

GSSCORE

An Institute for Civil Services

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AIR - 190

(CSE 2022)

ESSAY

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Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

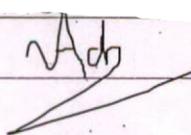
- Both sections are compulsory.
- Attempt one essay from each section.
- Each essay carries 125 marks.
- Write each essay in about 1000-1200 words.
- After finishing the first essay, attempt the next on a fresh Page.
- Any page left blank in the answer-book must be crossed out clearly.

(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).

Name ACHYUTH ASHOK

Mobile No. _____

Date _____

Signature 

1. Invigilator Signature _____

2. Invigilator Signature _____

Remarks

Sec A

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Sec B

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SECTION - A

③ Trust is the foundational principle that holds in all relationships.

At a time when the world was getting split on two ideological vantage points - capitalism and communism - Mahatma Gandhi sought to split the difference with his conception of Trusteeship. He distrusted the capitalist west and the destruction of the traditional village economy that comes with it. But, he also despised the conception of a class war.

For him, differences in society was not something that could be eliminated completely and thus wanted the people with means to hold resources as Trustees towards their fellow beings. Trust formed the foundation of his conception of an ideal state. Since the world is filled with lesser mortals with a more basic understanding of life & society, his conception could not be brought into ~~life~~ life in a faithful fashion. But the principle of trust that he highlighted is that cannot be ignored. In fact, the history of world has been shaped by the trust between various actors - and

Apt use of example to open the essay

the lack of it.

'Relationship' is an umbrella term with no apparent qualification on the nature of actors on either side of it. The only inherent assumption is that of a mutual understanding. This understanding could be of any nature - economic, political, personal, social, legal and so on. Thus, one could argue that a relationship holds only as long as each party holds the often unwritten contract in honour. This tacit expectation of mutual honouring could be termed trust, albeit loosely. A clearer understanding would require the analysis of different kinds of relationships - between different actors, of different nature and at different times.

At a purely individual one-to-one basis, lack of trust would sound the death-knell to even the possibility of a relationship of any kind. Individuals have different needs - social, physiological, emotional, security and so on. They try to satisfy these needs not in isolation with the rest of the world. In fact, active collaboration

good argument

with fellow beings have been the cornerstone of human evolution. Although other animals have also shown ~~social~~ tendency to arrange themselves socially, humans actively depend on such social organisations for their survival. This is true for the pre-historic man as it is for the 'digital' man of this age. It would be difficult to imagine a mutual relationship between individuals without trust - obviously ignoring associations between people based on coercion or exploitation.

Having said that, there is one social institution where this trust is almost completely inherent - the family. Family is one thing that an individual does not | cannot choose by themselves. The early human societies were in fact built upon the foundation of strong familial ties. The implicit trust towards our kin helped in forming larger associations with mutual-interests between different individuals. Even in the 'tech-isolated' world of today, family is the cushion of relief that individuals like to fall

Could also add how well adults adjusted, have a healthy childhood with loving parents. babies learn to trust from birth.

back on. even one caveat ~~that~~ needs to be added here -

since the family is not built purely on egalitarian grounds, the inherent trust towards the family could get eroded over time. For instance, the female members under a patriarchal autocrat may not feel ~~the~~ that romantically about family as an institution. Also, the family does not develop in isolation either.

Various societal pressures impact and mould relationships that individuals and families develop.

The trust in a society is visible mostly in the form of the institutions that it creates.

Individuals interact with other members of the society in many capacities - economic, political, legal, religious etc. Thus, the trust in a society

is more diffuse. It is diverse that we may not ^{even} classify much of its characteristics under the term 'trust'. Contrarily, distrust is

more evidently visible in its many manifestations.

The ills of communalism, casteism and other

such oppressionary & exclusionary ideas are the

result of such lack of trust. These are

instances when people fail to trust each other

Valid
argument

beyond the narrow views and ideologies that they hold themselves. Since society is a very loose collection of many such ideologies & beliefs, ~~the~~ the relationships are more of an enforced nature than an organic one. And this calls for the conception of the 'state' to enforce such a relationship between various actors in the society.

The state ^{can be} built on the foundation of various factors - common history, shared beliefs, language, religion and a multitude of other factors. It is exactly because the state is such a loose inorganic entity, that it requires an explicit contract for its existence and operation.

Valid dimension

This contract is mostly termed as the constitution which is much more than a legal document. For instance, the Indian constitution includes in it the ideals on which the Indian nation-state is built upon - liberty, equality, fraternity, welfare of the weaker sections. Now, people may have different views of their own. But, allegiance to such a social and political contract

is a basic necessity for any state to exist. The lack of trust in such a contract leads to anarchy. Intellectually, it may be a stretch to classify the adherence to such written rules to be termed as being a manifestation of trust. But the counter-examples of when such an adherence is challenged - regionalism, secessionism and calls for a separate state etc. - brings into light the apparent trust that people/citizens hold in the state and its constitution. ~~The same argument can be extended to~~

good
making
of
the
question

A 'state' exists only when other states recognise and accept its sovereignty over a territory and its population. This recognition is mostly on ideological grounds and political and economic concerns. Thus, the trust that is apparent in the levels below the state and a nation may not be fully applicable on the global scale. Nations may enter into agreements with other nations purely for economic concerns. For instance, ideologically USA and China are on opposite ends of the political spectrum but

the economic relations between them have not been that adversely affected because of it.

Bilateral and multilateral relations are based on written Memorandums and Agreements ~~that~~ ^{that} bind each party to act in a certain manner.

Lack of measures to effectively check parties from overstepping their bounds or ~~under~~ neglecting their commitments bring out the sheer fallacy of the trust in such a relationship. The

states primary responsibility is towards its citizens. In that sense, multilateral engagements

are ^{almost} always based on some perceived benefit

for one's own state. This argument need not

discard the inherent goodness in many

multilateral ~~eng~~ engagements like the working

of the United Nations organs like the Human

Rights Council, High Commissioner for Refugees and

so on. States can help other states - but

trust need not be central to the relationship

between them.

Valid
Argument

As seen from the argument above, on occasions trust may not be central principle on which relationships are based on. "Necessity is the mother of all inventions" is an adage that the world vouches. Thus, many relationships may be dominated by need, rather than trust. But one cannot discount the impact or importance of trust even in such a relationship. Even when, trust may not be central it is still necessary. To put it in a different way, absence of trust makes it really difficult to build any relationship. The cold war era is the standing testament to this fact. To cite a more contemporary example, America's relationship with Iran (or the lack/absence of it) seems apt.

Could say security follows trust. And this security allows enough breathing room to tackle important issues and progress in any which way

Having viewed relationships and the importance of trust for relationships across different planes, one could be fairly confident in asserting that trust is a necessary ingredient to any relationship. Whether it forms the central or most important facet or factor would depend on the actual circumstances. To put it simply, trust seems to be more significant and absolutely unavoidable and ubiquitous in peer-to-peer and social

relationships. But when the scope of relationships are extended to more abstract entities like the state and ~~the~~ ~~internal~~ international political entities, trust may not be the right apt word to describe them. But even in those cases, absence of trust would essentially mean absence of a relationship. Thus, even though Gandhi's Trusteeship never took off, trust is a significant factor that pervades the relationships that define the human life.

Could have
properly
personal
relationships
as well

- Examined how trust is 'implicit in relationships'
- Discussed trust between family members, state - citizens, states and other states.
- Could have discussed how trust allows one to be free, happier, stable, conditions necessary for progress.

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SECTION B

① Should students on campus indulge in politics?

In a general sense, 'politics' is a word/term that people attribute to a wide variety of processes and phenomena. For the scholars of the ancient city states of Greece, 'Politics' was about anything affecting the people/public. The political system and the associated field of political science were all derived from this very basic understanding, albeit focussing on the aspect of the government or the form of government.

Thus politics in its original sense is a very noble & broad-minded idea. But there has been

a tendency to use the term in a pejorative manner of late. This flows from associating all or only the negative aspects of politics to the whole term. This 'ambling' passage about politics and its meaning is meant to clearly set the bar on what ~~was~~ I am referring to when using the term 'politics' in this essay. Thus, backhanded schemes, double games, manipulation, two-faced attitudes, opportunism etc. are all

Good intro
reflecting on
the evolution
of the key
concept

part of politics - but they don't form the whole. In fact, they must be viewed as the unavoidable consequences of politics being a popular venture, whose the players/actors are existing humans.

Because of the very dynamic nature of politics, ^{it} the principal players have mostly been the youth. The leaders may be experienced and aged, but the real groundwork through which the propounded ideals reach the masses are performed by the young political servants. ~~To~~ Owing to this, our campuses have been an active arena of politics - both mainstream and intra-institutional. We could look back to the early days of the Swadeshi Movement to see the importance laid on higher educational institutions by the political leaders. Weakening of popular control over the Calcutta University (or strengthening the government control) was a principal grievance that was aired during the movement. This even led to the setup of a National Education Commission. ~~Travelling a bit~~

Could also define the concept's textbook meaning

Students were active participants in the Non-cooperation movement of the early 1920s and the civil Disobedience Movement of the next decade. True, the nature of politics - nationalistic self-determination - of those days is very different from what we are witnessing today. But the fact remains that student mobilisation was and still is an essential component of any mass movement.

The JP movement of the mid-1970s against the authoritarian leadership of the then Prime Minister stands testimony to this.

Why does campuses gain such importance in raising prevalent social issues? The obvious and direct answer is that campuses are the stage when individuals break out of their fixed mould - designed by familial and social circumstances - and form a holistic understanding of the world around them. Students of colleges are at such an age where they have left the innocence and

Good use of examples

ignorance of adolescence behind them and start experiencing the savages of adulthood. This newly acquired semi-independence is both exhilarating and scary at the same time. That makes it an ideal time to develop consciousness beyond what they can learn from the books. Home, schools are the first step in social comingling in the life of a student. But schoolmates are mostly from the same localities and have much in common with each other. On the other hand, in campuses the students are bombarded with such a diversity of opinions, cultures and ideas that it may seem daunting at the beginning. But it is through this 'ring of fire' they must travel in order to grow - mentally more than physically.

Having established the significance of campuses in building early social awareness, we now turn to more muscular waters. Student's their early days in campuses are very much

Good reading of the question

vulnerable to be manipulated into believing and doing things they may not fully understand yet. They may get drawn into membership of political parties or unions by a multitude of factors - peer pressure being the most significant. Campuses being a mini-society, with the fear of social boycott and thus students tend to conform to one of the few prevalent political ideologies, if coerced to do so. This in fact undermines the process of social awareness that we count as the biggest positive of ~~the~~ politics in campuses. Rudderless student activists could be keyed to perform things that they would have never even dreamt of before. Such is the organisational might of political parties both inside and outside campuses.

Valid argument

Not everyone is such a waylaid lamb either. Some individuals may knowingly indulge in political activities with full cognisance of its consequences and implications.

They will be the ones giving the way out to much more benign followers as and when the need arises. Such a gloomy picture may sway us towards admitting that maybe campuses aren't the best place for politics.

Valid argument

But we must be objective about this. Are they undergoing anything different from what they would have to undergo outside campus after their studies? Party politics rules the roost in the political battlefield of India. Especially due to the federal nature of our polity, there is no dearth of regional parties with diverse ideas and agendas.

Viewing in this context, it does not make any sense to not let students be politically 'enlightened' in campuses so that they are ready for the world outside. Everyone would agree that having/developing some awareness is better than developing none at all. Thus, pitfalls and dangers notwithstanding

Good argument

campus politics is essential for the social development of the youth. Or else, we would have illiterate people running the economy and country instead of only educated ones.

Campuses are the ideal place for young students to learn about the rights they have as citizens and exercise them at the same time. 'Freedom of expression' will remain all but a hollow phrase, unless it is exercised actively. Also, the concept of interpersonal association and organisation to collaborate and achieve shared goals can be only understood in campuses. In many sense, campuses could be mock-nations - like we have mock-parliaments. The diverse viewpoints that one comes across in a politically conscious campus broadens the minds of its inhabitants. And only such broad-minded people can really serve the society in the way it needs them to.

could cite examples of student who become leaders politicians later

This kind of political awareness should not just be relegated to the institutions peddling education in Arts & Humanities. It is as valid in Technical and Medical colleges as they are elsewhere. This can be clearly understood from the age old adage - "Need is the mother of all invention". What good is the technical knowledge gouped to serve unless it is employed in a fruitful manner to problems that are actually plaguing the society. The call for multiple-honours learning of the ~~the~~ ~~the~~ latest National Education Policy may be seen in this context as well.

good argument

Lastly, political awareness is essential for self awareness too. One can only make sense of our place and function in this society or world relative to the other parts. So when campuses are considered as places of self-conscience and soul-searching, it ~~should~~ would only be rational to have

socio-political awareness as part of the package.

This particular argument - of whether students should partake in politics in campuses - should not even ~~have~~ stand if we consider two simple social facts. Is politics essential in a representative democracy like ours?

Is education necessary for the holistic development of a person? If we were to answer affirmatively for the above two questions (~~like~~ like I am inclined to do), then the implication is clear. As the first and most important stage of democratic participation is a diverse community, campuses should ideally mimic the world outside it. Those who participate in the right manner inside can do so in the outside world as well. The minority of those who do not should not sway our minds regarding the importance of campus politics.

good conclusion

- Exceptional reading of the question
- Could have defined the concept of politics briefly
- Examined the importance of an active, ~~realised~~ politically conscious public, realised individuals and how that can all be enabled on campus. ~~Ad And:~~

- ↳ the need to not let violent outliers define the scope of campus politics
- ↳ humanities and science-tech colleges and one's ^{perceived} proclivity to politics over the others.

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