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An Institute for Civil Services

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TEST COPY

VIKRAM GREWAL

Rank-51

Essay Marks - 161



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Roll No. _____

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 VIKRAM GREWAL

Mobile No. _____

Date _____

Signature vikram

1. Invigilator Signature _____

SECTION - A

1. Our constitution is a ray of hope: H for Harmony, O for Opportunity, P for People's participation and E for Equality.
2. A national festival is an occasion to refine and rebuild the national character.
3. Trade is a communication of cultures and values; when trade stops, war comes.
4. The relationship between Human Intelligence and Artificial Intelligence (HI + AI) will necessarily be one of symbiosis.

SECTION - B

1. The noblest way to acquire wisdom is reflection.
2. It is easy to hate and it is difficult to love; in fact, all good things are difficult to achieve; and bad things are very easy to get.
3. If you are lonely when you are alone, you are in a bad company.
4. We can evade reality, but we cannot evade the consequences of evading reality.

P. T. O

SECTION - A

3. TRADE IS A COMMUNICATION OF CULTURES & VALUES,
WHEN TRADE STOPS , WAR COMES.

Edward Gibbon's History of the Roman Civilization is a lofty testimony to the development and decay of the Roman Empire. The foremost reason behind its fall, Gibbon argues, was the 'end of trade, and start of war'. Many historians have concurred and adopted the 'seizure of trade' model to explain the collapse of several other civilizations. Shireen Ratanjee, for example, blames the end of trade for Karappa's death.

The story of human development has been a story of communication. The interaction, transaction and application of ideas and people between diverse cultures have been the cornerstone of growth.

V. Gordon Childe wrote of this communication as the giving and taking of philosophical as well as material interests. He declared 'trade' as the first marker of surplus distribution between early societies.

The changing nature of trade was reflected in the changing modes of communication of cultures and values, said Romila Thapar. The internal trade between villages and cities grew to form elaborate webs of external trade between countries and continents.

Trade acted as integration of the globe through land, air and water. So much so that today it is pegged at a massive value of 80 trillion dollar exchange by volume. This explosion has been, however, threatened by spectres of conflict time and again.

The Silk Route of 2nd century BCE was the biggest trade circuit of inter-continental trade that unfortunately succumbed to the spoils of war. The trade of the Atlantic suffered similar barriers during Napoleonic Wars. The trade of the Indian Ocean and Pacific Ocean had to deal with similar fate during Carnatic Wars and World Wars respectively.

George Bernard Shaw once said that the 'single most misconceived notion' about communication happens to be the idea that 'it has taken place'. Thus, we can see that as erring human beings sometimes disrupt relationships due to miscommunication, Shaw says, even mighty nations become victims of their own flawed interests.

These flawed interests - Adam Smith would argue in his 'The Wealth of Nations' include the yearn for monopolizing trade. This urge for commercial domination represents conflicting perspectives and eventual outbreak of war. The Seizure of communication, therefore, is a factor as well as consequence of war.

The trade-war relationship faces questions to their legitimacy through various channels. Sometimes trade might lead to war, as argued above by Smith. An unfavourable balance of trade, inequitable distribution of profit, mercantilist philosophy of commerce and colonialism are all 'drivers of trade' that have led to war. East India Company is a primary example.

However, many a times, war leads to increase in trade. The boost to manufacturing industries, banks and trading groups of Ruhr Valley, Saar Region and Danzig in Germany during World War I and II are all fitting examples of this.

The 'gifts of trade' which include political ideas of French and American Revolutions, as well as socio-cultural influences through art, music, architecture are seen as 'entities to be protected' against the ravages of war, political instability and authoritarianism. However, we must realize that war perpetuates its own set of beliefs.

Friedrich Nietzsche argued that war invokes sense of duty, heroism, nationalism and pride. On the other hand, trade, argued Milton Friedman, saved us from the blindness of pride and heroism. It caused material progress in time of peace and prosperity, hence, it was a higher 'human virtue' than war.

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Friedrich Hayek in his book 'The Road to Serfdom' says that trade is a natural instinct of civilization. And thus, it can never be totally suppressed, not even through war. Black economy, organized smuggling, counterfeiting currency and cross border trafficking are consequences of attempts to suppress trade.

The above result from war between regions that lead to decline of trade, termination of services and high instability.

Antonio Gramsci wrote of 'war' as a means to propagate inflation, unemployment, anarchy and economic crisis. Therefore, the underground trade becomes a natural mode of survival. Woodrow Wilson once said 'War ends commerce'.

In today's scenario 'trade war' has become a buzzword. The rising tendencies of protectionism, hard power, sanction diplomacy and trade embargos have rendered the realm of commerce vulnerable. US sanctions on Iran, North Korea, Russia, China and their reciprocation have deeply affected global economic stability.

Moreover, trade war has been proliferated through allies such as NATO countries to suit national interests. Brexit, blues in European Union and Venezuela's hyperinflation in South America are other modes of lightening a trade war situation. Developing countries like India, Kenya, Uganda, Indonesia and Brazil have been on the receiving end of these impending threats.

The Middle East has been in an influx of crises since the 20th century's beginning. Politics of oil prices, refugee migration and religious conflict have become sources of thousands of 'micro-wars', as Kenneth Waltz describes, that have severed trade ties that once flourished here.

Noam Chomsky emphasizes on the tenet of trade as a unifier. He says that it is not necessarily a 'zero-sum' game but a universally beneficial activity. Examples of Asian Tiger economies which rose in 1990's and intensified growth in India as well as the TransAtlantic nations. Thus, global trade remains tethered to global order.

The 'End of History' by Francis Fukuyama briefly mentions that war can be exercised through several means, for example, cultural condemnation, tariffs or even consumerist propaganda. These affect trade without declaration of war. Cold War was a classic case of this. India - Pakistan ties are also an example of this - with trade at only \$3 bn a year despite having a close neighbourly proximity and common boundary.

Trade can turn around fortunes of countries in an age of 'Clash of Civilizations' says Samuel Huntington. Japan has become a prime global trade-based economy after repudiating the policy of imperialism and war since World War II.

Thus, we must realize as a global community that the preservation of liberal thinking and globalization is rooted in the flow of goods, cultures and values.

The popularity of Bollywood in Africa, Japanese Ramen noodles in India, American Rock Music in Turkey and values of Confucian, Buddha and Lao Tzu worldwide are the gifts of trade that must be cherished.

There are several mechanisms for promoting trade. Regional organizations like RCEP, NAFTA, SAFTA, EFTA; bilateral FTAs between nations and ultimately the global institutions of World Trade Organization, (WTO), World Bank & International Monetary Fund are of primacy here.

Remarks

India's demand for a conveyance between North (Developed nations) and South (Developing states) according to Brandt Line must take the lead as a vanguard of international trade. Our commitment to the Rules-Based Multilateral Trading Order with non-discriminatory policy must be ascertained.

Trade will not only lead to subsidy of conflicting tendencies and war it will also cause a homogeneity of interests towards innovation, entrepreneurship, 4th Industrial Revolution, according to the recent World Economic Forum meet at Davos.

The emerging realms of Cyberspace, Artificial Intelligence and IoT will also be dependent on bilateral & multilateral trade relations.

India has been a conducive habitat for trade development since the Rig Vedic Story of Mathava who traded cattle to resolve war between tribes. India, as a forward looking, realistic and peaceful land of spiritual as well as materialistic human growth, must reiterate its commitment to maintaining trade as a conduit of positive relations and chain war to its evitability. As Kautilya Chanakya remarks in 'Asthashastra' - trade is a 'jewel in a sovereign's crown' while 'war is the land' that yearns to topple it.



SECTION-B

3. IF YOU'RE LONELY WHEN YOU ARE ALONE,
YOU ARE IN BAD COMPANY.

In Gabriel Garcia Marquez's Nobel Prize-winning book 'One Hundred Years of Solitude' there is a famous dialogue of Colonel Jose Arcadio Buendia: when I am alone, the ghosts of my past and the dreams of my future conspire to destroy me in front of myself. This statement reflects the vulnerabilities of an individual's loneliness in the face of uncertainties that surrounds his or her being.

George Carlin, the witty comedian once did an act on the difference between 'being alone' and 'being lonely'. He said when one is alone, he talks to himself where as when one is lonely, he fights himself. This shows how being lonely becomes self destructive so frequently.

There are undoubtedly many positive aspects of being alone. Réne Descartes' world changing declaration is a supporter of self-reflection and solitude when he says 'cogito ergo sum' - 'I think therefore I am'. Being alone, is thus a means to self-realization and introspection which aids a better living.

Buddhism, Taoism and even Protestant Churches emphasize the primacy of moral, mental, physical and sexual abstinence. However, their 'loneliness' is not targeted towards vacancy of the mind. They ask us to fill our hearts and minds with love for God. Moreover, 'an empty mind is a Devil's workshop' is an age old proverb that exposes the perils of loneliness.

Loneliness makes the human cognition an easy target of 'bad company' that includes hazardous tendencies that lead to moral, physical and mental decay. The popular song 'Bad Company is me alone' by singer-songwriter Leonard Cohen exhibits this aptly.

History has been witness to fall of emperors, patriarchs and warriors who harmed themselves because of the solitude of power. Napoleon's 'Continental Blockade' was a policy of isolationism that led to his fall at Waterloo in 1815. United States' 'Monroe Doctrine' of isolation from geopolitics led to the 'Pearl Harbor' Massacre during World War II.

Mythology gives us several illustrations of 'loneliness' causing massive defeats. A contemporary interpretation of Ramayana by Devdutt Patnaik says that Ravana's ten heads were not only a mark of ten times knowledge but also 'ten times' loneliness' that he felt and attempted to mitigate it by the conversations he had with himself.

Just like the nine other heads turned out to be a bad company for Ravana, the many evils like drug abuse, extremism, mental paranoia and suicidal tendencies surround an individual as bad company to the lonely.

Terrorism and separatist ideology conquer the hearts and minds of lonely youth who are falsely promised heavenly returns.

Nation's foreign policy as well as attitude towards the domestic sphere also perpetuate loneliness in some renowned cases.

Guy Delisle's graphic novel 'Pyongyang' shows this in North Korea of today. The bad company of economic autarky, nationalistic authoritarianism and abolition of civil rights have made the country seethingly lonely.

Sigmund Freud in his magnum opus 'Interpreter of Dreams' explains through psycho analysis that it is not necessary to be physically alone in order to feel loneliness. He remarks that loneliness can arise from a constant sense of alienation or a feeling of outlandishness while being a part of a community.

Slavoj Zizek the great leftist philosopher argues that the propagation of capitalism has led to alienation of human relations, as Karl Marx had predicted. The commodification of virtues has set a price tag of on happiness. Thus, the poor & vulnerable sections as well as the powerless women & children experience loneliness and destitution.

The recent Global Disease Burden Report 2017 shows that mental illness has risen more than 45% among the Non-Communicable Diseases from 2005-07 to 2015-17. One-third of this is constituted by depression and anxiety. Over two in every ten children nowadays addicted to Digital Gadgetry and online gaming according to World Health Organization.

Children-parent and ~~student~~ student-teacher relationships have degenerated to a new low. The notions of 'demographic divided' and 'cut-throat' competition have led to growing distance between friends and neighbours. The saying 'If you cry, you cry alone but if you laugh the world laughs with you' has never been so suitable than today.

Remarks

The celebrated Objectivist Author

Ayn Rand's book 'Fountainhead' explores the theme of a 'loneliness epidemic' in an Urban jungle. It follows Howard Roark as a lonely architect through his rise and fall. All other characters seem like a vicious circle of bad company around him forcing him to repudiate his ideals and principles.

Society was never and will never will be a monolith. John Jacques Rousseau praises the 'natural society' while John Locke extolls the 'civil society'. Both differ in the manner of individual living, but, they agree on the fact that if harmony is to be maintained - the group should never give way to any individual.

The example of Adolf Hitler is a classic case of loneliness of one person leading to chaos in the entire world order.

In Mein Kampf, Hitler writes how he was alone as a child and in youth when he wanted to be a painter but had to enroll in the German Army. 'Treaty of Versailles' in 1919 clearly declared the Germany alone was responsible for World War I and had to pay war reparations as well as its colonies. Loneliness within Europe, was thus, a major factor for the next world war.

Heath Ledger, the actor who played the villain Joker in 'The Dark Knight' died because of solitude and mental trauma inflicted on him by his complex character. He was only 28 years old and hence a huge loss to cinema.

Opposed to the above two examples, there is the case of Mahatma Gandhi who meditated alone for hours in his Tolstoy Farm and Sabarmati Ashrams. However, he knew that millions of Indians were with him all the time, therefore, there was no loneliness in being alone and thinking about the Indian Struggle for freedom.

The Bhakti sects like Dadupanth and Kabirpanth as well as Sufi Tariqas like Chishtis and Nayoris emphasized on the power of being alone (with God). Thus, there was loneliness within a mass of disciples. This is a positive example of how a unilateral relationship with oneself should be balanced by a multi-lateral relationship with the people around you.

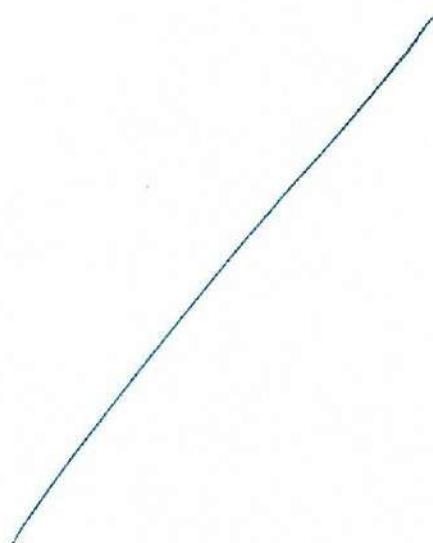
In today's consumerist culture, the political, social and economic power of the individual are widely recognized. However, we must realize that these powers are intact only because of reasonable restrictions. They function within the paradigm of 'society' and not alone. Rise of lonely megalomania and vested interests must be in check. For constant vigil is the price of freedom.

India has taken several steps to imbibe communitarian beliefs in its citizens. The Mental Healthcare Act, 2017 and organizations such as NIMHANS have been promoting the fight against anxiety, depression and mental illness. However, much more needs to be done in terms of the number of psychiatrists, psychologists and community healers on a regional basis.

The gender gap, age gap as well as the urban-rural divide must be addressed. Elderly, women and children require more assistance as Article 41 and Article 45 of Constitution delineate. Socially excluded Sections and vulnerable tribal groups fall prey to 'bad company' due to neglect of their welfare by the mainstream. Thus, close integration initiatives like 'Ek Bharat, Shreshtha Bharat' must be promoted.

Article 51A as well as the Preamble supports 'brotherhood' and 'fraternity' respectively. Loneliness is an impediment to their proliferation and, hence, must be erased. We must remember Shri Narayana Guru's call: by uniting drops of water that are evaporated easily, we must become an ocean which is eternal, 'one and yet many'.





Remarks

SEC-A

3. Trade is a communication of cultures and values,
when trade stops, war comes.

1. Intro
2. Cheap nature of trade - early cities
3. Internal trade - urban rural } w.r.t
Communication.
4. External trade -
5. Silk Route - end of trade - start of war.
6. Gifts of trade - pol. ideas,
7. Trade as basis of state
8. War - conflicting interests.
9. Wars can have other reasons.
10. Trade can be stopped by other means eg. Aryan Invasion,
Piracy, Organized crime.
11. Present day : End of history - Fukuyama
12. Clash of civilization.
13. Crony Capitalism more dangerous.
14. War promotes trade eg. Afghanistan, Iraq, S.E. Asia.
15. What should be done? Rules-based order.
16. Aligning of diff. economies amid fears → Oil
↳ Federal
↳ Protectionism
↳ Trade war
17. Positive examples: eg. Africa, China
18. Indo-Pak way forward. ↗ route for Vietnam, Asian tIGERS.
19. Conclusion.

Remarks

SECTION - B

If you're lonely when you are alone,
you are in bad company.

1. Intro. (Gabriel Garcia Marquez)
2. Alone - solitude: easy target of bad company.
3. Positions of ~~isolation~~ being alone. René Descartes's
4. Solitude vs isolation. (WWI ch. etc.) cogito
ergo
sum
5. Foreign policy: alone - North Korea.
6. Psychoanalysis: Sigmund Freud.
7. Loneliness epidemic - in urban jungle.
8. Terrorism begins. e.g. Swedish shooter.
9. Violence / insecurities must be directed.
10. Society's importance. Rousseau & Locke.
11. Children - parent relationship.
12. Digital influence. - even your phone is bad company.
13. Hitler's megalomania vs ~~Russia's~~ ^{India's} freedom.
14. Dark Knight's Joker. 'Neath ledger'.
15. Marks, meditation, spirituality is something else.
16. Sufism, bhakti focused on groups & not individuals.