

TEST CODE : 5 1 5 3 2

FIAS | MGP 2022 (C-11) | Essay Test #2

ForumIAS

## ESSAY

Name Of Candidate GUNJITA AGRAWAL

Roll No. 1910028071

Date: 4-07-2022

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 &amp; Hindi. 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>
Q.1			
Q.2			
<b>Total:</b>	<b>250</b>		
<b>Evaluator's Discretion:</b>			
<b>Total Marks:</b>			<p align="center"><b>For Student Only</b></p> <p>Start Time   11:35 A.M.   End Time   2:45 P.M.</p> <p>Mode Of Examination: Online <input type="checkbox"/> Offline <input checked="" type="checkbox"/></p>
<b>Evaluator's Discretion:</b> 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.			<p align="center"><b>For Office Use Only</b></p> <p>ECN CODE:   EG:   Evaluation Date:</p>

## 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. Our moral, religious, and political traditions are united in their respect for the dignity of human life.

हमारी नैतिक, धार्मिक और राजनीतिक परंपराएं मानव जीवन की गरिमा के सम्मान में एकजुट हैं।

2. Neither a life of self-indulgence nor one of self-mortification can bring happiness.

न तो आत्म-भोग का जीवन और न ही आत्म-यातना का जीवन प्रसन्नता ला सकता है।

3. Reality is ultimately a selective act of perception and interpretation.

वास्तविकता अंततः धारणा और व्याख्या का एक चयनात्मक कार्य है।

4. Conversation enriches the understanding but solitude is the school of genius.

संवाद समझ को विकसित करती है लेकिन एकांत प्रतिभावान की पाठशाला है।

OUR MORAL, RELIGIOUS, AND POLITICAL TRADITIONS ARE UNITED IN THEIR RESPECT FOR THE DIGNITY OF HUMAN LIFE

The king's sons are playing 'chousar' (chess in ancient India). Aided by his cunning uncle, the 'evil son' wins. What is 'the price' of losing a merely political entertainment game?

It is the dignity and self-worth of a woman, who will be publicly

ripped off her clothes, in front of a bandwagon of patriarchal males, including moral gurus [Bhrishna Pitamaha], religious gurus [sages & rishis] and political head [king Ditharashtra].

yes, this is the story of Mahabharata. A war was fought to reinforce the unity of moral codes where women are revered as goddesses, to fight the commodification of a wife — DROUPADI, to bring back political justice where evil deed is punished, even if he is a king's son.

This traces how civilisational traditions have kept human dignity above anything and anybody else. But is it always the case?

In this essay, we will first understand what does respect for dignity of human life mean. We will further evaluate through examination the unity of moral, religious and political traditions and also the reasons for disunity between these three. We will end by understanding importance of the essay statement.

### DIGNITY OF HUMAN LIFE : AN ABSOLUTE NECESSITY

Political philosophers like Immanuel Kant expressed how any action or inaction is ethically judged through 'test of dignity'. The practice of slavery was wrong not because it involved physical

exploitation only but because it subdued any amount of 'self-worth' and respect that an individual had.

"The journey of civilisation starts with being human and ends at being humane". Sigmund Freud told how animals are bonded together by material consciousness; tigers kill each other in the 'battle of fangs' but humans are bound together by spiritual and value consciousness; Asoka gave up non-violence after 'Kalinga war'.

The image of a child hugging his parent on the 'shores of death' as Syrian refugee moved world conscience. Why do you think a simple image brought together entire world in one consensus? It is because

no one deserves a life of humiliation. we all are born equal in an unequal society. It is the unity of our moral, religious and political traditions that upholds what our constitution gives us as a fundamental right — THE RIGHT TO LIVE WITH DIGNITY.

A UNITED FRONT: MORAL, RELIGIOUS AND POLITICAL TRADITIONS

Historically, the colonial western powers justified their exploitative traditions using superiority of white race over colour. But, Indian National Movement questioned this.

Raja Ram Mohan Roy explained how women are as equal as men. He cited scriptures to show that

the practice of 'sati' is against morality and humanity. The British political tradition supported this and it led to abolition of sati.

Gandhi ji valued individual more than any institution. Religious tolerance between Hindu and Muslims is a product of time immemorial and he has fought for Mappilas in Kerala to peasants in Champaran. To him, there is no difference between an untouchable or others and all of us are god's children.

At individual and family level, the practice of 'women as Ghar ki Lakshmi' or 'Kanyashaj' exemplify the 'pride and equal status' attached to women.

we as a society believe in



'SARVE BHU SANTU NIRAHAMAYA'. COVID-19 where ~~the~~ humanity came together to support each other. Individuals were carried on shoulders by our armed forces, tired migrants were given wheels of hope by some good foundation and Hindus were seen burying Muslims with rituals and Muslims cremating Hindus.

All these instances exemplify our moral trust, religious secularism and commonness as 'citizens' that takes priority during times of crisis.

At societal level, tribals around the world like Kopis in Amazon forests are allowed to live their idea of a fulfilling life. Sentinelless in India, even though primitive are treated as 'equal citizens' and not sub-citizens. This

is because our Vedas prescribed equal respect and freedom of choice to them.

"Poverty is the worst form of violence" said Gandhiji. The liberal tradition of 'langars' or free food was complemented by BHOJ scheme of government since service to humanity is the service to God. India takes pride in efforts towards ~~self~~ cleanliness as a moral precept and that leading to world's biggest and most successful cleanliness scheme 'Swachh Bharat Abhiyan'.

At global level, a crisis in one part affects political actions in other. our ideas of 'VASUDEVA KUTAMBHAKAM' or the world is one big family leads to refugee rights of like Rohingyas who were thrown away

from their motherland but neighbouring countries including 'mizos' ethnic group fought for their dignity rights.

We all participated in bringing world order back to 'happiness for all' through metoo movements and Black lives matter movement.

But, this is not always the case. Sometimes we as a society fail to preserve and defend human dignity.

THE OTHER SIDE OF THE COIN: CONFLICT BETWEEN MORAL, RELIGIOUS AND POLITICAL

Sometimes, our aspirations of political equality are subdued by religious values. The denial of entry of women in Sabarimala or forcing women in Nepal to live in a hut during menstruation are

against moral codes of conduct.

of collective political interests of power take over, we see 'freebies' or alcohol elections take place. The rise of Kirap panchayats as 'moral guru' literally 'kills the honour' and individual interests.

The Russia-Ukraine war or the Nazi attacks on Jews are challenging the basic realities of life. Are we still living in a world where people are allowed to die, poor are made to get humiliated and women are made to go through marital rapes, all in the name of moral, and socio-political traditions?

The world must awaken beyond parochial traditions (like in Afghanistan where people were burning

on top of airplanes to flee away from 'life of misery', beyond narrow gains of 'few elites' and must be governed by absolute integrity.

Like reporters without borders & doctor medical sans frontiers we must rise as 'humans beyond borders'. Moral philosophies like stoicism, religious traditions of Bhagavad Gita and political traditions of Plato and Aristotle must be taken as examples to build a just society where humans are not ~~an~~ means but an end in itself.

As for India, a DROUPADI has again risen breaking the shackles of tribal, poor and women identities to become the 'first citizen' of India. Let's hope

that this time we do not disappoint her and ~~only~~ her respect and dignity because the war is over and new Atmanirbhar Bharat ~~keeps~~ <sup>treats</sup> everyone as one big family.

After all,

"Human dignity is the same for all human beings: when I trample on the dignity of another, I am trampling on my own." — Pope Francis.

x

x

① Intro: mahabharata

- Moral: -dharmaashtra, yudhishtira's moral code - war
- Religious: Krishna - Protect devotees
- Political: sage of spirituality, noble

ForumIAS

(Don't Write anything in this Area)

→ Women as political tool  
 → King who is not impartial  
 Dignity - 'meetharam' of Draupadi.

② what is dignity for human life?

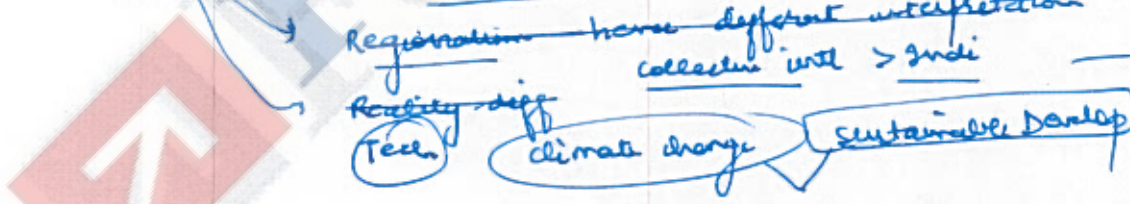
- ① constitutionally - Art 21, FR
- ② Respect godi - respect for self-fulfillment → image of child, shared in family - women treated socially - HIV/AIDS, transgender
- International - War - Nazi Germany - Holocaust

Russia-Ukraine  
 'meetharam'  
 +  
 conclusion  
 - Moral  
 - Religion  
 - Political tradition  
 'Kankratapni'  
 'Santosh'

③ THE UNITED IN RESPECT Moral, Religion, Political tradition



④ CONFLICT or all 3 against one for dignity, another for self-interest Sabalimala



Afghanistan  
 Etn Integrity  
 Gandhi ji  
 Nishhaya  
 Pol (X)  
 Religion (X)  
 Moral (X)

CONCLUSION

Metro  
 Cinema - Gangubai

Poverty next form

**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. Digital minimalism - the path towards solving social media paradox.

डिजिटल न्यूनतावाद - सोशल मीडिया विरोधाभास को हल करने का मार्ग।

2. Big tech - Algorithm without humanity is mental holocaust.

बड़ी तकनीक - मानवता के बिना एल्गोरिदम मानसिक प्रलय है।

3. Agricultural Revolution: Road to progress and prosperity OR to perdition

कृषि क्रांति : प्रगति और समृद्धि की राह या विनाश की ओर

4. Work is meaningful when it develops and exercises the talents, capabilities and skills of workers.

कार्य तब सार्थक होता है जब वह श्रमिकों की प्रतिभा, क्षमताओं और कौशल का विकास और प्रयोग करता है।

DIGITAL MINIMALISM - THE PATH TOWARDS  
SOLVING SOCIAL MEDIA PARADOX

'We all are born free; But are we really?

Data and Big Tech surround our life;  
NFTs have become the new 'art' of life.

They say, you are not alone as you have million followers and friends,

But where are they when the digital game ends?

Social media could be the new

cool way,  
But an 'apple' a day no more keeps  
the doctor away!

Consider a scenario 1 - a joint Marwari family in Gujarat is having a family dinner together on one table - but elders are discussing stock prices, females are looking at new fashion websites and children are talking Instagram.

Now consider a scenario - 2 - A Parsi urban parents in Mumbai, are having dinner with a laptop on table with their young daughter, a student joining from Australia and a doctor in England, their son ~~joining~~ giving details of his day.

Both families are connected - Marwari physically and the Parsis digitally.

But the question is — Are they really connected?

Can social media platforms fill in the physical and emotional gaps created due to distance? or do they increase as social media world takes over the real world?

In this essay, we aim to understand these paradoxes and contradictions of social media. We further analyse whether digital minimalism as an idea can be a successful tool to solve these paradoxes or not?

### SOCIAL MEDIA : A BOX FULL OF PARADOXES

social media led to a 'revolution in connectedness'. Mark Zuckerberg exclaims, "connectivity is a basic human right".

We all remember coming back from schools and logging into ORKUT profiles or yahoo email ids to discuss, debate and express our ideas day to our same school friends who we met three hours before. But ~~in~~ before those three hours, we also talked to our mothers and siblings who gave us our 'grounding of home'.

In today's world, this 'balance of life' has taken a shift. We end up having digital conversations with family and friends. Where are the real conversations? The conversations where tears could be felt, ~~smiles~~ <sup>laughter</sup> could be heard, touch could be experienced?

In a Netflix series, 'Black Mirror', they give an idea of how

future would look like. Like dishes, people would connect on basis of 'ratings' given to them, you would be swiping a left or a right' based on profiles giving rise to 'new untouchability'

while we have taken few steps towards women empowerment through metro movements, but a Bois locker room controversy [Delhi school girls graphic images 'pornified'] explain the hollowness of empowerment.

Digital applications or channels like 'cult fit' are promoting GOOD HEALTH but long hours on screen are giving rise to new eye, back and mental health problems.

Environmental consciousness through trends like Sachin's save soil movement or Greta Thunbergs

climate change protests are on rise but the e-waste and trends like consumerism and environmental exploitation [Animal caging] disgrace the efforts.

Politically, people have come together to fight their governments like 'yellow vest movement' or 'Hong Kong democracy movement' using twitter as tool for social change but Cambridge Analytica's case and rise of digital surveillance, for example pegasus spyware express an alternate picture.

Further, rise of social media success stories like Baba ka Dhaba story in Delhi or Laxmi [acid attack survivor] through 'Chapack' movie bring positive narratives but 'objectification and trolling of celebrities

to dehumanising deaths through social medial trials [suhant singh rayput] reflect paradoxes.

The more connected we are becoming, the more isolated we feel. Can an alternate model of digital minimalism be a solution? Let's explore.

### DIGITAL MINIMALISM: A WAY OUT?

Digital minimalism in simple terms can be traced to the philosophy of 'minimalism' - Having as much as you need and not as per your wants.

It would encompass having a limited digital life and an unlimited real existence - Afterall, we have made digital gadgets. Digital gadgets must not define our existence.

But, with more than 3 billion internet users can we really step back now?

'The social dilemma' highlights how every moment of our life, we are 'nudged' to be socially active by apps like Facebook, Instagram. The giants make profit but at our cost.

Everyday economics could be delinked with internet. Instead of '10 minute deliveries', we must look at positives of '10 minute walking' to a grocery store.

ofcourse, marginalised social sections like elderly, disabled must be given opportunities' ~~to~~ access digital services but alled should be 'nudged' to move away from digital world.



The 'political festivals' called elections and religious festivals like dashams are not about formalities and rituals. They ~~are~~ reflect 'agencies of hope and values like democracy and spiritualism. Hence we must lay emphasis on physical 'yatras' and not digital yatras.

An ideological social movement like 'DETOX' weeks must be promoted to develop real social connectedness. The idea of LOVE and marriage can be complemented by platforms like Tinder but at the end, meetups and real stories must be promoted.

Digital minimalism can best solve the 'challenge of entertainment' in this new world. 'Binge watching'

movies and TV series can not become the sole medium. Watching Sachin win the world cup amidst the tunes of 'Vande Mataram' in 2011 is unparalleled. Highlights and recordings do not do justice to the 'moments', the realities and the experiences.

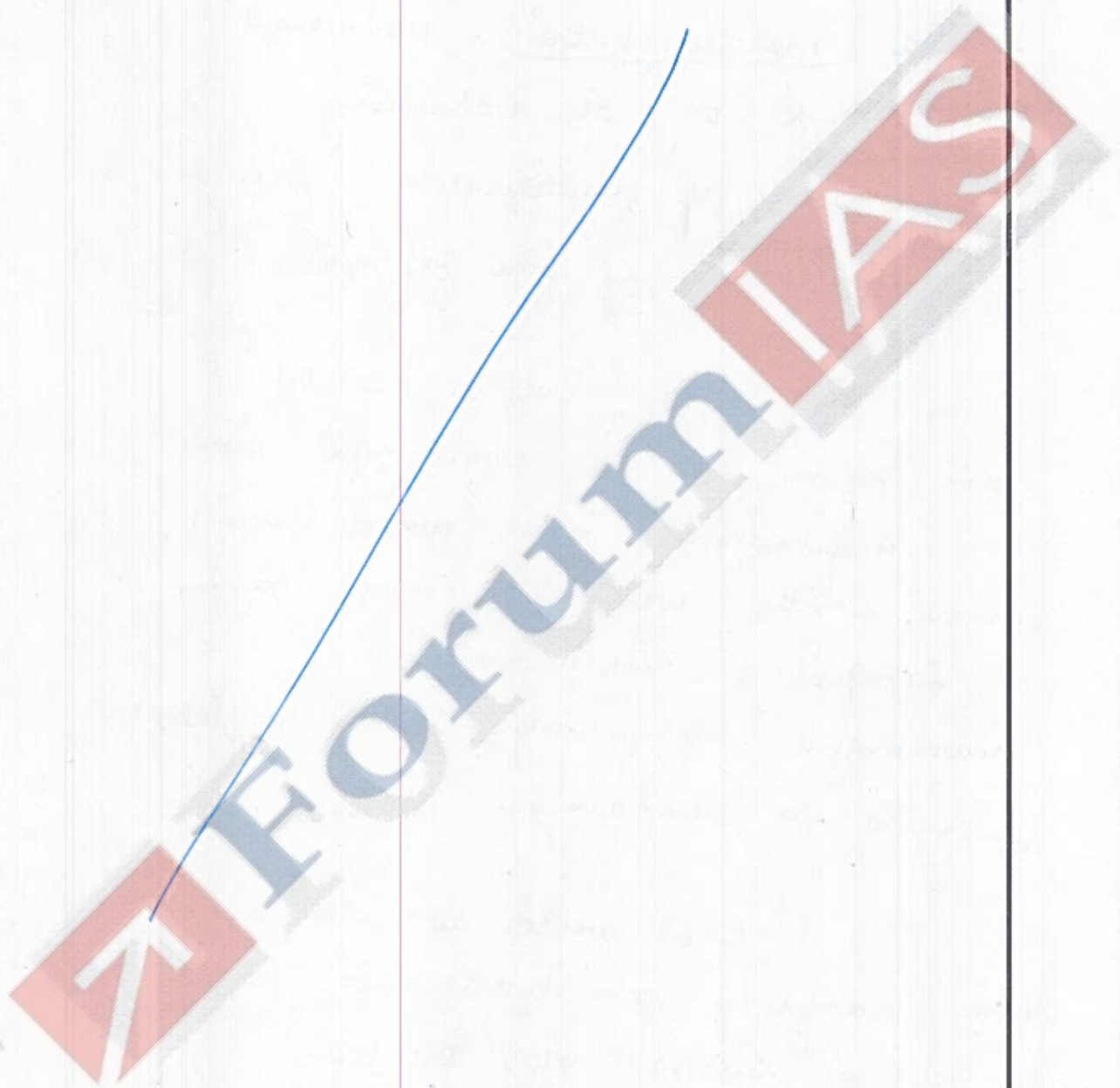
It will not be easy but as Gandhi ji has said "We must be the change we wish to see".

A family making no-phone rules at dinner table, a company promoting team bonding exercises, a nation rewarding ideas which are not digitally dividing [Eg. Has your Trianga campaign] and a globe promoting 'conversations' and 'likes' will be a happy and prosperous world.

Gautam Buddha when asked about problems of life advised to go for a 'middle path'. We must also look out at balancing 'the chances of digitalisation' through self-awareness of the problem.

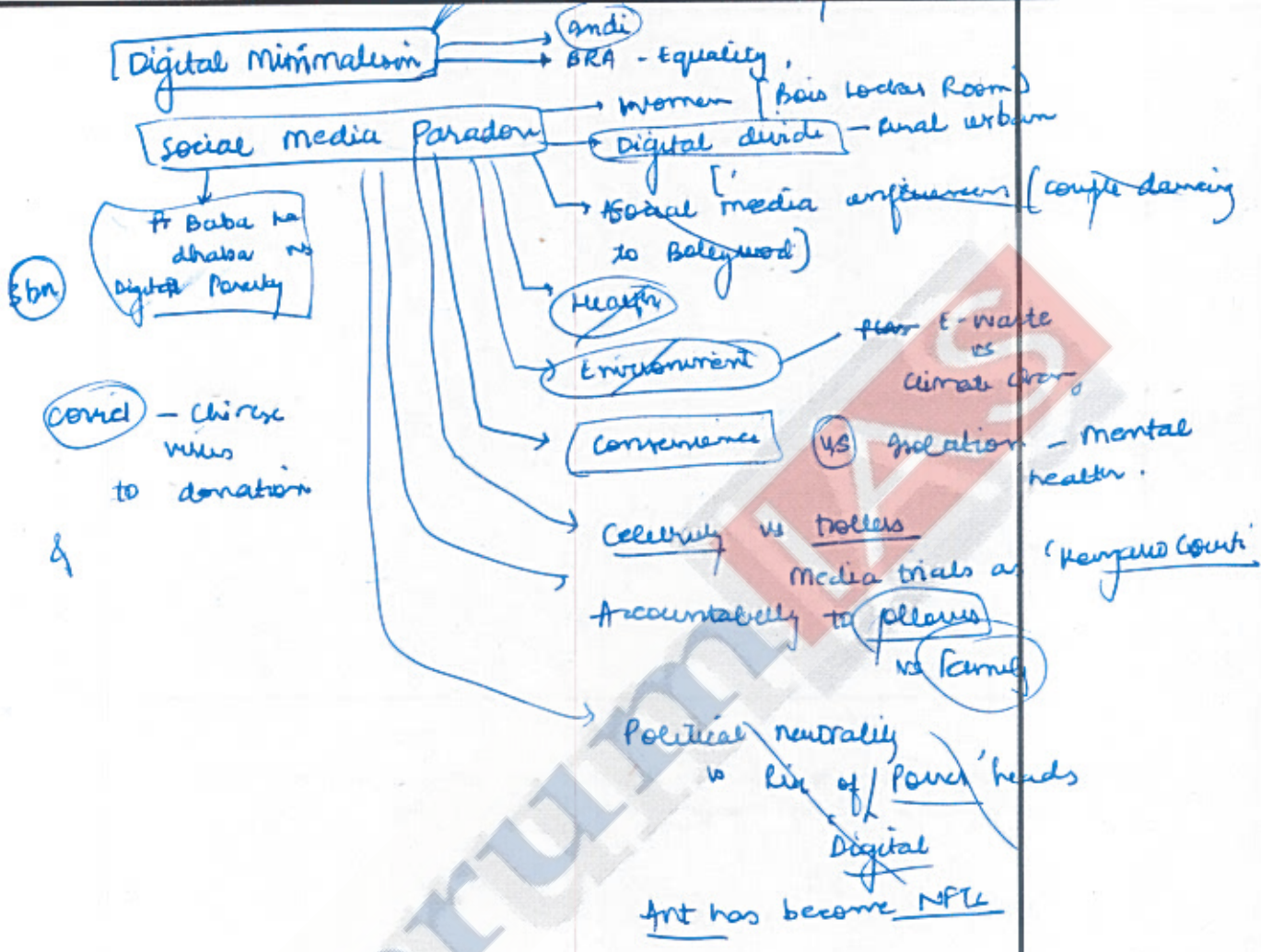
We as a world have come out of challenges like COVID-19 pandemics and world war, when united we could also make a significant move towards 'meaningful connectivity' and digitalness leading to humanity.

The world is changing and adapting to change is the essence of human life. Our aim must be "SARVA LOKAHA SUKHINO BHAVANTU" [Let the entire world be peaceful and prosperous.]



Intro:  
 Black mirror  
 'SOCIAL DILEMMA'  
 'circle of digital madness'

Ideology: 'Foucault of life' vs  
 'SOCIAL DILEMMA'  
 Meditation - Upanasara - present moment  
 (Don't Write anything in this Area)



5bn  
 Baba ka dhabba  
 Digital Paradox

Covid - Chinese virus  
 to donation

Mark Zuckerberg - connectivity is the most fundamental human right

There stood

SCENARIO - 1 A family of

summers of meant 'nani house'  
 & winter but now all over sea

marriage & love

away

we all are born free;  
 But are we really?  
 Data & Big tech surround our life.  
 This is our digital minute NFTs to become the art of life.  
 We are not alone as we have social partners & friends but all things are trying within the digital game world.

they say an apple a day keeps doctor away, but is this curriculum, friend & loved now it is, facebook, friends & apple.

**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

**Mentor Feedback Questions**

- 1 .....
- 2 .....
- 3 .....
- 4 .....
- 5 .....

**Test Goal**

- 1 .....
- 2 .....
- 3 .....

**Outcomes**

- 1 .....
- 2 .....
- 3 .....

**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		

\* Subject to change without prior notice.

---

## IMPORTANT : We've made some changes to MGP

---

Dear Friends, Now uploading your copies for evaluation has become simpler than before.

**1. Upload your copies on the academy portal itself.** Now you **no longer need to submit your copies by email to us.** You can login to your account and just upload your copy on your [academy.forumias.com](http://academy.forumias.com) portal. Read more at <http://support.forumias.com/how-do-i-send-my-attempted-mgp-copies-to-forumias-academy/> or Google "forumias how to upload mgp copies".

**2. Please compress your files.** If you are going to submit copies online, and we need to quickly download them, please use a compressor like PDF compressor to ensure that you file size is within the range of 7-10MB. This will help us hasten your copies. We recommend using the free windows software. Available here : <https://www.pdfcompressor.net/>

**3. Support :** We have streamlines support for MGP / MGP copy Delay / Mentor Calls. You do not need to any longer send us emails for support. You can raise a ticket with respect to any issues that you are facing, and we will resolve your issue within 3 working days. You can raise a ticket at <http://academy.forumias.com/mytickets> . In case your issues are not addressed, you can email us at [helpdesk@forumias.academy](mailto:helpdesk@forumias.academy)

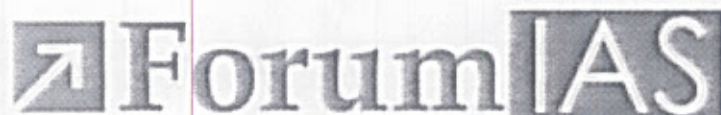
**\* It is advisable to raise a ticket after the copy has been evaluated**

4. You can see all the good copies of your Tests at

MGP 2020: <http://blog.forumias.com/goodcopies2021>

MGP 2021 : <http://blog.forumias.com/goodcopies2022>

5. Help us help you by doing these (1) Use your real name when you create an account on <http://academy.forumias.com> (2) Update your real name by visiting <http://one.forumias.com> (3) Raise only one ticket for all your needs at <http://academy.forumias.com/mytickets> . Re-open old tickets even for new issues.



ForumIAS, 2<sup>nd</sup> Floor, IAPL House, 19, PUSA Road, Karol Bagh, New Delhi.