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TEST CODE : 5 1 5 3 2

FIAS | MGP 2022 (C-9) | Essay Test #2

ForumIAS

ESSAY

Name Of Candidate	Rahul Srivastava		
Roll No.	1910007025	Date:	18/8/22

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 | 14:25.	**End Time** | 17:25.
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

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

It was late after midnight. Dark on the amavashya day and pouring of monsoons had been non-stop since the evening. Amidst all the gloomy conditions, a lady, despite her age, was carrying the 14 year old Pandu on her back. The boy was unconscious. Her mother was crying besides. But the lady, unshattered in her determination, carried him, on her back to the shelter home. She took care of the boy for the next few days; the boy suffered from Bubonic Plague. After a few days; despite the efforts of the lady, the boy died. The lady, soon contracted the disease herself and died a few days later. But her spirit of service to the plague affected was unadhered; the service continued throughout.

The year was 1897 and 'the lady' is Savitri Bai Phule, who died in her efforts to save children from the disastrous plague of Deccan is the 1890's.

Such examples are aplenty in our history. Whether it be our Mahatma Gandhi, who devoted his life to upliftment of Harijans or Mother Teresa, who spirit of service for the leprosy affected; all of them served the dignity of the human life and above all: humanity. "Service to man is service to God: 'Jiva' - 'Siva'" as propounded by Swami Vivekanand himself: an appeal to serve the humankind.

This brings us to the question: What is dignity? And how do we respect the dignity of human life? Dignity is a universal concept, and it has been

globally understood as giving the person his due respect, his status in the society as a freewill and allowing him to develop as a complete human being. Respecting the dignity, thus, implies that we see the fellow humanbeings as companions, and not with subordanalist - spectacles. Humankind has thus progressed far because of our spirit to cooperate as a civilisation, ~~instiated~~ as instantiated in "Homo Sapiens" by Yuval Noah Harari. India as a nation, has always cherished human dignity through moral, religious and political traditions.

Interestingly, our morals and belief systems are shape right since our childhood; and values are instilled like seeds. Inclusiveness is at the core of dignity, and our morals are shaped to treat everyone as

Equals For the entire life cycle approach:

respecting elders, touching their feet/ seeking blessings to helping people in need, we go through a loop of morals stressing upon respecting the dignity.

Begging, for instance, is seen as violation of the dignity of humans. But to our good luck, we are always taught, as children, to help them, give alms - food - clothing which helps with their livelihood. Similarily, the caste-system, so prevalent in India, violates the dignity of life for the bottom-of-the-rung caste. To our rescue, morals help in reinstating the dignity, for example, the Jajmani system where work is respected and compensated with food or ~~needy~~ ~~no~~ provisions is still prevalent. The Indian moral system, cutting across religions and geographies, not only upholds the

dignity of human life but also that of animals! Feeding the cows passing by to that of adopting street animals out of compassion, we have extended our understanding of dignity to this entire planet.

Not only does our morals but also our religious traditions have helped to uphold the dignity of human life. The Sikh religion for examples, through its tenets of langar system, feeds thousands of poor. It also discourages begging and motivates to work for livelihood. Parallels can be found in almost all religeons. The holy scriptures of every religion mandates holding fellow human beings with brotherhood, promoting fraternity and dignity. The Tripitakas of Buddhists, for instance, prohibits monks from asking for food or alms except in the rainy season. The

quest for dignity for all sections of the society is pursued with wholesome efforts: women being the central theme. From recognising Mother as the source of life to the concept of "Maa-Matir-Manush", implying synergy of Mother, Mother Earth and humans, ~~the~~ women are treated with dignity. The festival of Durga Puja, where girls are treated like Maa Durga and are fed and revered for 9 days, is an example.

Religious festivals are also a keynote in upholding the dignity of each & everyone in the society. The fair festival of Kshamavani, for example, asks for forgiveness from all for the social sins caused. Cultural variations in India like the Pongal/Bihu or Sankranti involves sharing of harvest with the society and the downtrodden, ~~up~~ fostering dignity for all.

Due to India being the cradle of civilisation and the mother of culture, as put by Mark Twain, multiplicity of cultures and religion sometimes lead to distortment of communal harmony. The dignity of the individual then becomes a subject of his faith, and is violated in many terms. The riots in Godhra, Ayodhya etc remind us of the "Sarva-Dharma-Sambhava" principle to strengthen the dignity of each one in the society.

But what happens in case our moral and religious traditions fail to upkeep the dignity of human life? Political traditions come to our rescue. Emboldened by the spirit of the Constitution, our strong values help to reinforce the respect for dignity. It only strengthens our belief that our Constituent Assembly had members from

all walks of life representing the society in the complete way. Dr B.R. Ambedkar, chairman of the Drafting committee, who in his life had faced humiliating situations like being ~~bee~~ denied water from the well, personified the respect for dignity. Our Preamble itself, containing the phrase "fraternity assuring the dignity of the individual, and unity ....", symboleses the value system.

Constitutional morality, its spirit has ensured that dignity is upheld. By banning untouchability to giving equal rights to all, through affirmative actions, directive principles and the like, it has fostered the spirit of dignity of human life. The leaders of modern India: Jawaharlal Nehru, Lal Bahadur Shastri to Dr APJ Abdul Kalam, each one in their times, had emphasised on "India first" and an "Inclusive India".

"Politics without principles" was a sin according to Mahatma Gandhi, and Indian political thoughts and traditions have upheld the principles of our founding fathers of freedom struggle. It ~~is~~ is only the result of principled politics and laws like the Prohibition of Manual Scavenging Act, Prohibition of Untouchability and similar acts have been able to increase the respect for dignity of human life.

But like the Achilles' heel, Indian system has had its blemishes. Our moral, religious and political beliefs have still been inadequate to respect the dignity on several occassions. Instances of gender inequality, rape, prevalence of caste system and poverty has reinforced the same. ~~D.~~ True Democracy, where the weak has an equal chance as the strong

is yet to be established. As India continues on her path to becoming a developed nation, let us hope & let us contribute our bit in building a respectful and dignified society.

Let us also not be myopic; and take a look at the broader global scenario of dignity and respect. Examples of slavery in the U.S.A, apartheid in the Republic of South Africa and White mans burden of the erstwhile colonial empire have taught us one thing: It is only on the pillar of respecting dignity that any sustainable civilisation can flourish. Freedom, liberty and equality: the trio of human dignity have caused numerous Revolutions and shaped the course of World History. The incident of Jallianwala Bagh in India 1915, where human life and dignity were abused.

Caused a tectonic shift in the course of Indian freedom struggle. Refugee crisis in the middle east, Rohingiyas etc are shaping the courses of present scenario: their respect for dignity will truly guide their future.

It has always been, and would continue to be the combined efforts of morality, religion and politics that lead to the respect for human life. This respect cuts across boundaries created by humans in all spheres. Shareef Chacha, mechanic from Ayodhya, has been performing the last rites of abandoned dead bodies for the past 25 years; ensuring dignity even in the human afterlife!!

It is the earnest culmination of efforts of our freedom fighters and tireless strifes of the society that respect for dignity of

human life has multiplied manifold

This spirit of respect must continue, and the quality and dignity of human life must improve, for India to become ~~a~~ not only an "economic superpower" but also a "religious and moral supercountry". We live in ~~an~~ an era of guided missiles and unguided men; the era of nuclear giants and ethical infants: let us all resolve to embark ~~as~~ upon the journey to higher conscience which would include the respect for everyones dignity. Let us stay true to roots of Indian values and culture.

"Sarve Bhavantu Sukhina – Let all be happy.
Sarve Santu Niramaya – Let all be healthy.
Sarve Bhadrani Pashyanti – Let all be auspicious
Maa Kaschit Dukh-Bhag Bhavet – Let no one suffer.
Om Shanti-Shanti-Shanti" – Let there be peace.

Feedback

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Section B

3) Agricultural Revolution : Road to progress and prosperity or to perdition.

In 1995, Kusan Mehta, of the NGO Prakruti, at a conference argued that cotton grown organically could give equal yield as that with the pesticides, the then Director General of Central Institute of Cotton Research, famously remarked. "Do you want India to go naked?". 27 years later, Kusan Mehta recalls the incident, with a smile of his face, with 125 farmers of the Vidarbha region, totalling 1000 acres have adopted to cotton farming with no chemical inputs.

Agriculture in India has been the mainstay of civilisation. Right ~~suce~~ since the Indus Valley civilisation where wheat, barley and sesamum were grown to the

British occupation, which changed the course of agriculture, it has been the lynchpin of India's growth story. It was only the plight and might of agriculture and farmers the led Jawaharlal Nehru to remark "Everything can wait, but not agriculture. To him, we cannot say tomorrow."

INDIAN AGRICULTURE: FROM SEED TO CEDAR

Tracing its origins to that of Indian subcontinent itself, agriculture evolved in forms from that of subsistence based to that of plantations. Before the advent of British colonial empire, farmers and rulers shared a client-patron relationship, and returns/taxes were based on good faith. The East India Company changed the very nature of Indian agriculture. Commercialisation of the crop system was a big turning point.

From growing food crops, farmers were coerced to grown cash crops : Indigo, cotton and tobacco. Various land revenue settlements, such as ~~Ze~~ Permanent Settlement, Mahalwari and Ryotwari systems aimed to incentivise this transition. Adding fuel to the fire was the ruralisation of society. Due to the loss of patronage, urban folk returned to agriculture leading to fall in productivity and ~~be~~ disguised unemployed. This continued for almost 200 years, till India's Independence : the state of Indian agriculture has remained in dire straits. At the eve of Independence, agriculture was in shatters, unable to feed the population and suffering from the chronic ailments of low yield, productivity and poor income to the farmers. The stage of revolution, was thus, set..

GREEN REVOLUTION : BEGINNING OF GROWTH STORY

Despite the poor terms of agricultural growth, things continued with miniscule progress till the 1960's.

The decade of 1960's is the watershed moment in the history of Indian agriculture. Triggered by the continuous famines due to failure of monsoon, the global humiliation of the PL-480 food/wheat import program and rising food prices that led Indira Gandhi to take initiatives to improve the sector.

Despite the calls of "Jai Jawan, Jai Kisan" by our PM Lal Bahadur Shastri, agricultural failed to gather momentum. It was only the visionary Dr M.S. Swami Nathan, combined with Dr Norman Borlaug, that brought to Indian soil the technique of high yielding varieties (HYV) of wheat from Mexico and.

rice from Phillipines. Emboldened by the scientific spirits, the farmers came to the forefront, and almost overnight, India turned from a "food-to mouth" nation to that of overflowing bufferstocks. It was the combined efforts of the government, scienctists and farmers that gave India the much needed "Food Security" and propelled her on the path of growth in years to come.

RAINBOW OF REVOLUTIONS

The green revolution was followed by that of White Revolution, pioneered by Dr Verghese Kurien, whose efforts at successfully cooperatise the dairy sector starting from Anand district in Gujarat. The agricultural sector has since then, been a spectator to the pink revolution (for

and dairy), orange revolution and the blue revolution (for fisheries). All these moments of agricultural history have pushed the productivity, yield and farmers income on a higher trajectory. Each of these revolutions had contributions of agricultural scientists and farmers, coupled with the vision of the government. It all had the combined impact of making Bharat the "sone ki chidiya" [golden bird : prosperity] once again.

A nation whose food security is strengthened can then focus of manufacturing, economy and technology. It was not a mere coincidence that significant scientific progress took place after the Green Revolution. The effect of the revolution was described by.

Dr M.S. Swaminathan in his book "50 years of Green Revolution" as that of transforming India to the Mahabharata-era kingdom of Udupi, whose food prosperity was such that it fed ~~th~~ both the armies of the war for 18 days. It is, therefore, the reason for many food outlets being names as "Udupi Hotel" in modern times!!

REVOLUTION: DEVIL IS IN THE DETAILS

Although the green & subsequent revolutions presents an utopian picture of Agriculture, not "all was well" with Agriculture. As the Greeks came with the horse in Troy, the revolution was marred with problems of its own. It led to the prosperity of the few farmers, who could, afford the expensive HYV seeds, the benefits of the irrigation system and support of the government. This led to imbalance of regional

growth. Farmers in the Punjab region, Southern states prospered while those in the hinterland of Bihar, Uttar Pradesh continued to suffer.

The revolution also led to skewed agricultural pattern: Proliferation of rice-wheat growth at cost of crops which were agro-climatically suited to the region. In Punjab for example, sugarcane started to become popular, which is a tropical crop!! The high-handedness in the use of pesticides, necessary for the HYV seeds, presented another problem. The farmers started developing cancers at young age, and it created the twin problem of soil degradation and groundwater pollution due to leaching.

At the outset of revolution, it may not have been foresighted that something so benign as groundwater could become so

scare a resource in the land of five rivers- Punjab!! Due to the HYV needing more water / quintal, groundwater extraction exceeded the rate of replenishment, coupled with the all round availability of electricity and diesel pump sets. It was only an intervention of the government in the 1980's to expand Green Revolution to other states that resulted in decreasing the intensity of these impacts.

On a similar note, the White and Blue revolutions have had limited impact, regionwise and population wise. The White revolution model confined itself to Gujarat whilst the Blue Revolution benefitted mostly the marine fishing. In his book "The White Tiger", Arvind Adiga contrasts the highlight between the land of oceans and the land of rivers in India referring to the mismatch of impacts of the revolution.

REPAINTING THE RAINBOW OF REVOLUTIONS.

The future of Indian agriculture seems bright, with farmers becoming the centre-stage of beneficiaries, the various subsidies being provided by the government: Minimum Support Price, fertilisers and seeds. The inclusion of agriculture as the pumiforus in our budgets has been the tradition right since the first 5-year plan. The need of the hour is thus the 3-D's: diversity, develop and doubling the income.

Diversying the agriculture in terms of profitable crops: recent introduction of lavender and saffron cultivation adding to the color, incentives to horticulture, fisheries and animal husbandry is a step in the right direction. An "Evergreen Revolution" is at hands which encompass all facets of the

Indian agriculture

Developing the agriculture through technological inputs : Genetically Modified crops, indigeneous seeds developed Indian Council for Agricultural Research [ICAR], use of drones for spraying pesticides, Happy seeders etetera are some instances. Our scientists and farmers have bore the burden of revolutions on their strong shoulders. Further mechanisation and ~~at~~ research in agriculture would develop its capacity and productivity : not only of crops but that of farmers as well !!

Doubling the farmer's income as a policy mainstay of the current government is appreciable. This requires continuous policy support through MSP (minimum support price), development of agricultural markets (e-NAM) and food processing industries. In a contemporary

and contradicting opinion, Dr Arvind Panagariya, in his book "India : The emerging Giant" has argued that people must move out of agriculture as doubling or tripling the income is not an easy task.

After discussing the multi-faceted view of the Indian agriculture and the evolutions it underwent, it wouldn't be wrong to say that past, present and future of India as a nation depends on its agriculture and farmers. As each medicine has some side effects, evolutions in agriculture have produced ~~and~~ unintended consequences. But as a nation, we have overcome these perils together. Like the Bollywood movies of the 60's, "Mother India" and "Upkaar" which portrayed the impacts farmers had on the nation, let us pledge for their prosperity, as they are our "Annadata - Jai Jawan Jai Kisaan".

Feedback

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Section - A - Rough

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

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

3) Reality is ultimately a selective act of perception & interpretation

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

India

Moral
belief system
Sarva Dharam Sambhav.
Jiva = Siva
Service to man = mankind
Swami Vivekanand.
Contrast

Religious
- Customs
(Hindu) Durga
Sikh Langar.
Buddh
Jain
Muslim
Christian
COVID
afterlife?

Political
Courts
Constitution - FR, DPSP, Pream.
Laws.
Refugee crisis
Life cycle approach.
communal harmony as a whole
inclusiveness

(Mother Teresa, Savitri Bai Phule, Gandhi)

Pre Ending: all united

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Conclusion: Sarve Bhavantu Sukhinah -

Sarve Santu Niramaya -

Sarve Bhadrani Pashyanti -

~~Maa Falesshu Kiita Bhavel~~ · Maa Kaschid Dukha

Om Shan Shanti Bhag Bhavel

(6)

Beginning

(1) Savitri Bai Phule story - anecdote se start 1/2.

(2) collectively: dignity → definition → glo, means: life, afterlife, animals.

(3) moral — poverty, social differences, Caste system, untouchability, COVID, 1 1/2 (1)

Life cycle approach women, rape, Dowry

Contrasting theme underlying

- family, society, Socialisation: values, ethics SDS, 1.5 lagging Vasudhaiv Kutumbakam. Jiva Siva Jaiman
- belief system - inclusiveness ~~Gandhiji~~; Vivekanand. (2)

(4) religious — Different religious - substantiate

- cuts across religions - ~~Khan Chacha~~.
- communal harmony. Mother Teresa (3)

(5) Political: — Constitution, Laws, Regulat, Pream FR DPSP

- Constitution Assembly: BR Ambedkar.
- Refugee crisis Gandhiji (4)

Comparision with world: examples: colonism, slavery, White man, apartheid, 4.5.

Togetherness of all 3: reinforce 5

Sharif Chacha.

Section B

1) Digital Minimalism path towards solving social media paradox

2) Big Tech: Algorithm without humanity is mental holocaust

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

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

Agri Revolution

- Start with ~~farmer~~ anecdote: Naked India

green, white, pink — Agri Rev: Background: ~~Colonial~~ IVC - wheat, rice, some kichudyi

then British - commercialy, Indigo, cash crops, destruction of agri, famine

Freedom - PL480, famines, war etc.

Green Revolution, Dr MS Swaminathan, Dr Norm Bourlaugh

enhanced production GMO

Reality flip: Regional, ~~soil~~ skewed pattern, groundwater, pesticide, soil, ...

Everything can wait, Mother India, evergreen.

Begin

Anecdote - Naked India 1/2 page.

Nehru quote - wait

Background of Seed to Cedar 1 1/2 page.

Rainbow Story begins : Green Revolution ; White , 2 page.
pink , Sweet , ...

(Bharat : Sone ki Chidiya) - progress - 2 1/2 page.

Evil in the Devil in details - flipside - 2 1/2 - GMO.
feminisation, suicide, indulgence, 9 page.

New colours Rainbow looking forward - 2 page. - Double income.

everger income value food processing

new crop : lavend, saffron. technology

Conclusion Mother India? Jai Jawan Jai Kisaan.