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TEST CODE :	5	2	0	4	1

FIAS | MGP 2022 | C-10 | Essay Test | #1

ForumIAS

GENERAL STUDIES

Name Of Candidate	Dabholkar Vasant Prasad		
Roll No.		Date:	24/07/22

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE

Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
Total:	250	

Evaluator's Discretion:

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.

Total Marks:

For Student Only

Start Time | 5 pm	End Time | 8 pm
Mode Of Examination:	Online ☑ Offline ☐

Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.

For Office Use Only

ECN CODE:	EG:	Evaluation Date:

MARKING SCHEME

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

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

Very Good	Good	Average
120 and above	100-120	Below 100

SECTION – A

1. Geography may remain the same, history need not.

भूगोल एक समान रह सकता है, इतिहास नहीं।

2. One cannot change the world alone but can cast a stone across water to create many ripples.

कोई अकेले दुनिया को नहीं बदल सकता, लेकिन पानी में पत्थर फेंककर कई लहरें पैदा कर सकता है।

3. Youth is a blunder, manhood a struggle, old age a regret.

यौवन एक भूल है, प्रोढ़ावस्था एक संघर्ष है, बुढ़ापा एक पाश्चाताप है।

4. Talent develops in quiet places, character in the full current of human life.

शांत स्थानों में प्रतिभा विकसित होती है, मानव जीवन की सम्पूर्णता में चरित्र।

4. Talent devolops in quiet places, character in full current of human life

Nagaland, a ethnostate of hills, tribes and culture. Recently, long serving IAS officer to Nagaland, Mr. Gokhle passed away. Surprisingly, whole tribal groups shown grief and condolances. A tribe which is insurgent and under eye of CAPF, and was active for separate nationhood Nagalimb. Then what charisma in IAS

officer attracted them? Officer hailing from Maharashtra went to Nagaland as servant of all-India-spirit. A quiet place but with lot of quarrals and conflicts. He developed his talent of cooperation, collaboration and public administration. Extending Panchayat Raj Reforms, people's participation and decentralised democratic reform of district development committee, he was successful in enculturing his talent in Nagaland. Also, adhering to values and morals throughout the service, he shown vibrant character of his life in all aspect. His life is messege to civil servants to devolop ethos and talent of public administration in quiet place and to show human character throughout service.

Historically, Chandogya Upnishad mentions Varnāshramā, in which initial 25 years one has to spend in Gurukul, with denyl of gratification, desires and only observanance of righteousness in quiet jungle with extreme focus to devolop his/her talents. Then when s/he becomes young through Grihastā, Vānaprasthā, Sanyāsa throughout lifetime, one has to follow values and morals. Then only character of noble man will reflect in full current of life.

Exploring quiet place of life, isn't only a location which is peaceful, but can be mental state, or solitude where one can experience peace. The ultimate peace means Shānti, which unveils and unfolds layers in mind,

make us think about our own self, thus revealing our talent. It unclogs mental cognizance to spread rays of hidden talent into our workplace. The combination of ethical consciousness along with explored talent, if someone persue for whole of their lifetime, its no less than churning out true and virtuous character of noble human being. Thus character devoloped in full current of life.

As wise man uses puninshment in life to take lesson and to learn new thing. Albert Einstien, when he had to run away from Germany to peaceful place like America, during world war-II. He did most of his reading, inventions away from his patriland. Whole life when he stood for scientific morals it shown his character in full current of life.

Similarly, Abraham lincon, lost election 8 times, got frustrated with defeats, lost wife, friends and family. During his quiet period of solitude, he took his cognizance to next level to devolop his talents. After he won the election till his assassination, he stood firmly for rights of Blacks, equality between whites and Blacks. Thus showing ideal character of statemanship throughout his life.

On the same lines, a polititian has to utilise his quiet period in life, to cultivate ethical values of public service. Best example for the same is, freedom fighter's public efforts after failure of civil disobediance movement. They cultivated talent of governance which reflected in post-independence democratic success of India.

Spiritually, Kabir and Tulasidas. both Awadhi legends of Bhakti, stood for equality of Bhakti for all. They used to spend lot of time with their deity in quiet place since childhood. Over the period they devoloped spiritual consciousness which helped them to stand in quarrals of life. Their whole life is example of true essence of Bhakti, equality and liberation. Dohas of Kabir or Rāmcharitmānas are example of reverence in full current of their life.

Recently, demised Padma awardee Sindhutai Sapkal was once thrown out by her husband, left homeless. She fought for her existance, used her quiet time of struggle to serve people similar to her. She adopted 1,50,000 plus children and became their 'mother'. Her virtue, which she devoloped in solitude, reflected as message of her life.

Taking reference to literature, Chanakya advices one to be 'Warrior outside and monk inside'. One should preserve 'fire and water' both at a time in mind. This implies during failures one has to cultivate talent of being calm like water at a same time there should be fire of/for success at core. Being warrior for obstracles and difficulties and monk for inner peace can show true character like Raj-rishi (King who is monk) and Karmayogi.

Civil servants during their preparation undergo mental preparation, cognitive development and ethical inculcation for public administration. When they go in the service and show integrity, efficiency, emotional intelligence and compassion, then it will be true test of their character of what talent they acheived during their preparation

Taking support of this psychologically, Levi Strauss, given concept of 'mental structure' in which he proposes binary opposition of cognitive thinking that is nature and culture. Simply speaking, we are product of our external environment and process of enculturation. The quiet environment, if one can use for enculturing morals & values, then whole life can be summation of completness of virtuous character.

Even, the struggle for success goes through alone period marked by series of failures. When one see its easy to follow wrong methods for quick success but still adheres to his dedicated struggle, then one day his life gets churned out of failures, to put him in throne of success.

In Panchatantra, story of a tortoise and a rabbit teaches us tortoise used his patience to be steady and calm in the race, but rabbit under over-confidence missed chance. But, real story lies after the race, that how tortoise treats rabbit and will that tortoise will adhere to his talents for his lifetime. When a person gets success using his talent, its not true success, but weather she sustain their virtues in character for lifetime thats real success.

To act right when everybody is seeing us as easy, but to act right when nobody is watching is true test. Former Prime Minister Lal Bahadur Shastri, suffered his childhood in extreme poverty, he used his adolescence in cultivating compassion, nationalism, ethos of public service, empathy

for downtrodden, After getting in highest democratic office of India, he used his personal vehicle for personal use. He took loan when he didn't afford school fees of children. His life due to his talents and shine in his character taught ethical conduct to whole of India.

Counterly, talents which are devoloped only in quiet places need not to lead life of character. There may be turning point where one realises cognizance of his/her talent that shaped their life in character. Gautam Buddha, lived life in princely luxury, he was unaware that there is outside world. One day he realises 'sorrow' of people and sudden turning point come when he realised 'Who am I'. The nurturing of talent happened here sudden, with trigger of 'self-realisation'.

Similarly, Baba Aamte, social worker for Leprosy patients, once lived his life in rich-educated family. Once he saw leprosy patient, abandoned by his family on outskirts of street. The sudden 'turning point' came when he realise his hidden virtue. He suddenly started, 'Ānandvan' - a leprosy home, and that instance opened path for character of his life.

As Mahatma Gandhi wrote in his 'Experiments with truth', he was earlier every ordinary child, he drunk alcohol, smoked and ate non-veg, against his family ethics. But, one day sudden realisation of him with his hidden self, made him Mahātma by walking on path of Ahinsa and Satyā. Thus, $\boxed{\text{character}}$ is chain reaction of virtuous and righteous life with talents acting as catalysts.

To sum up, its our fundamental nature to give up in failures, but those who use their quiet time in life for developing talents can proceed in successful life. At the same time, its test of them, if they adhere to character for whole of the life.. In a world with full of divisiveness, dissention and hatred, its neccessity of time to come together with sustainable efforts of moral upheaving. AASHRAM schools, Eklavya schools for tribals focus on education in forests with national integration focus. Education cultivate talents in them to use tribal force in national cohesion rather than naxalism. In growing extremism, moral nationalist education lead their life for making national character. In contemporary world where problems of terrorism,

expansionism, neo-colonialism, acute poverty and dictatorship are troubling the world. There is need of value-based education, which will enhance talents in youth. Their talents in their peaceful period of teenage will be garnered by edu-ecosystem. Their socialisation will intern develop their character shining with universal values of love, peace, humanity non-violence and truth. National education-policy, 2020 is directed towards the same. This remind us of APJ Abdul Kalams quote,

> When there is harmony in the home,
> there is order in the nation,
> When there is order in the nation
> there is peace in the world.

(Don't Wr
anything in

Feedback

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

SECTION – B

1. Feminism is not just equality but full humanity of women.

नारीवाद सिर्फ समानता नहीं बल्कि महिलाओं की पूर्ण मानवता है।

2. Peace cannot exist without justice, justice cannot exist without fairness, fairness cannot exist without development, development cannot exist without democracy, democracy cannot exist without respect for the culture and people.

न्याय के बिना शांति का अस्तित्व नहीं हो सकता, निष्पक्षता के बिना न्याय का अस्तित्व नहीं हो सकता, विकास के बिना निष्पक्षता का अस्तित्व नहीं हो सकता, लोकतंत्र के बिना विकास का अस्तित्व नहीं हो सकता, संस्कृति और लोगों के सम्मान के बिना लोकतंत्र का अस्तित्व नहीं हो सकता।

3. Federalism is a play between Central unilateralism and state autonomy.

संघवाद केंद्रीय एकपक्षवाद और राज्य की स्वायत्तता के बीच का एक खेल है।

4. Patriarchy arises out of the same constellation that engenders casteism, racism and communalism.

पितृसत्ता उसी सोच से उत्पन्न होती है जो जातिवाद, वंशवाद और सांप्रदायिकता को जन्म देती है।

2. Peace cannot exist without justice,
justice cannot exist without fairness,
fairness cannot exist without devolopment
devolopment cannot exist without democracy
democracy cannot exist without -
respect for culture and people.

It was 1930's, when Indian freedom fighters wanted to frame own Indian Constitution for democratic self-governance. Britishers gave excuse of divisiveness of Indian society, to deny us democracy. They said, Indian villages are little republic with no devolopment, society divided in castes and religion, where there is no respect for other culture and people. If given self-rule, Indian politics will be with chaos and no-devolopment. Its then just a decade later, when India

faught and got its independance. We wrote our constitution wherein we assured there will be thriving democracy. Through fundamental rights we assured justice and fairness. Directive principles for state policy framed to make devolopment along with respect from state towards its culture and people. Thus, India rose like the bird of phoenix, from ashes of colonialism.

Peace, has its wide connotation one may feel going into forest is peace, for other it may be baby-like sleep. Peace is an universal value, inherent for balance of nature, where one can ubiquitous pleasure of being in that state. When we were child and quarrel happens in friends our natural instint was to settle it. Idea of justice may not be known at childhood but coherant peace was desirable.

Justice is giving just and wise decision or treatment by judging right or wrang and good or bad, binary oppositions of the case. Remember, the story of monkey, giving justice to two cats fighting for butterball? It was selfinterest based justice of monkey without fairness. It holds practically no value to justice without fairness.

Its the impartiality in behaviour which results in fairness. In book 'History of Nigeria', its depicted that Britishers with full enthusiasm of exploitation did ethnocide of nigerian tribals. No fairness of treatment along with no devo-lopment led to outburst of 1930's woman revolt of Nigeria. Thus devolopment is fundamental for any state to thrive well.

In contrary, we see development and economic indicators going well but no assurance to peoples voice. Democracy is basically 'by, on, of, for the people' The trivia of development, democracy and respect for people and culture thus inevitable for any modern state.

Peace and justice : Two sides of one coin

Lets go far back, in pre-history when humans started living in bands, it was obvious that conflict will arise. Archaic man through customs, norms, traditions had institutionalised idea of justice, for ensuring peace in tribe. Even in most primitive societies like Kamar, Sentinelese, Kadar there is idea of egalitarian justice to ensure peace in society. They might not have sources of

livelihood, but have their own peace and justice system, isn't it fascinating?

Moving to Mahajanpad era, Sangha of Buddhism had unique system where all monks and nuns used to gather on Pournimā (full moon day) and used to apologise for all sins they have committed in a month. Shānti that is peace was ensured with justice to say about wrongs committed by monk. Equality between all monks and nuns affirmed conflict free and just environment in a Sanghā.

On contrary, during cold war, UN (United nations) was dominated by bipolar world, When USA was committing inhuman attracities on Vietnam, by burning their forest and killing people.

there was absolutely no peace in South-East Asia. The situation arised because there was no justiciable say to marginal countries in UN. Thus, justice is a lac-seal on stamp paper ensuring peace.

Justice and Fairness : Catalysts of peace

Peace in the society requires, justice with assurance of fairness. Worlds oldest democracy, USA which proactively hails for equality and libery, have institutional problem of racism. Recent, George Floyd murder by police officer, 'Black lives matter' movement shows, justice system of USA is lacking fairness of treatment. Thus fairness or impartiality is pre-requisite to ensure justice, to initiate chain reaction for spreading peace.

In India, civil services are highest executive posts of goverment jobs. Officers are expected to behave in fair and justiciable manner. Recently, there are many incidences of community groups funding their bright students for civil services. The initial funding in toddler stage, is hidden with agenda to favour community members after going into services. This is not only violation of 'Code of Conduct for civil services' but also very integrity and ethos of services. Thus officer may act justiciabaly but there will be no fairness, thus meaningless.

Similarly, we seen how COVID vaccine companies sold failed Astrazeneca to poor African countries, with WHO's silence over such vital issue. Unfair treatment by vaccine manufacturers & biased role of WHO highlighted no use of justice without fairness.

Fairness and development : Necessity of thriving state

The principles of economic democracy says us development should have equitable approch where instead of pockets of development there should be distributive development. Women, LGBTQIA+, disables, orphans are part of society, but neglected from stream of development. With gender budget, social justice scheme, its hightime to address their needs. As fairness in democracy cant be established unless there is development of unspoken voices.

Similarly, India is facing separatism issue from very long. Separate Bodoland, Nagalimb, Vidarbha, Gorkhaland are threatening national integrity. Roots of all these is lies in injusticiable development. These people of underdeveloped region need to

be treated fairly in economic journey of India's Growth.

Furthermore, as per study of TISS, out of total rehabilitated for development, 40% displaced are tribals. with more than 80% mineral resources located in 18% tribal belt. More than half were not even properly relocated. Maldhari tribe of lush forest relocated into Kutch desert, Sahariya tribe of Kuno Palpur forest relocated in villages of Rajastan, thus threathning their survival.

So, developments of dams, irrigation, mining projects done without taking social audit of poor tribals. This doesnt amount to fairness as development of mainstream leading at cost of perish of tribals. They have equal right of development then only, India can stand on pillers of

peace, justice and fairness.

Respect for Culture & People : Necessity of democracy

Looking at other democracies in the world, China, worlds second economy is growing economic dragon of Asia. Xenophobic attitude of its rulers making attrocities towards Uighurs. Putting them in detention camps, is turning in genocide. Hong Kong & Taiwan, though indivisible part of the state have no say in governance, its people are undemocratically ruled by central party. Tienmen Square incidence in the past and current developments are lining on sketches of psuedo-democracy.

We have seen, how not respecting linguistic culture of East Pakistan by West Pakistan lead to fall of democracy and full-fledged war of 1972. Thus remarking democracy will fall if there is no say

for respect of its culture & people.

Universal values : Towards brighter future

We have seen how world is facing problem of dictatorship, terrorism, racism, ethnocide, communalism xenofobia. As younger generation, its our moral duty to respect each others culture and people. Our moral compass should guide us in storms of divisiveness and dissention, towards democracy in society. As democracy is mirror of society, the elected representatives will act wisely if we make them accountable for fair & just development. In ancient times, it was norm that 'Yatha Raja, Tatha Praja' but in democracy reverse is true, 'Yatha Praja, tatha Raja'. The politician is reflection

of societal values. Thus with moral & value based education & harmony in society, state can ensure peace.

Bhutan, has highest 'Happiness Index' though king rule there, citizens are more happy than any democracy. Its all because values of peace, justice, fairness, development are weaved in garland with the thread of democracy.

Thus as Vivekananda said, we can truely attain peace;

> Help not fight,
> Assimilation not destruction,
> Harmony & Peace,
> not dissention.

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Feedback

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

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Mentor Feedback Questions

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Test Goal

1 ..... ☐

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Outcomes

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Marking Scheme

Mark	Good	Average	Below average
10 Marker	3.75 – 5.0	3.0 – 3.5	< 3.0
15 Marker	5.75 – 7.0	4.0 – 5.5	< 4.0
✓	Key / Relevant Point		
✗	Vague / Irrelevant		

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