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SUBJECT:	ESSAY	Test Code:	9	3	2
Name of Candidate	VIKRAM GREWAL				
Medium Hindi/Eng.	ENGLISH	Registration Number	1	4	0
Center	ONLINE	Date	6	7	0
			9	1	7

INDEX TABLE				INSTRUCTIONS
Q. No.	Page No.	Maximum Marks	Marks Obtained	1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)। 2. All questions are compulsory. सभी प्रश्न अनिवार्य हैं। 3. The number of marks carried by a question/part is indicated against it. प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं। 4. 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. No marks will be given for answers written in medium other than the authorized one. प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे। 5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए। 6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off. उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।
Total Marks Obtained:				

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EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

SECTION - A

3. THE REFUGEE CRISIS SHOWS WORLD'S MORAL FAILURE:

PLAN

1. History - out of africa - civilization.
2. Fact that everyone's a refugee in a way.
3. Immigration & Emigration.
4. Factors that make refugees.
5. United States - a paradise of refugees.
6. Ideological diff. b/w countries.
7. Ignorance towards neighbours.
8. Good terrorism, bad terrorism.
9. Rise of ISIS, al-Qaeda etc.
10. Religious conotation over political crisis.
11. Fickleness of UN charters & organization. - UNHCR.
12. India in the refugee crisis. [since independence]
13. Operations to get Indians home - NRIs, remittances etc.
14. Rohingya crisis: IOM etc.
15. Europe - Germany, France.
16. Erosion of trust in global comm.
17. Shallowness of LPG.
18. Politics of Power has oppressed the downtrodden.
19. The concept of nationalism over humanity is dangerous.
20. Need for human resource development

SECTION - A

3. THE REFUGEE CRISIS SHOWS WORLD'S MORAL FAILURE

When Nobel Laureate 'Gurudev' Rabindranath Tagore exclaims - "Where the mind is without fear, and the world is not fragmented by boundaries", he emphasises on the liberty that is innate to the human soul. He wishes for an 'eternal brotherhood' to proliferate in the global community. A century after those lines were written, the community still confronts the virtues of fear, hatred, terror and divisiveness in the form of a 'refugee crisis'.

History of mankind illustrates that all groups of people - from various races (mongoloid, negroid, caucasian) are in fact immigrants. The 'Out of Africa' theory of anthropologists and supported by historians and archaeologists such as Richard Leakey, states that no continental community is in actuality a native of it, as all of us have migrated from Africa.

This notion of having a common ancestor instills in us a feeling that each community is a group of refugees on the face of the Earth. The Indo-Aryans migrated to the Indian subcontinent in the Early Vedic Age and established a culture of their own.

The concepts of emigration and immigration are integral to the movement or rather 'evolution' of the human civilization. The mere difference that makes an immigrant - a refugee is that the latter's native region suffers from socio-economic and political factors that make it unsuitable for residing. Refugees face the threat of persecution at their homes and hence are in constant search for 'new homes'.

The recent refugee crisis all over the world is not a new event but a continuation of dismal consequences brought about by the 'nation-state' order of the globe. A continuous exodus of people ravaged by wars since the Hundred Years' War, colonial wars, trade wars and finally

the two world wars that shook the entire nation-state setup producing more refugees especially in the Balkan states.

The fact that refugees are 'victims' of scenarios created by the Western Powers themselves is ignored by world leaders. And this highlights the moral failure that International Affairs have encountered in the case of refugees.

The United States of America - a seventeenth century 'paradise of refugees and immigrants' touted as the 'land of opportunities' has created wars that have led to irreconcilable loss to human life and has created a 'millenial class' of refugees in Vietnam, Persian Gulf, Afghanistan and North Africa.

The new wave of 'Protectionism' in world politics has exacerbated the situation. The claims of 'building a wall' between the US and Mexico is a frivolous attempt at solving the refugee crisis. As the Buddha said, "Hatred can never be conquered by hatred, it can only be conquered by compassion."

This compassion has been a void in the foreign policies of great powers towards least developed economies. The 'moral bankruptcy' of the Bretton Woods institutions such as the World Bank and International Monetary Fund have behaved like a pair of 'sitting ducks'. The former has announced policies for development of middle and lower

income nations, however the refugees that confront ~~the~~ life threatening situations in these countries have been neglected. The World Bank and IMF were created for not only economic development but post-war peace processes a goal they have failed to achieve.

Similarly, the fickleness of the United Nations Organization has been brought to the centre stage by the refugee crisis. The failure of the Sustainable Development Goals and the Millennium Development Goals as holistic parameters of global growth is certain. Though these goals have been met in several nations, the truth that over 28% of human population is 'on-the-move' as refugees that are devoid of basic amenities, remains.

The UN High Commissioner on Refugees (UNHCR) is one of the very few organizations recognized by governments of nations. This is a unique scenario that perpetuates the refugee crisis because 'refugees' all over have been refused to be recognized as per their nationalities. For example the Rohingyas from Rakhine in Myanmar are not recognized as 'citizens'. They are illegal migrants by the virtue of being 'nation-less people'.

A further erosion of morality appears in case of 'bad neighbourhoods'. The International Organization of Migration (IOM) reports that a neglect of the poverty and terrorism in a neighbouring country results in ~~the~~ a refugee crisis at home. For example, terrorism in Pakistan has affected India since 1947.

Another aspect is the old philosophy of 'good terrorism versus bad terrorism'. This notion has become a roadblock for the signing of CCIT-Comprehensive Convention on International Terrorism: a possible solution to ending the war on terror and easing the refugee crisis.

The excommunication of the native Houthis by Saudi Arabian Sunni sponsored militias in Yemen presents another picture of the refugee crisis. The Western Powers who have taken a step forward in Syria to safeguard their national interests have completely ignored Yemen where a civil war is under way. Yemen has been ignored primarily because US has an ally in Saudi Arabia and Russia doesn't have a naval base in

Yemen, unlike Syria. The moral failure of the world is explicit here. The Machiavellian notion of national self-interest overrides the basic tenets of humanity. Economic gains drive the thirst of powerful nations that claim to be vanguards of global community but in reality are capitalist MNCs that look for profit in each case.

The Syrian War has displaced over six million people, the Israel - Palestine conflict has caused 3-4 million homeless denizens and the Islamic State (ISIS) has worsened the state of affairs in the middle east. Oil exporting political stable countries such as UAE and Saudi Arabia allegedly fund wars globally to fuel their economies and further alienate their vicinities in the West Asian region.

The rise of Islamic fundamentalism is also a result of the refugee crisis. The pre-9/11 and post 9/11-worlds are marked by alienated groups of youth * who were handed guns in place of books. The rise in bomb blasts and public violence in France and Belgium in the past two years is, thus, a consequence of the danger posed by the refugee crisis.

The worries about jobs and standards of living are shallow when it comes to a pan-global threat to humanity. Rise of right wing regimes and a prime example of 'Brexit' do portray a divided picture of the world which is the main reason behind the moral failure of the world. However, the potential for human development draws a positive image for the future. Germany, for example, began

vocational training for refugees and offered them cheap labour-intensive livelihood.

'Politics of power' has oppressed the downtrodden for a long time. It is now needed to have a consensus over embracing the homeless and deescalating human conflict in precarious regions. A recent decline in forces of Daesh, Al Shabab and Boko Haram are reminiscent of the decline of al-Qaeda post-Laden assassination. However, the key is to build sustainable economic establishments.

Imbalance anywhere can affect well founded structures, thus, a move to remove global trust deficit and build human resource is the need of the hour. Health and education are inalienable rights that no one should be deprived of - a message that the Nobel winners Kailash Satyarthi and Malala Yousafzai gave together, despite

belonging to countries that have drawn bad blood against each other for years.

'Nation' can never be an erosion of what is 'human'. A 'global village' is unsustainable if it is plagued with divisiveness and separatism.

After all, a refugee is indeed a citizen whose potential remains to be explored.

Tagore's dream of 'a united world' is the ultimate sustainable goal that remains to be achieved.

SECTION-B

4. ^{The} Love of power and the love of liberty are in eternal antagonism:

PLAN

1. Power: an abstract - control over resources/ideology.
2. Level of individual.
3. Level of community/society.
4. Level of state.
5. Level of humanity.
6. John Locke's liberty.
7. John Stuart Mill's liberty.
8. Hitler's Power & Liberty VS Woodrow Wilson's view.
(Dictatorship vs Democracy).
9. Gandhi's perspective.
10. Constitution of India.
11. French Revolution vs Now.
12. Power - not always political.
13. Swami Vivekanand.
14. Ideological wars - capitalism vs socialism.
15. Power checks liberty, liberty checks power.
16. Complementary, supplementary, antagonism.
17. GWF Hegel's synthesis.
18. Arthashastra.
19. Sections that vie for power to gain liberty.
20. A constant duel that must continue. → Suffragettes.

SECTION-B

4. THE LOVE OF POWER AND THE
LOVE OF LIBERTY ARE IN ETERNAL
ANTAGONISM

The greatest 20th century Spanish author Gabriel Garcia Marquez explores the conflict of power and liberty in his novels. Through his trademark style of 'Magical Realism' Marquez delineates the concept of 'Solitude of power' in his celebrated novel. 'The Autumn of the Patriarch' that tells the story of a powerful dictator in a village in Bolivia who ends up chaining himself by the use of excess of power.

There are several other works that pose questions over the eternal antagonism between the love for power and the love for liberty. Both these desires run against each other in several forms. For example, in George Orwell's 'Animal Farm' the passion for liberty in Animals drives them to overthrow the seat of power of the owner of the farm. A strange sequence of events renders them powerful but ultimately lacking any liberty.

Power may be defined as 'control over resources or ideology'. "You either tell them what to do or tell them what to think" a classic excerpt from the Orwellian dystopian novel '1984'. This notion of power is in direct contrast to liberty.

The Stalinist regime in USSR derived its strength from Lenin's principles of communism along with the hopes and desires of the proletariat that had brought about the Russian Revolution in 1917. However, Joseph Stalin's 'love for power' had reached a stage where the liberties of the subjects of the state were exceedingly curbed. Thus the love for power and liberty were natural rivals.

The above case is at the level of the state. We must also consider the 'eternal antagonism' on the levels of the individual and the society subsequently. The individual's yearn for power may occur as a desire for respect and authority in the family or friend circle. This however may cause him

to behave in a certain way. This desire for power would drive his mannerisms, thus restricting his innate or natural perspective and ultimately restricting his liberty of thought and action.

At level of society, a community may conceive its position in the social matrix in a certain way. The typical example of the caste system - the varna-ashramadharma in the context of the Indian society exhibits a constant battle between the powerful Brahman and the powerless Shudra. These 'dharma' roles have translated into social stereotypes that thrive even today. These erode the liberty of the 'have nots' as opposed to the power and privilege of the 'haves' thus perpetuating the 'eternal antagonism'.

Beyond the levels of individual society and the state, the conflict between the love of power and the love of liberty is prevalent at the level of humanity. As John Locke one of the greatest thinkers of the age of enlightenment remarks - a persistent ^{battle} between inalienable rights and their suppression by totalitarian forces within or outside is the story of humanity.

Similarly the theory of 'class conflict' by Karl Marx is built on the foundations of the antagonism between power and liberty. The renowned paper 'On Liberty' by John Stuart Mill puts forward the potential of power to do 'maximum good' to 'maximum people' thus propagating the 'Utilitarian' definition of power.

The utilitarian notion that stems from Jeremy Bentham and occupies a respectable position in the colonial ideology that aided the British in ruling the Indian subcontinent, is refuted by Mahatma Gandhi. Gandhiji focuses on the primacy of the soul and the continuous fight between power and liberty within itself. He emphasizes the value of truth that would help in resolving the fight. The power of truth, he remarks, is what liberates the soul.

Gandhiji's perspective is amongst the first to collaborate power with liberty. This collaboration is consolidated further by the Constitution of India. The Preamble categorically mentions the promotion of 'liberty' along with equality, justice and fraternity. It also mentions the source of power of the document which is 'We, the people'. Therefore, it marries the power of the people.

by ensuring their liberty.

The political notion of Power has pervaded the human imagination since the liberty of the citizen came to be at stake during the French Revolution. This revolution has been the fountainhead of ideas all across the world. However, even this event failed to resolve the crisis between power and liberty. As we notice, the love for power of France's Napoleon was overarching and oppressing the love for liberty of the French post 1794 after the Jacobins tried to do the same.

We have come a long way since 1789's revolution. So much so that we realize that power is not always 'politically' rivalled by liberty. Swami Vivekanand gave a call to delve in social service as each individual was powerful enough

to liberate his own suffering as well as the suffering of the society. Acharya Vinoba Bhave of Sarvodaya Samaj too believed in a similar concept of power. According to him, power did not lie in potential to do good but the intention to do good.

The great debate of the post-enlightenment world is the debate between the opposing ideologies of 'Capitalism and Socialism'. These ideologies differ massively when we look at their orientations - while the former is 'power-oriented' the latter is 'liberty oriented' but with limitations. Liberalism and Conservatism are also oriented differently to power and liberty, however the former is a clear supporter of liberty in the antagonism it faces internally from the corridors of power.

Despite the acknowledgement of the eternal antagonism between love of power and love of liberty, we must realize that their relationship is also complementary. Power checks liberty and liberty checks power: A concept that is the basis of separation of powers between Judiciary, Executive and Legislative - all three have power and liberties that are in turn checked by each other's jurisdiction.

The power-liberty relationship is in fact supplementary as well. Consider GWF Hegel's theory of 'dialectics' a balance between thesis and its antithesis is not antagonistic but supplementary in order to establish balance in the system - a synthesis. Therefore, according to Hegel, Power and liberty form a synthesis.

We must also consider the view of Kautilya here as it is imperative to see the eternal antagonism of power and liberty in the context of Ancient India that was marked by monarchical mindset. ~~which~~ The 'Arthashastra', in one of its volumes, puts down the time-table / routine of a King that he must follow daily. A simple look at this brings us to notice - how even after having exponential power the King's liberty is bound by the virtue of serving his subjects.

Another interesting ~~to~~ observation in the context of power and liberty is the Suffragette movement. This movement was aimed at gaining the women the right to vote. In other words, the 'liberty' to exercise their vote would add ~~to~~ 'power' to their political rights.

Hence, we have seen how liberty begets power and how in some cases power results in increased liberty. However, the eventual assimilation is something that is intangible and might be exceedingly abstract from the materialistic approach of looking at it.

This brings us to two antagonistic views that demarcated the World War Era as a direct challenge between 'power's love' and 'liberty's love'.

Adolf Hitler in 'Mein Kampf' writes how power needs to be taken away from a certain section of people and given to the 'higher' race that deserve it. This idea stemmed from 'eugenics' - a philosophy completely rejected by Roosevelt, his American counterpart. The Allied Powers and Axis Powers were both hinged at acquiring 'power' - whatever be the means - but this clearly withered the

liberty of their populations through war practices such as compulsory recruitment, increased industrial output and mandatory national duty rendering. Thus, they imposed shackles on their own liberty to acquire power - an illustration of the eternal antagonism.

Liberty and power, as we have seen, are in confrontation with each other since time immemorial. However, this 'constant duel' must continue as it is a source of an abstract discourse that can lead to enlightenment by knowing more about human virtues. The Upanishads also state that the knowledge of the self (atma) is the knowledge of the universe (brahman).

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