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FIAS | MGP 2022 | C-9 | Essay Test #1

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GENERAL STUDIES

Name Of Candidate

Anug Shiva Manuhi Reddy

Roll No.

1910069210

Date:

06/07/22

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 & 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					
Total:	250				
Evaluator's Discretion:			For Student Only		
			Start Time	End Time	
			2:40	4:40	
			Mode Of Examination:	Online <input type="checkbox"/> Offline <input checked="" type="checkbox"/>	
			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.		
			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. 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, प्रौढ़ावस्था 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।

A young Indian man migrated to South Africa in search of educational and employment opportunities. During his stay, he realised that his race was seen as his ultimate identity irrespective of his character or achievements. He witnessed the injustice perpetrated against 'inferior' races first hand.

He could have accepted his 'fate' like the rest of the non-white community. But he didn't. He launched a civil disobedience movement against the evil apartheid laws.

He realised the evil perpetuated in form of colonialism in India. He could have stayed back in South Africa to pursue his literature law profession. But he didn't. He travelled all the way back to India to win his motherland and its people, their lost identity, pride and freedom.

This man is Mohandas Karamchand Gandhi. He could have thought - "what can I, one person, do to bring

down the mighty british empire. But he lived true to his conscience, his who life, and created ripples not just in India, but the whole world, which have turned into tidal waves and brought down even the mightiest of evils - racism, casteism, Imperialism etc.

His life is a testament to the fact that while one man/woman alone might not be able to change the world, but as a force for good, they create ripples that are universal and transcendental.

But, why do we need change?

It can be argued that change is in the very nature of human being. Prof.

Yael Noah Harari in his magnum opus

'Sapiens' argues that it is man's quest for 'better life', that desires change.

Change doesn't necessarily

constitute a positive change. Even Hitler

desired change. One can argue that

he was successful, but not exactly

the way he wanted. He showed humanity

the worst manifestations of ourselves and

taught us a valuable lesson that

'not all change is noble'

Change doesn't have to be a violent phenomenon. Gandhi's idea of satyagraha, his call for struggle against the evil and not the evil doer is an exemplification of peaceful means for change.

Ancient Greek philosopher, Aristotle, held that man is a social animal. Human beings do not live in silos. They live as a community. Hence, for change to take place, one has to take the community with him/her, for the change to be sustainable.

This can be observed even

at the smallest social institutions of mankind - family. Susan Moller Okin in her - "Gender, Justice and Family" talks of the impact of socialization that the child witnesses is carried by the child for the rest of their life.

For a peaceful society, one can contribute as little as a social media post calling for communal harmony. This influences others. Emperor Ashoka, after realizing the path of Dharma, has taken proactive steps to spread moral values, establishing communal harmony, respect for each other etc. He realized that for a substantive change, one has

to take the society with oneself.
Ashoka's principles of Dharma continue to inspire generations.

Gandhi's theory of 'oceanic circles', i.e. man at the centre of development and development of one would lead to empowerment of the other.
 For change to be witnessed, it is enough to start by empowering one person.

The concept of Self Help Groups (SHGs) is epitome of one person influencing change of an entire community. The concept of mutual aid, pooling in of resources can empower millions of

four persons at the same time.
It leads to grass root development.
The case of Anand has inspired SHG
movements across the country and
created ripples that are leading
to social, political, educational and
economic empowerment of millions
of Indians.

The scientific progress
of human kind, is a story of several
great persons, and their interventions is
leading to constant progress. When
Copernicus questioned the church's geo-
centric theory and proposed heliocentric
theory, he inspired Galileo to do the

same. Eventually, the movement of 'Renaissance' has led to establishment of reason over Church's authority over truth. Copernicus might not have been successful in confronting the church, but the ripples created by his 'questioning' has led to a scientific revolution and laid down upon the status quo and conformist Church.

In the international sphere, the great powers always desired status-quo. When India gained independence, in the Cold war gripped post-war era, India under the able leadership of Nehru chose to stay neutral and stay away from "Camp politics".

It was a manifestation of India's desire for 'change' in the global order and establish peace. India could have joined either of the camps under US and USSR like the rest of the world. Yet, it chose to assert its sovereignty, inspiring several others to do so, eventually leading to establishment of NAM, Non Alignment Movement.

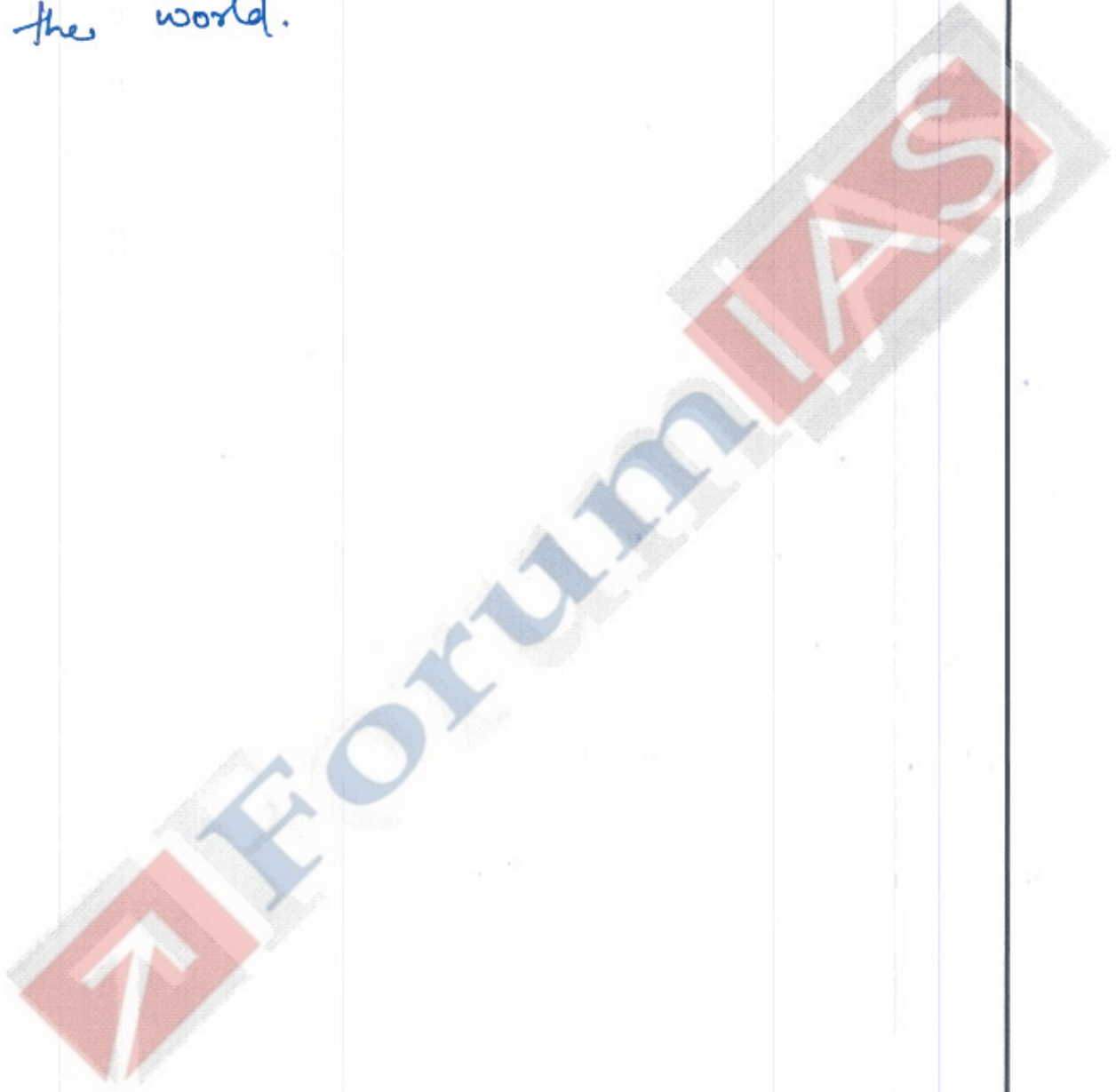
Change, despite its detrability, is not only difficult to imagine but also to pursue. While we desire change for good, we are also fearful of the consequences it entails. No matter the sphere of life - personal, social, economic,

political etc., it is natural for one to feel lonely in the permit of change. But if everyone is fearful of change, there would never be one.

"Success is on the other side of fear". It is important for us to give up our fears and strive for change in whatever we believe in. Staying true to our consciences, and belief in oneself and humanity certainly leads to change.

One cannot change the world alone. World is a sophisticated place. It is complex web of inter-personal, inter communal relationships. But by being the change that you want to

See in the world' as Gandhi suggested
one can surely, albeit slowly, change
the world.





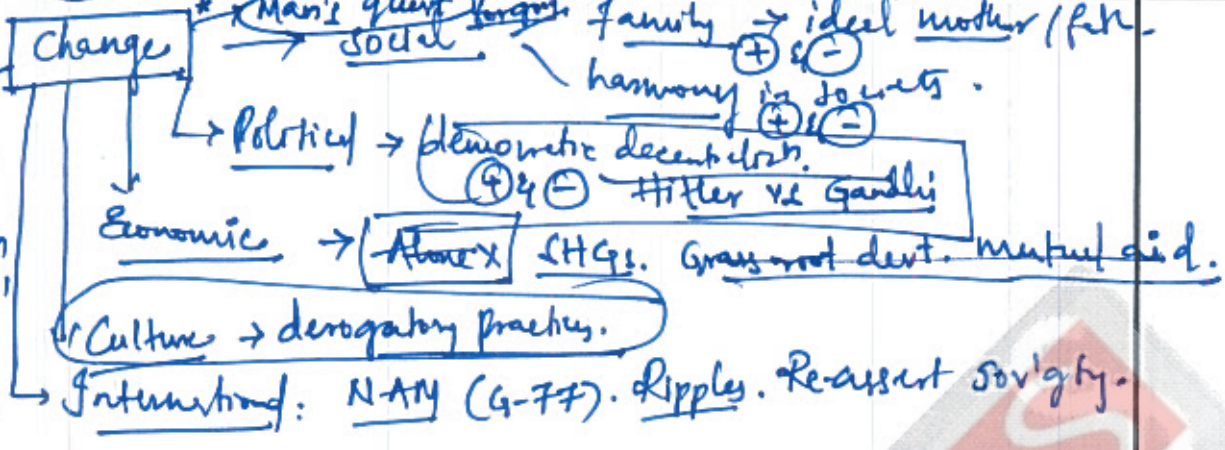
Rough One can't live world alone → (ripples)

Gandhi → I.A. Uorative law profs
→ afashud
→ India



(Don't Write anything in this Area)

Not always
recept.
Bloody
French Rev.
Vibant
American
Rev.

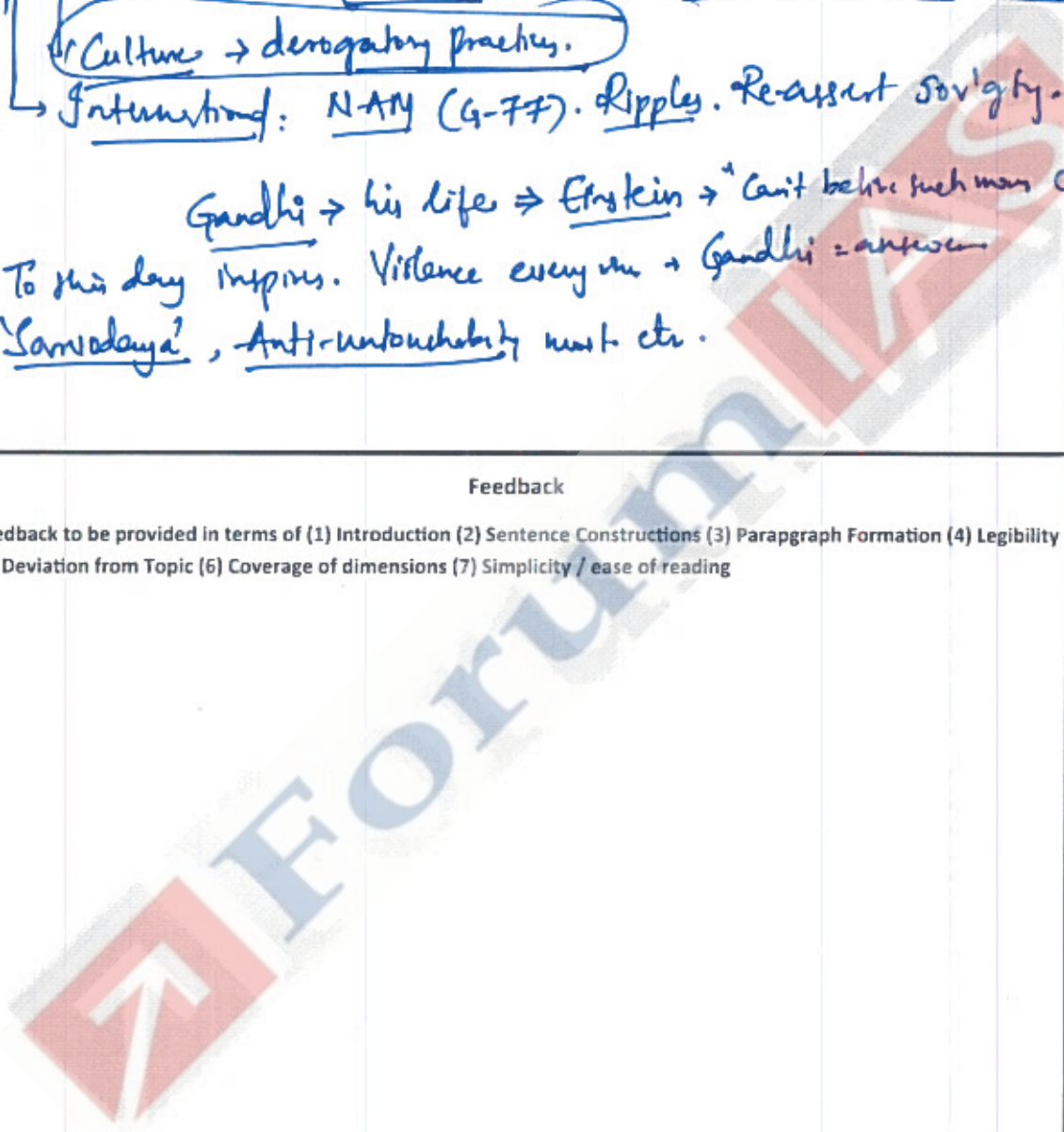


Gandhi → his life ⇒ Einstein → "Can't believe such man existed?"

To this day inspires. Violence everywhere → Gandhi = answer
'Sarvodaya', Anti-untouchability most etc.

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. 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।

A young under graduate student Natasha, was attending her "introduction to Anthropology" class at University of California. The discussion was on 'man's idea of time' and how he came up with 'first ever calendar' in caves in Africa, where 28 lines

we drawn on the wall, as a way of man's attempt to divide days into months.

Katasha thought to herself, "why exactly 28 lines?". She realized that a female's menstrual cycle is around 28 days and it's most probably a women, not a man, that drew the lines on the walls and thereby created "first ever calendar by 'man'".

This part the textbooks failed to mention. This is a classic case of lack of recognition to contributions of women to the society. It 'dehumanizes' women as 'man' is used synonymously.

with 'humans', rendering the very identity of women insignificant.

It is this centuries of dehumanization that today's 'radical feminist movements' want to eradicate.

Feminist movements in modern times can be traced to Mary Wollstonecraft, a French revolutionary's publication of 'vindication of the rights of women'. She argued for civil and political rights of women and demanded that women be treated equally before the eyes of the law.

This demand for 'equality' later spread into social and economic

sphere. But radical feminists such as 'Simone De Beauvoir' in 'Second Sex' argue that 'equality' is a superficial element. Merely seen as 'equal' would not undo the centuries of oppression that the women were put through.

She points out the dehumanisation of women, who are seen not just as 'Second Sex' but also secondary sex. Their identity is provisional and draws significance only from the identity of a male - father, brother, spouse etc.

Equality, in such a situation would not be enough. A more substantive effort to establish full

humanity of women demands a multi-pronged approach.

As Justice Indu Malhotra pointed out, 'Gender Neutrality' and 'Gender blind' are two different approaches. While former ignores the historic disadvantages and structural bias against women, the latter denotes proactive measures, gendered policy making to establish substantive equality and not just procedural equality. For example, affirmative action for women such as reservation in jobs is substantive equality as it recognized the structural and multi-dimensional disadvantages that women face in the society.

Full humanity to women in various walks of life is required to establish a gender-neutral society. It requires a 'new way of thinking', and demands proactive steps to establish progressive society.

In familial relations, women lack agency in decision making. We need to sensitize the society as a whole about the issue and educate women to demand agency and autonomy.

In legislations, it should be mandatory to conduct 'gender impact assessment' of all the laws and need to plug the loopholes.

in existing laws such as Dowry Prohibition Act.

In education and economic opportunities, women should be given due advantage to enable them to progress in personal lives and professional spheres. This would lead to economic empowerment and leads to autonomy in other spheres of life such as marriage, career choice, etc.

Ensuring representation of women is crucial in women empowerment. According to PRC legislative research, only 14% of 17th Lok Sabha are women. To imagine that 50% of the population

is being represented by a mere 14% of parliamentarians is disturbing. We need to take active steps to ensure more women are elected to offices across India.

Regional divide is very stark in terms of 'humanization' of women. Social evils such as dowry, 'female genital mutilation', female infanticide and feticides are still persistent in the twenty first century world. We need to educate the women on their rights and sensitize the society to give up their archaic mindset. Reservation of for women in Panchayats in India is a positive

step in this direction.

Customs and traditions that perpetuate patriarchal mindset should be done away with. Even to this day, several certificates fail to mention 'mother's name', when the father's name is written in bold, capital letters. Traditions that sanction gender bias of any kind should be given up. Article 51A of Indian Constitution declares that it is the a fundamental duty of Indians to do so.

Historical texts should be re-written to highlight the contributions made by women in fields of academia, research, politics in order to give

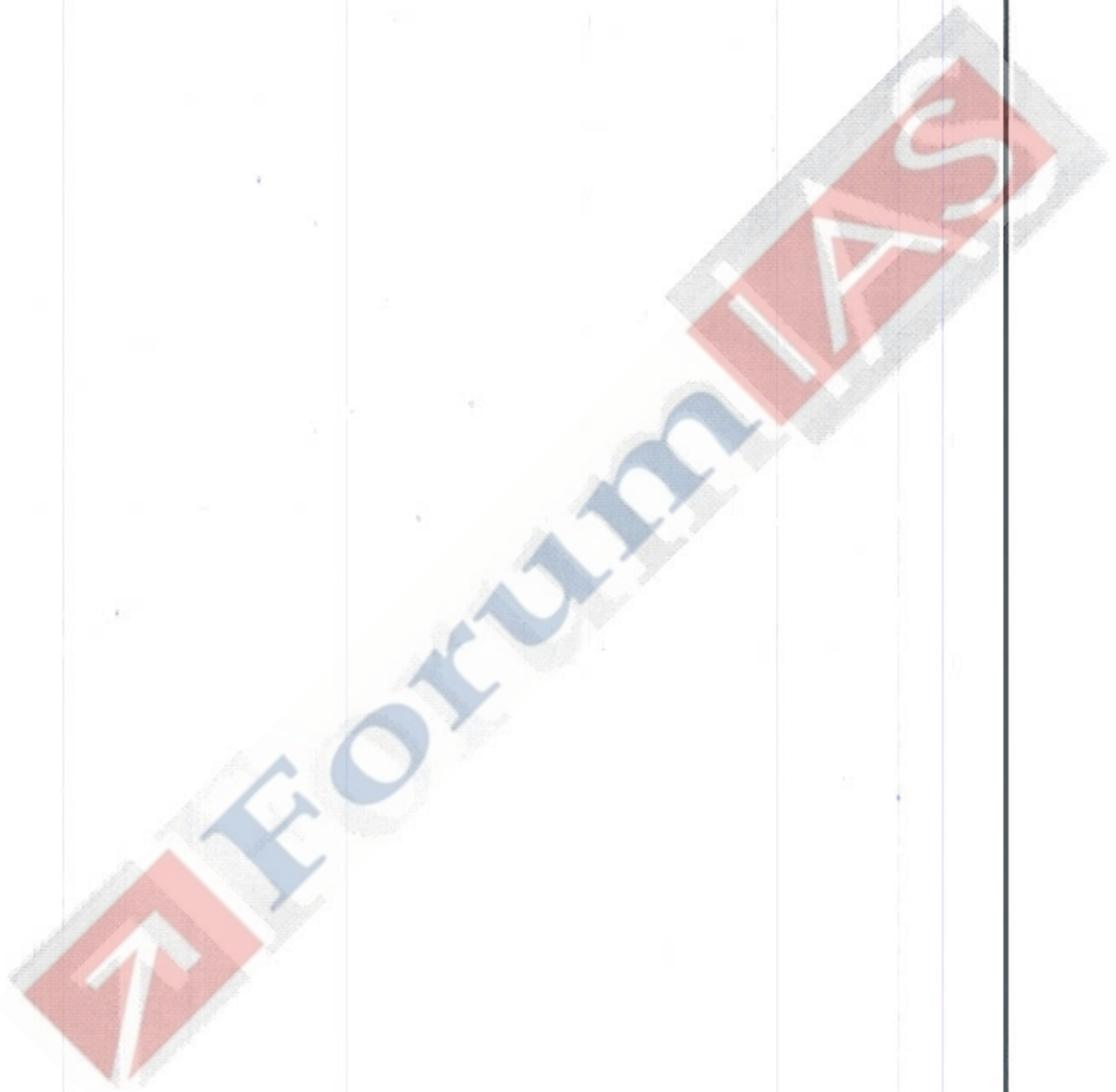
women their lost identity and recognition back to them.

We need to ensure inter-sectionality in feminist movements, to ensure universal representation. It is a well documented fact that feminist movements are hijacked by socially and economically advantaged sections of the society. Marginalized rac, like African Americans in USA and Dalits in India are barely represented in mainstream feminist movements.

The very concept of "Human being", as seen from the above analysis, fails to show

the universality. It is loaded with a 'gendered power differential'.

It is high time that humanity took active steps towards securing not just 'equality' to the women, but establishing 'full humanity' to the 50% of world's population that continues to face social, political and economic handicaps.





Equality

Full humanity

→ Plugging Goughs in ~~center~~ ^{center} ~~base~~
Gender impact analysis for all levels
centuries of de-humanization.

Need new way of thinking. Change archaic
social norms.
RIP FD → to give up practice derogatory to women
Feminist foreign policy

intersectionality → feminist works dominated by certain ethnic groups
to est. full humanity → a universal feminist must
a required.

Pol, Culture, Historical

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

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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		

* Subject to change without prior notice.

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