

TEST CODE : 4 2 0 6 2

FIAS – MGP 2021 – Essay Simulator Test #2

ForumIAS

GENERAL STUDIES

Name Of Candidate

SHRUTI SHARMA

Roll No.

1910051334

Date:

03/12/21

Time Allowed: Three Hours

Maximum Marks: 250

## INDEX TABLE

Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
Total Marks:		

Remarks:

## INSTRUCTION

1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part
3. One question in each part is compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. 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.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly Struck off.

*Any specific messages for ForumIAS Mentors/Evaluators with respect to your copy? Write it here.*

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## For Student Only

Start Time | 5 pm

End Time | 8 p.m.

Mode Of Examination: Online  Offline

## For Office Use Only

ECN CODE: EG: Evaluation Date:

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## MARKING SCHEME

<i>Parameter/Criteria</i>	<i>Aspects Considered</i>	<i>Total Marks</i>	<i>Essay 1</i>	<i>Essay 2</i>
<b>Basic Format</b>	Introduction + Conclusion	10		
	Body	15		
<b>Content</b>	Data/Facts/Interpretation/ Analysis	25		
<b>Organisation</b>	Flow of ideas/ Absence of Deviation from the topic	25		
<b>Language Skills</b>	Punctuation/Grammar/ Sentence Formation/Spellings	25		
<b>Examiner's Discretion</b>	Perception/ Innovation/ Engaging	25		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<b>Coherence</b>				
<b>Language</b>				
<b>Handwriting</b>				
<b>Pre-writing</b>				

<b>Very Good</b>	<b>Good</b>	<b>Average</b>
120 and above	100-120	Below 100

SECTION - A

1. Feminism is for everybody.

सभी के लिए नारीवाद

2. Democracy is a device that ensures we shall be governed no better than we deserve.

लोकतंत्र एक ऐसा उपकरण है जो यह सुनिश्चित करता है कि हम उस से बेहतर शासित नहीं होंगे जिसके हम हकदार हैं।

3. Reinventing Indian Agriculture is the need of the hour.

भारतीय कृषि को नया रूप देना समय की मांग है।

4. Educated unemployment- voluntary or absence of opportunities

शिक्षित बेरोजगारी- स्वैच्छिक या अवसरों का अभाव

1. FEMINISM IS FOR EVERYBODY.

When 'Brahmavadini' Gargi stepped forward to challenge Rishi Yajnavalkya over his claim of superiority of knowledge in the Brihadaranyaka Upanishad or Buddhist nuns composed and wrote hymns in the 'Therigatha' in 1500 BCE and 600 BCE respectively, little did they know that terms like 'feminist icons' would be used to describe them in the 21<sup>st</sup> century.

The term 'feminism' is a much used and abused word today, and may seem anachronistic to describe the Vedic Age - yet its relevance seems to pervade areas of space and time.

This brings us to an even more important debate - regarding its definition. The very conflict over what it means is central to its relevance for different sections of people. While some see it as the supremacy of women over men, others look at it in terms of a political movement comprising various 'waves' of feminism.

A radical quote - 'Feminism is the radical notion that women are human beings', - simply sees feminism - as a struggle for the very minimum - an acknowledgement

of the right to equal opportunities  
of both sexes as human beings.  
We will explore greater layers to  
this definitional challenge - as we  
explore the relevance of this  
movement - for 'everybody'.

The very first accusation against  
feminism is from women like  
arguing for the centrality of upper  
caste or white women's issues in  
the movement. — neglecting much  
more heinous and pertinent issues  
of lower caste, lower class and  
black women - ranging from domestic  
violence to caste based rapes etc.

In India, however, examples  
emerge where the idea of 'feminism'  
as empowerment and equality has  
been utilised for the cause of  
rural and Salit women. In areas

of Telangana, women solidarity and collective ownership and tilling of land has brought forth the spectre of 'anna swaraj' for Salit women farmers - with the aid of the Seccan Development Society

While the awareness of the terminology as 'feminism' might not exist - a similar example of the Anti Arrack movement in the 1970s in Andhra Pradesh among rural women - put women ~~also~~ issues of domestic violence and lack of financial independence and household decision making at the forefront.

Not just in the rural countryside, the #MeToo movement - as a people led movement brought about ripples in... all aspects of urban professions - including the glamorous

'Bollywood' and 'Hollywood' to esteemed academic circles — each day expanding its fold, highlighting aspects of 'casual sexism' and 'toxic masculinity' that often pervades the workspace.

But it was this very movement — which led to painting of this wave as 'anti-men' and uplifting men at the cost of women. Similar case is made for the wrongful use of the Dowry Prohibition Act and Domestic Violence Act. Are these accusations actually true?

While several cases have been found to be 'motivated', and exceptions did exist in the '#MeToo' movement as well — one must move towards a deeper understanding of feminism — to explore the opportunities it opens up for men.

our social structure while being unfair to women - in imposing ideas of domesticity and controlling reproductive behaviour - is controlling and oppressive for men in equal measure. Accepted norms of 'masculinity' as being strong, not displaying emotion and being the sole bread winner of the family - have led to much higher cases of suicide and stress related health problems among men.

The UN led '#HeForShe' campaign was a step towards highlighting this alliance between men and women - which is needed to establish a truly equal society - with equal division of emotional and physical labour.



And why then, to stop at two genders? The onset of intersectional feminism highlights the idea of gender as a 'spectrum' - rejecting social standards defining appropriate 'feminine' and 'masculine' behaviours.

As showcased in movies like 'Aligarh' - cases of 'morai' and physical policy of the LGBTQT community - can see a sea change - with the embracing of feminist thought.

Feminism - in different forms and ways, has thus existed since the history of man (and woman) kind.

It has sometimes expressed itself through tough minded extraordinary women like Mary Wollstonecraft - creating the 'Declaration of Rights of Women' and Rosa Parks - fearlessly challenging white hegemony in the USA.

At yet other times - it expressed itself  
in women solidarity - be it march  
for bread outside the Petrograd  
Soviet in the Russian Revolution or  
the Mahila Vikas Aghadi in the  
farmer's movement in Meghalaya.

Not only do the externalities trickle  
to all sections of society - but  
also all aspects of nation building.

The political fallback of feminist  
thought - can be seen with the  
very 'First Wave' of feminism - and  
demand for voting rights; Right  
from the 'women's March' in the  
French Revolution to widespread  
women participation in the Saudi  
march - the political rights we  
enjoy today through the political

Struggles our ancestors undertook - were in large measure due to equal women's participation and venturing out of the 'domestic sphere'

The excellent management of the COVID pandemic in countries by women leaders like New Zealand (under Jacinda Ardern) - highlight the positive effects of the mix of 'rationality' and 'emotion' in a good leader. Feminist politics can further push the world as a whole to encourage such leaders on a global level.

Closely following political, tail economic aspects of a country. Strongly countering traditional arguments - stressing 'maternity' and biological impediments as justifications for less women participation, IMF

points out that India's GDP could rise by 27% with equal participation of women in the economy.

Linking the social with the economic, Kofi Annan says that 'gender equality is not just a goal in itself, but the precondition for the removal of poverty and sustainable development.'

Sustainability of development cannot be possible by neglecting the environment. The central role played by women in caring for nature, collecting natural resources like fodder and firewood - is best encapsulated in the term 'eco-feminism'. Women leaders heading the Chipko Movement and the Niyamgiri campaign are adequate examples justifying this view.

If all things positive flow from this word, why then is there so much opposition? Are all its critiques unfounded? The problem lies - as we discussed in the very beginning - in how it is defined. Newer ideas of 'bubble gum feminism' - with an extremely narrow elite base, obfuscating real issues often do more harm than good - in making this idea palatable to the people.

To argue for feminism as an idea whose 'time has come' would be redundant - as its 'time' as an expression for equality has always existed. The icons of 'Rani of Jhansi', 'Scarlett O'Hara' of 'Gone with the Wind' and 'Mary Kom' have uniformly provided role models

to all over generations. If Rishi  
Gargi was to come alive in this  
age, it would not be to challenge  
Jajnyavalkya but to address the  
~~man~~ polycymakers and citizens  
of her nation - to embrace what  
has always been the truth of  
their times - the quest and  
ideal of equality.

# Feminism - for everybody?

1 = Gargi-Yajnyavalkya  
scriptures →

2 What is feminism  
↳ radical notion - women - human beings.

3. Centrality of females @ cost of others  
↳ 'bubble gum' 'upper white' No one can do w/o.

Historical

4. women  
↳ Lower caste → 'Annaswaraj'  
↳ Rural → 'Anti Arrach' decision making.  
↳ Urban women - 'Saheli'  
↳ # MeToo  
↳ Matule Nhas Aghadi

Men → # HeForShe  
→ Idea of 'masculinity'  
not crying, suicide rates higher.

- LGDTQ  
- Enm → eco-feminism Chipko

Eco → Kofi Annan

French Revolution  
Dandi March

Politics → Better outcomes  
N2

literature → PESTEL  
Ukemi

→ Bubble gum feminism  
→ Intersectional feminism

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

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## SECTION - B

1. Peace is not absence of war but the presence of justice.  
शांति युद्ध की अनुपस्थिति नहीं बल्कि न्याय की उपस्थिति है।
2. There is no pillow so soft as a clear conscience.  
स्पष्ट अंतःकरण के समान कोमल कोई तकिया नहीं है।
3. Pain is inevitable, suffering is a choice.  
दर्द अपरिहार्य है, पीड़ा एक विकल्प है।
4. Knowledge of one's ignorance is the first step towards true knowledge  
अपने अज्ञान का ज्ञान सच्चे ज्ञान की ओर पहला कदम है

3. PAIN IS INEVITABLE, SUFFERING IS A CHOICE

Gautama Buddha summed up the ~~inescapability~~ inescapability of pain in one's life in the timeless Pali adage - 'Sabbam Dukkham' - 'Everything is pain'. This found parallels in its ~~tempo~~ contemporary shramana philosophy of Jainism - which talks of innumerable 'karma' particles attaching themselves to one's soul - continuously inhibiting one from reaching true happiness or 'kevaljnana'.

Indian and western philosophy with theories of 'karma' and 'existentialism' seem to agree on the relentless pain of human life - which manifests itself in different ways - from physical pain of hurting one's foot to the psychological one of social humiliation and the even deeper of the loss of a loved one or a broken heart.

Pain thus seems to be continuous - while happiness momentary - the flicker of a flame. Napoleon's occupation of Czechoslovakia is soon to be followed by a greater desire for more - Poland, Russia and then the whole of Europe. Happiness seems to be an interlude - our natural state going back to a state of pain.

If we are to live thus, engage in any 'karma' - there is always the possibility of failure - and consequently pain. The quest for avoiding it is similar to swimming in the ocean trying to avoid getting wet.

Pain is thus a fact. Suffering, however is our reaction ~~to~~ towards it. It is what we do with the raw material of the events of our life - that defines our attitude. A piece of clay can rot in the mud or the potter can make a beautiful pot out of it. All marine creatures are laden with dust - but it is the oyster which creates a pearl out of it.

Our mythological stories are replete with examples of how the test of one's character is precisely how

one deals with adversity. Raja  
Harishchandra lost all his possessions  
including his wife and son, but  
stuck to his idea of 'dharma' and  
'integrity', rather than pitying his  
fate.

An acceptance of the inevitability  
of pain without a desire to change  
it - and a 'take it as it comes'  
attitude is key to the choice of saying  
no to suffering. Eklanya happily  
gave up his thumb to Dronacharya  
and continued practicing archery,  
while Karna gave his 'karach' and  
'kundal' to Indra - both without  
malice or ill will. This absence of  
hatred for your perpetrators lends one  
a sense of peace - alienating one's  
sense of pain.

Along with the acceptance of inevitability of failure and pain, one must also accept the inevitability and importance of persistence.

Harivansh Rai Bachchan's famous poem 'Nanhi Cheenti' talks of the innumerable times an ant tries to climb a wall but falls - until after multiple attempts - she finally reaches.

It is this idea of 'nishkama karma' or acting without desire for results that led Abraham Lincoln to become the President despite losing more than eight elections. It is said that a river cuts through rock not because of its speed but its persistence. US basketball player 'Magic Johnson' is reported

to have said ' In life, winning and losing will both happen. what is not acceptable is quitting.'

It is probably this advice which was taken well by our cricketers in the Gabba test in 2020 - probably our greatest Test match victory in ages. Bundled out for a paltry 36 in the first match, the Indian team instead of wallowing in suffering, came back with a vengeance and won the match, with greater vigour. Pain in this case, led to an even greater victory, possibly a greater happiness.

How one looks at the pain that comes knocking at one's door is thus a matter of choice. The Jain theory of 'anekantavada'

lends further credence to this idea. How A glass half full of water can be interpreted as a pessimist as half empty. Our outlook towards life should be optimistic - as a doorway to greater opportunities and possibilities.

An illustration of recognizing opportunity in despair is that of IAS officer Tambeli Ayyaj who instead of being de-motivated on being posted in a Maoist area in Telangana helped establish a hospital for the adivasi inhabitants who had to travel more than 160 km for basic healthcare. Similarly Dashrath Manjhi, overtaken by the grief of his wife who could not reach a hospital on time, hallowed out a rock single handedly to make a road to the city.

The waste on our streets can be an eyesore and cause waterborne diseases - while on the other hand, with the right effort be converted to energy, using 'waste to energy' technologies like hydrothermal carbonisation.

In the realm of policy - the painful reality of unsustainable population rise can either be a cause of suffering - due to policy idleness or be converted into a 'demographic dividend' and opportunity with adequate investment - as in the case of the 'East Asian Miracle'

Contrary to optimism - which breeds positivity and newer opportunities, pessimism and acceptance of suffering closes us to the opportunities.



that may be ready for our taking. Not only does it make us sad and affects our mental peace, but affects our physical health with issues of hypertension and heart ailments, along with negatively affecting our loved ones.

But is our ability to suffer pain or be sad universally condemnable? More importantly how must one navigate the pain in our lives and why then do people 'choose' to suffer if the choice is open to them?

Firstly, we must understand that ~~the~~ the ability to suffer is also an intrinsic part of being human that must be respected. A sports injury by an athlete cannot be simply wished away by 'persistence'

of practising in the field. An adequate amount of rest and acknowledgement and acceptance of suffering is a necessary part of the recovery process.

Moreover, a period of suffering can be a valuable life lesson - indicating what is truly important in an individual's life - pushing one to make course correction. King Ashoka's mental suffering after the immense bloodshed of the Kalinga War transformed his idea of warfare from 'bherighosha' (conquest through war) to 'dhammaghosha' (conquest through dharma).

Suffering too thus can be natural - it is how quickly and surely one can get over it to ultimately achieve the stoic state of

'stith-pragya' as mentioned in  
the Bhagavad Gita - treating all  
events in an equanimous manner.

The Stoicist thinker Marcus Aurelius  
said, 'Masters of the world have  
been masters of their mind'. This  
conquering of one's mind, however  
to avoid the suffering of life, is  
easier said than done.

This resoluteness of spirit and  
mind must be inculcated every  
day, learning from the role models  
that our literature, sports and  
leaders have provided us. Looking  
at P. V. Sindhu coming back to the  
badminton court after a bad day  
of play or leaving the ~~the~~ desire  
or 'trishna' of incessant achievements  
in our lives, according to Buddha

can be the key in tackling  
the 'dukkham' that surrounds  
us everyday.

Pain is inevitable, suffering a choice

- Sabbam Dukkham: 'karma particles' (expectation)
- Happiness momentary - flicker of moment

⊕ Raja Harishchandra  
Kasyapa

Failure - reality of life.

Hairanah Rai Bachchan  
↳ persistence

Letting go!

How you look @ it  
Anekaravade

↳ optimism

⊕ Questioning New one's start belief  
Ashoka

Grappa Test

→ Suffering prevents you from looking forward.

→ Nishkama Karma

Innovative (Cgs) Rambh Ayyay

waste to energy  
↳ Rs Dashrath Marjhi

↳ Negativity - closes one to other opportunities.

→ caster said than done  
↳ inculcated

Suffering - necessary  
- indicator of emotion  
↳ getting over it  
STITHA PRAGYA

Respect it  
Sports Injury

↳ learn Ashoka

## Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading