

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

2. There never was a good war or a
bad peace

Our mythological stories are filled with wars and the peace that follows them. The most significant of which is the war between Pandavas and Kauravas in the Mahabharata. It is considered by most commentators as moral and a good war. A victory of good over evil and just over unjust.

Coming to real world, it has seen numerous big and small wars. The most important of these were the two world wars. There is an ambivalence of opinion about the nature of these wars and the peace that followed. Can wars be considered

moral or good? Or are wars bad?
Can peace be also bad or is always
something to cherish for.

In this essay, we will try to analyse
these questions and come to some
answers. But before that we have to
explore the various domains of
wars and peace.

The most significant manifestation of
a war is a bloody conflict within
states. Russia-Ukraine war is an
example of this category. On a
much smaller level, we can have some
kind of wars between individuals
themselves and with ~~so~~ and between
some institutions. Reliance and Amazon
fighting a corporate battle is also
a kind of war.

On the other hand, peace is something opposite of war. Simply, it can mean absence of any visible conflicts. Although, we can't limit ourselves just to the seen and have to venture into the unseen to find more comprehensive meaning.

So on a much comprehensive level, peace is happiness of all living beings and the niche they occupy. It also encompasses mental peace. An individual may look calm from outside but might be fighting hundred battle inside. For example, people battling depression might look happy on the outside but peace is far away. Ultimately, everyone wants peace, but is peace worth fighting for?

The peace that has been established after

the second world war has been termed a bad peace. This is because of the cold war that brewed between USA and USSR. Similarly, the war against Hitler has been regarded as moral and just. As we will see below, these analysis lack any compelling argument and we can't have a good war or a bad peace.

More than 30 millions people were killed in the second world war. How can then it be considered good if the value of life was so low. As per Kant, actions are good or bad inherently and the moral worth of any action depend on the will and duty. By this interpretation, a war can never be good whatever be the consequences.

In contrast to this, some argue for just war theory. If a war is fought for a just cause and as a last resort, it can be termed moral. The epitome of this is India fighting with Pakistan for the independence of Bangladesh in 1991. As Edmund Burke said, "the only thing necessary for evil to triumph is for good men to do nothing".

Although, this interpretation doesn't hold up in more complex real world. This is because no thing or person is completely evil or good, especially in international relations. Germany was termed evil and the main cause of war. But it was also the victim of Treaty of Versailles and colonial rivalry.

Moving towards peace, one that was established after second world war is termed bad. Because it was deterrent based peace with mutual suspicion. The society didn't evolve towards a happier nation and was always embroiled in some confrontation or the other.

The above can be countered by imagining what if this manufactured peace was not there. Do we want another war or can we afford one where many countries have nuclear weapons? Thus, peace at least provide an opportunity to sort out differences that can lead to war, even if it is a bad peace. For instance, Bali peace clause of world Trade Organisation aims at sorting out the differences and prevent trade wars.

Further, any kind of peace allows the wound to heal. It provides opportunity for business to prosper, societies to progress and individuals to innovate. To illustrate, humans' economic interests are in conflict with environment. But when there is peace, people's attentions is towards managing climate crisis. This gets reversed in the case of an actual war. Energy crisis after Russia-Ukraine war is pushing everyone towards fossil fuels.

Next, even when peace doesn't seem moral like one with terrorists, it is more practical. India is engaging with Taliban to save its economic and strategic interests. If this so called bad peace can prevent future terrorist attacks, will then this be also termed immoral?

The answer lies with arguments put forward by consequentialists like Bentham and Mill. If an act brings maximum happiness to maximum people, then it ~~is~~ can be be moral and good. So, even a bad peace, which is more of a misnomer, establishes maximum happiness.

Similarly, this line of argument can also be used to justify a war - giving it a moral base. Fighting a war to preserve territorial integrity and right to self determination can be called a good war. For example, Indian freedom fighters and revolutionaries fighting British colonisers was moral and just.

As Machiavelli said, "you can't avoid a war, you can only postpone it to the advantage of other". Sometimes, wars become necessary - a lesser of the two evils. It was necessary to fight against Hitler's crimes against humanity or the one Gambia is fighting against Myanmar Junta for its genocide against Rohingyas.

Going further, can a war be considered good if it doesn't lead to loss of human lives? Trade wars between countries is a manifestation of this. Here, interests of one own's country reign supreme. Another example is cyber warfare. All modern means of warfare aim to minimise human losses. So what is the morality

of robots fighting the wars of humans?

Even though some wars might not lead to human losses directly, it can indirectly affect their livelihood and right to life and personal liberty. For example, food crisis caused by cyber attack on supply chain. Violation of privacy and manipulation of data are also unjust even though no human lives are lost.

After discussing the questions we raised, we do have some answers. First, we can be sure that there is no bad peace. Even if it comes with conditions or is a manufactured one, it is better than

a minimum impact of any war.

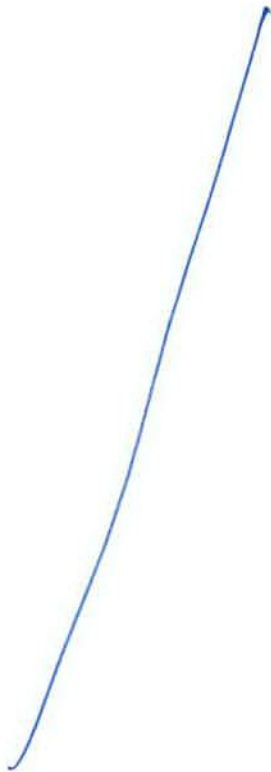
On the other hand, the answers about morality and goodness of a war is complex. As Machiavelli write in 'The Prince', "We can't be good at (or for) all things." So any war has ethical trade-offs. Even if it leads to human and economic losses, the peace it brings has higher moral and practical worth.

Still, we as a society should work towards avoiding any war as much as we can. This is not only limited to conflicts between nations but also individuals and other elements of societies. But a time will come when war becomes necessary and a

lesser evil. In that case, one should follow other tenets of just war theory. No harm to civilians and proportionate use of force.

If Wars are harbinger of peace and if peace can't be termed bad, then the judgement of a wars becomes difficult. As Eisenhower said, "Peace and War are two sides of the same coin".

6. The world of reality has its limits;
the world of imaginations is boundless.



8. Ability will never catchup with the demand for it

The story of evolution of internet is an interesting game where humans ability tried to catchup with the demand for it. During second world war, the need for high-tech communication arose. This resulted in ARPANET - the earliest form of internet.

With time, the demand for more dynamic and interactive internet gained currency. The result was web 2.0 that we are using now. In this, all the content on the internet is hosted through world wide web.

The demand for further evolution into

decentralised internet has strengthened. Our ability is trying to catchup with this through the development of web 3.0. Here, the data will be owned by users with more control and power to them.

In future, there will be new demands and the call for our intellect and innovation to climb higher. This does look like that our ability will never catchup with the demand for it. But why is this so?

First, ability is the response to demand. Any innovation or discovery take place only when some kind of demand is created for the same. Creation of drought-resistant crop varieties is the result of increasing drought-like conditions.

Second, demand is always futuristic while ability has present significance. By its very definition, ability is something we can do at present. Demand of Net Zero is for future climate sustainability but at present the technology to achieve this is in nascent stage.

Third and most importantly, demand generally increases faster than ability to fulfil that. The cultivation of any skill or manufacturing of product takes time because of various types of constraints. For demand to rise, one only needs imagination. In economy, there is always imbalance in favour of demand over supply because production is limited by land,

labour and capital.

Fourth, demand has many variations and dimensions within one single framework. For example, demand for reservation to ensure social justice deals with level playing field, fairness, diversity representation and correcting historical injustices. As a result of these competing demand within a single demand, it becomes difficult for ability to catchup.

Finally, demand not only increases but can also change completely reversing the flow. Here, the momentum of ability then has to stop and reverse to match the demand. Generally, population grows from high birth and high death rate stage to low birth and death rate stage. After this stage,

Population starts declining with higher death rates. So, the whole human production cycle has to ~~change~~ reverse to accommodate the change.

Even if the ability can't catch up with the demand for it, the consequences of the same can vary. On the more positive side, this fuels innovation and constant struggle for evolution. Human progress is dependent on this gap. For it is the effort to match the demand, that has created modern life on earth.

Even beyond earth, if the life ever gets established on other planets, it will be the demand and human

ability trying to catchup with it.

Evolution from fire to agriculture to settled life and modern economy has been possible because demand kept on increasing and dragged the human ability with it. But all is not rosy with this as we will see below.

Aristotle through his teleology argued for giving dominance to end rather than means. What happens in the case of ability running behind demand is that we are using humans and their intellect as means to achieve some end.

Consequently, ability playing catchup with demand shifts the attention from present towards future. By modifying our ability in economic and

social domains to prepare for future climate change, we are ignoring our current problems. The manifestation of this is climate injustice.

Another problem with inability of our ability to match up with the demand for it is that it creates some practical issues like inflation due to supply lagging behind demand. Society remains unequal as states don't have enough resources and ability for fulfilling the demand of socialist state.

On the other hand, this persisting gap allows us to analyse if the demand is worth making an effort for or not. for example, many countries don't have the ability to develop nuclear weapons and ~~neither~~ neither do they

went to because they concluded that nuclear weapons demand is not worth it for peace.

Further, this gap also allows us to change or modify our abilities with the changing demand. This ensures that the effort doesn't go wasted. Decades back, Apple launched a touch-screen version of i-pod but it failed because the demand has evolved towards smart-phones.

Moreover, ability lagging behind demand leads to consistent efforts to close the gap. This increases efficiency and new innovations that would not have been possible if we could produce things even before the demand. Green revolution that increased crop productivity and solved hunger crisis was an

effort to match with the demand for the food. This also allowed human population to grow.

We often hear the phrase or comment that the idea was beyond its time. Does this mean that ability surpassed demand in some cases and is thus possible in reality?

When Wegener proposed his continental drift theory, many ridiculed the idea saying this was not possible. But as new evidences emerged, the theory was accepted as reality. Similarly, many ~~sciet~~ scientific inventions like those during 19th century were developed without any significant demand.

To conclude, demands give rise to ability. The latter is a response to the stimuli generated by former. As we saw, generally demands stay ahead of the ability to fulfill it. The foundation of human evolution is dependent on this thesis.

At the same time, some abilities can move beyond demands. But this will mostly remain unusable and inaccessible until demand catches up and move ahead. Bringing back the story of internet, its technological development has surpassed and in turn is creating new demands. Turning the hypothesis on

its head, can developing abilities also create new demand? This can be answered some other time and till then one should always mind the gap for continuous development

"The world of reality has its limits; the world of imagination is boundless"

Intro -

Thesis - Can we put a limit on reality and not on our imaginations.

Ability will never catch up with the demand for it.

Intro - Internet evolution

Can ability catch up with the demand for it

Ability - present, demand - future.

- once increases faster than the other
- ability is the response to demand

Ability can catch up? Now?

Conclusion

There never was a good war or a bad peace

Intro - war - Mahabharata
peace - that followed

Thesis - meaning of a good war & a bad peace,
is it always applicable? why a war can't
be good? why a peace can't be bad?

Analysis of some good wars or a bad peace

good war

↳ just war theory

bad peace

↳ peace with conditions
↳ worsen the situation

Why?

↳ violence v/s happiness

↳ immoral

↳ interests over principles

↳ peace is ultimate aim

Machiavelli

Opposite analysis

↳ with counter-arguments

Conclusion