Attitude

desire

Remarks