

ForumIAS

ESSAY

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|-------------------|--------------------|-------|-------------|
| Name Of Candidate | AJEY SINGH RATHORE | | |
| Roll No. | 19010081838 | Date: | 19 Aug 2022 |

Time Allowed: Three Hours

Maximum Marks: 250

| INDEX TABLE | | | INSTRUCTION |
|----------------------------|------------|---------------------------------|---|
| Q. No. | Max. Marks | Marks Obtained | <p>1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.</p> <p>2. There are TWO Sections. Each Section has MULTIPLE topics printed in English. You have to write on 1 topic from Each part</p> <p>3. One question in each part is compulsory.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>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.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p> <p><i>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p> <p>-----</p> <p>-----</p> <p>-----</p> |
| Q.1 | | | |
| Q.2 | | | |
| Total Marks: | | | |
| Remarks: | | | |
| | | | |
| For Student Only | | | |
| Start Time | | End Time | |
| Mode Of Examination: | | Online <input type="checkbox"/> | Offline <input type="checkbox"/> |
| For Office Use Only | | | |
| ECN CODE: | | EG: | Evaluation Date: |

MARKING SCHEME

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

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

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

SECTION - A

1. Happiness is nothing more than good health and a bad memory.
 प्रसन्नता अच्छे स्वास्थ्य और बुरी याददाश्त से ज्यादा कुछ नहीं है।
2. One can evade reality but one cannot evade consequences of evading reality.
 कोई वास्तविकता से बच सकता है लेकिन वास्तविकता से बचने के परिणामों से नहीं बच सकता।

Happiness is nothing more than good health and a bad memory.

Two names are common in World happiness Index and the list of countries having seen division - Germany and Indian Subcontinent. ~~to~~ Germany choose to invest in social, economic & political health after fall of Berlin wall. Also, it was ready to forget few decades of division and soon it moved up in happiness Index.

Meanwhile India Subcontinent is plagued with ~~the~~ idea of Pakistan. This refuses to forget divisionary issues like religion and Kashmir. But, forget to invest in good health.

of the society. Hence entire subcontinent commulatively competes for the bottom of happiness Index.

This happens because good health is sine qua non for healthy thinking — be it individual, society or a nation. At the same time we need bad memory to forget and forgive ills of past. Only then can one focus on brighter future and happier beings.

In this way we explore happiness and how good health and bad memory makes us happy. Also we will question, can happiness exist in poor health and good memory? And we will draw conclusions on what is true happiness?

Happiness, is a a state of bliss, where conflicts with external world ceases to operate. It may exist in satisfaction for some, while for other it exist in pushing frontiers further.

For instance, Buddha found happiness the calmness of mind, while for a scientist the Eureka movement may lie in continuous progress. This shows how happiness has different understanding for everyone. But two things provide a common framework - good health and bad memory.

Good health, provides the bedrock formations for a happy soul. For instance in ancient

Indian text it is written

"Pehla Subh Nirogi Kayo" which means, a disease free body is the first step for happiness. why is it so?

Because good health includes not only physical health, but also social, psychological and spiritual well being as told by WHO. Physical health provides disease free body. who can better understand this than our generation who has seen COVID pandemic?

Similarly social well being can provide happiness by providing a sense of cohesion, and belongingness to the communities. for eg Current depression therapies essentially include family based therapy, community involvement

to tap on this healing power only.

In the same vein, good mental health provides a free and motivated mind which can then seek happiness. eg Happiness classes of Delhi government, has improved learning outcomes for children. Also to supplement all these we need Spiritual Health.

Spiritual Health provides an ability to look into oneself, to self introspect and seek cessation of unhappiness. eg Eastern civilisations were historical more happy and content than western counterparts due to this inherent focus on spiritualism only.

Is there anything more which can compliment good health to achieve happiness?

Happiness also exist in bad memory. Bad memory refers to the ability to forgive someone for not so forgivable act. It doesn't necessarily include forgetting the instance or event, but only forgiving the reaction to that event.

for instance Nelson Mandela faced apartheid discrimination for life, stayed in jail for 27 years. He never forgot this, but when first government of South Africa was created, he forgave the sinners. Instead of choosing reverse discrimination, he choose equality for all. Hence created a more prospering South Africa.

Similary, world was more forging to post ww-II germany to create prosperity and not feeling of revenge.

Not just at global stage but at national level too we have seen this. For eg the festival of Holi, say 'burra no mano Holi hai' and aims to usher in forgiveness among neighbours - This is a process of creating happy society.

It is also working miraculously naaxal surrender scheme, initiatives of Jharmooriyat and Kashmiriyat in the islands of militancy - This learning can have deep impact at individual level too.

Individually we face personal loss - loss of loved ones, failure in examination, or loss of job. In all these cases ~~the~~ till the time we hold on to bad memories we remain unhappy. Path to happiness is in letting go things.

But is it that happiness always lie in good health and good memory.

Can happiness exist in poor health and good memory?

Poor health is normally considered a dead end for happiness. This notion is so widely held that diagnosis of cancer, AIDS and even diabetes bring gloom in family.

But, then we should recall Rajesh Kanna of Anand movie or Shah Rukh Khan of Kal Ho Na Ho. These movies teach us how happiness is not only possible but can be shared also even in poor health.

Similarly bad memory may yield short term gains of peaceful mind. But good memory provides historical learning so that we

Create a better future and sustainable
peace.

for eg memory of
Caste based oppression, allow us
to create reservation, SC/ST Atrocities
Act so that future provides happiness
for all and not for few elites. Hence
we saw happiness is possible in both
good health and bad health and
similarly for memory. How is it
possible? What is the true mean-
ing of happiness then?

True meaning of happiness!

Happiness is a state,
and hence differently experienced by
all. for eg If we look at the doctor
who is giving CPR to save patients
life. We see a desire for good health,

but not for oneself but for others.
 And still when patients open up his
 eyes the smile on doctors face is
 unforgettable. Why did doctor find
 happiness here?

As there was no
 relation of his good health and
 memory here. Hence we see happiness
 can also exist in giving back to the
society selflessly. This selfless
 service has motivated many great
 personalities -

Mother Teresa left
 Country (Yugoslavia) to serve the poor
 of India, Nagasaki's Gandhi laid his
 life treating Atomic bomb survivors.
 Similarly likes of ~~Kailash~~ Kailash
Satyarthi, Bunzara Wilson continue
 to serve humanity and in service

of humanity they seek happiness.

There is another understanding of happiness too. Once John Lennon, in class, was asked what is ~~happiness~~? purpose of life? He was scolded when he wrote happiness as they said he didn't understand assignment. ~~John~~ John replied "They didn't understand life"

Hence, in many culture and philosophies life is equated to being happy. From times of Charvaka, to oshos Ashram for hippie culture - happiness and life are equated to each other.

In this essay we have seen what is happiness and and how good health and good

memory actually contributed to happiness. At the same time we saw how the opposite - good memory and poor health can also give happiness. Hence we drew conclusion that happiness has different meanings for all and hence different paths.

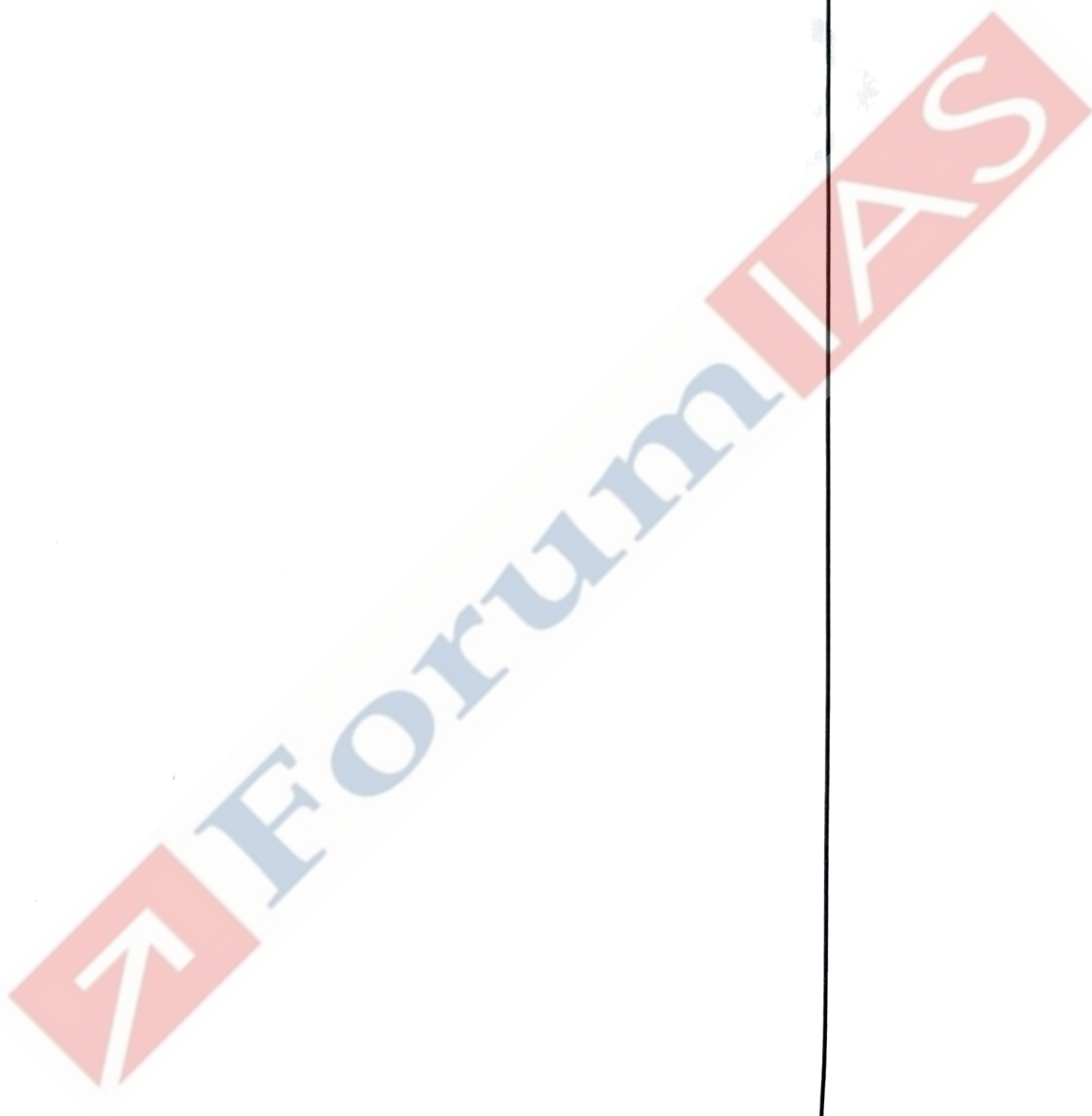
This difference in paths necessitates different understanding for each individual. But then how can we achieve true happiness? Because everyone wants to be happy. The answer lies in removing the want, and happiness prevails. This is what Buddha also preached. Hence one who know that ~~the~~ difference exist in meaning, path and feeling of happiness should seek it in outer world. One must remember -
 "Happiness lies within"

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anything in this Area)



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

SECTION - B

1. Science gathers knowledge faster than society gathers wisdom.

समाज द्वारा संग्रहण किए गए बुद्धिमत्ता की तुलना में विज्ञान ज्ञान का संग्रहण तीव्र गति से करता है।

2. Research is formalised curiosity and creation of new knowledge.

अनुसंधान औपचारिक जिज्ञासा और नए ज्ञान का सृजन है।

Research is formalised curiosity and
Creation of new knowledge!

India was a curious place in ancient times. Here only Aryabhata tried to place Earth at periphery and Sun at center to explain rotation, Here only Kannad speculated a possibility of atom. Here only Hanuman tried to reach Sun, or atleast the storyteller of Gods curious enough to dream like that. Are we then credited for it?

No, because the curiosity was given a better shape by the western world. Galileo, Copernicus,

and Kepler gave Heliocentric model (Sun at centre), Thomson proved presence of Atom by gold foil experiment and NASA with Parker satellite did reach Sun! What is the difference they brought out.

These western scientists also had same curiosity. But, they toiled hard and formalised it into research methodologies. Hence this kind of research gave hard evidences and created new knowledge for humanity. But the question which comes to our mind is when does it ^{got} formalised?

Humans started the journey with curiosity across the world. Curiosity for fire separated us from animal, curiosity for friction allowed to create wheel and this

journey of creation continued till the medieval ages.

In this times of medieval period orthodoxy dominated Curiosity - be it dark age of Europe or destruction of Nalanda in India. While India continued to linger in curiosity in stories only, western civilisation witnessed Renaissance.

Renaissance was markedly different from vague curiosity. It started consolidating knowledge. Print media allowed dissemination of learning and amplified discoveries.

Soon, curiosity took shape of formalised research. The old question of human body, falling apple and chemical gave way to science of Biology, Physics and Chemistry respectively.

The formalisation was complete with tied fundings, separate universities, research papers and like minded individuals to discuss those ideas.

~~Statistics allowed~~ ^{join by} The science of Statistics allowed formulation of research hypothesis out of vague questions. It provides step by step guide - Ask problem question first, define parameters, experiment, analyse data, compare and then only create new knowledge.

This show creation of new ideas is no more a academic pastime of philosophers. But, well funded universities like Harvard, Oxford follow systematic protocol to evaluate curiosity and then only fund research.

This is important because it provided direction to thinking, and has productive outcome in the end. For eg tech giants want to build faster chip sets, lighter batteries and more intelligent softwares.

This thus do to gain more profit, hence research in these labs provide a formal question to all scientists. The outcome of research varies based on thinking ability. This formalisation only has reduced the room sized computers to mobile sized smartphones.

This is not restricted to tech, but is widely followed in academic institutions. Social science research too asks student to submit idea for approval, how it is judged for

the need, assessed for funding, compared with alternative and then only approved. This shows how much focused curiosities have become.

Hence discovery of electron microscope was followed by Ribosome. Ribosome was supplemented with protein discovery and when added to double helix DNA structure gave way to genome analysis. Human genome project 2005 which lasted almost a decade is best of example of formalised curiosity which created new breakthroughs.

Hence our government also aims to tap on this formal setup. It is creating institutes of Excellence, funding them by HEFA agency, creating Industry-academia linkage to guide research. And now also bring close children by scheme of Atal Innovation

mission, & PM research fellowships. To provide more systematic push institutes like NIIT Aayog are making institutes compete on objective parameters. Certainly this will reap great dividends, But, should this be the only way of research - famed curiosities?

Can research exist outside formal setup?

If curiosity can provide fertile ground outside institute, yes research too can exist outside formalised research.

For eg Dr P.K. Sethi worked with local craftsman R.C. Sharma to create 'Jaipur Foot'. It never needed huge fundings of western counterpart, yet it was more agile,

light weight than those costly
 prosthetics could ever be. Similarly
Muruganathans idea of sanitary
pad made affordable (Badman movie),
 challenged the hegemony of well funded
 commercial companies.

Even in older times
 we saw that research breakthroughs
always comes from outside formal
setup. Formalised research tames
 curiosity and restrict out of the
 box thinking.

for eg using traditional
 knowledge Rayleigh could never justify
 blue colour of oceans. While C.V. Raman,
 being a civil servant, and not formal
scientist, gave theory of diffraction of
light - which explain both the colour
 of sky and ocean.

What Raman did, was not possible in formal setup because it refuses to think differently. Similarly Ramanujan sitting in temple of India gave infinite series. Wright brother Jew first plane in a workshop and not research facility -

And more recently when Pfizer and Moderna became synonymous with mRNA vaccine. Very few know that it was actually a pioneering of German couple on mRNA which enabled companies to later build upon it.

Hence we see that formalisation is an enabler but not a necessary condition for breakthrough. But curiosity is certainly a necessity!

necessity!

Creating curiosity - formal & informal

We have seen how curiosity gave birth to research and not the other way round. Hence for a sustainable progress we need to move beyond superficial emphasis of creating universities and funding.

The first step of curiosity begins at home. Instead of scolding children for asking questions, one must encourage such practise. This then should be supplemented by promoting out of box thinking at school stage.

For eg NCERT's new curriculum of "learning by fun" is good step to begin with. Beyond it we need to create a society which is

not afraid of questioning, even to their political masters.

Even must promote dissent which is vital for democracy, by repealing redundant laws like sedition, telephone tapping.

As we must understand culture creates curiosity, and curiosity creates research and reverse is impossible. Thus hence research investment must be complemented by investing social & political capital in curiosity.

In this essay we have seen how research evolved from curiosity. We also saw how formalised research is reaping huge dividend. But then we questioned the journal only approach and

understood how research is no substitute of curiosity, which must be encouraged at all cost.

Hence remembering Anyabhatta, Varahmihira is good but should continue to work so that Ram, Jhyan, Mohan of our times too are remembered like this. For this we need to complement government's push for research, topdown model with push for curiosity - our bottoms up answer - we must

"
Create curiosity
Respect research
Kindle knowledge and
Ignite India"

