

### ESSAY

Name Of Candidate **UTKARSH UJJWAL**Roll No. **1910068265**Date: **22.10.2022**

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained	1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.	
Q.1			2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part	
Q.2			3. One question in each part is compulsory.	
Total:	250		4. The number of marks carried by a question/part is indicated against it.	
Evaluator's Discretion:			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.	
Total Marks:			7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.	
			<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>	
Total Marks:			<b>For Student Only</b>	
			Start Time   <b>03:55 pm</b>	End Time   <b>06:20 pm</b>
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.			Mode Of Examination: Online <input type="checkbox"/> Offline <input type="checkbox"/>	
			<b>For Office Use Only</b>	
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. 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।

3. Civilization begins with order, grows with liberty and dies with chaos.

सभ्यता व्यवस्था से शुरू होती है, स्वतंत्रता के साथ बढ़ती है और अराजकता से मर जाती है।

4. Listen with curiosity, speak with honesty, act with integrity.

जिज्ञासा से सुनें, ईमानदारी से बोलें, सत्यनिष्ठा से कार्य करें।

ONE CAN EVADE REALITY BUT ONE  
CANNOT EVADE CONSEQUENCES OF  
EVADING REALITY

The hasty withdrawal of United States of America from Afghanistan in 2021 and the subsequent resurgence of a Taliban led government was a case study in itself. A case study that reminds us that "wounds that are papered over only fester further".

For a long time, the government in America believed in the dictum that 'power flows through the barrel of the gun'. By doing so, it ignored the reality that the societal faultlines in Afghanistan required not guns but empowerment. The sacrifications of evading this reality were seen post USA's withdrawal in the form of large scale violence and oppression. This reminds us that evading the reality is easy, however one must remember the consequences of evading it.

But why is evading the reality easy and convenient? The answers to this can be seen in the climate deniers and escapists. They choose to evade the reality of a warming earth because of multiple reasons.



Firstly, evading the responsibility is easy if one is not accountable for it. That is to say, there are no punishments involved in the act. One cannot be punished for irresponsibility using his air conditioner even though it contributes to climate change. Similarly, one cannot be held guilty if he evades the responsibility of providing his children a quality education.

Secondly, evasion is convenient if the consequences of it are not in the immediate future. Also, people often believe that one person cannot contribute to changing the reality for the better. Both of these lead to a moral paralysis where one chooses to be ignorant of the realities. Our societal acceptance of downy, glass ceiling

in corporates and instances of caste based violence highlights our evasion of responsibility.

### CONSEQUENCES OF EVASION

even though the consequences may not be in short term, one may not affect us directly, but one has to pay the price of evading it.

Our ignorance to the presence of social faultlines has made our society more fractured. It is written in the trifal, "ANISHIDNYAMANUMATAM"

(that one's evasion of his responsibility to act means his silent approval.)

We have long evaded the fact that caste violence, gender discrimination and societal inequality are a norm of society.



This evasion has had several consequences that we have had to bear. ~~the~~ depleted social capital, poorer human capital and a subdued economic growth are some of the consequences.

Our history has been a reminder that one must fulfil his responsibility. ~~The~~ At a time when the world looked to Britain and America to fulfil their responsibility and prevent the reality of war, they were busy putting dots for Hitler. The consequences were seen in form of world war 2.

Even during contemporary times, several instances remind us that reality must not be evaded. For long, the society had ignored the plight of poor and that there is

a humongous income inequality between the rich and the poor. The consequences were exposed during the COVID-19 pandemic and mass death toll among the poor reminded us the cost of evading responsibility.

Today, people choose to evade their responsibility of a sustainable living. The Gandhian dictum of need vs greed seems to be inverted in today's world. We consume irresponsibly and pollute irresponsibly. But, it must be understood that everyone is facing the consequences of climate change in form of altered climate and rainfall variability.

For an individual, fear often acts as the reason behind evasion of responsibility. That fear



could be of failure see of encountering the harsh reality. Gandhi famously quoted that "the real change comes from within". Progress only comes if we accept the reality and strive to be better. In the contrary, their evasion only exacerbates the consequences.

Today, majority of the evils exist because of our evasion of responsibility to act with prudence.

India's internal security threats exist because of our inability to incorporate the 'on ground' social reality.

Similarly, rising corruption and poor service delivery are a result of our collective acceptance of this evil and evasion of our responsibility to act.

THE OTHER SIDE

It is pertinent to highlight the virtuous cycle that stems from our acceptance of our responsibility and how we evade the ill-consequences that arise from it.

During the COVID-19 pandemic, the government promptly gauged the reality that the country faced. High population density and low medical penetration posed a seemingly insurmountable task of a nationwide vaccination.

But because the government embraced its responsibility and did not evade the reality, we had far lower mortality vis-a-vis the population.

Even in the past, several instances show why it is essential not to evade the reality and act.



Our population policy drafted immediately after independence, our focus on agricultural upliftment and an equal right to vote in the form of universal adult franchise are a reminder that if one chooses to accept the reality and perform, one may evade facing the consequences.

This brings us to the basic question once again, "why should we not evade the reality?" Apart from the arguments posed above, there are certain ethico-moral dimensions to it as well.

The Jain texts exhort every person to follow the Triple Jewel of Right faith, conduct and knowledge. It becomes our duty to

perform our DHARMA. We must also understand that Acceptance is the first step on the ladder of self improvement. One cannot improve if he keeps evading the reality.

Awareness is the first step towards non evasion of reality. One must be cognizant of the reality and must not hesitate to speak with honesty and act with integrity. Even an individual can contribute to bringing a positive change in society. Upholding our fundamental duties and standing up for the truth even if it is not the easy thing are some of the ways we can avoid facing the consequences of evading responsibility.



In a society fraught with both good and bad, virtuous and vicious, one must not be a mere spectator. The ancient wisdom of "SIDDHIR BHAVATI KARMAJA" (Success is born out of action) must be the motto of our lives. This action must ensure that the reality is not evaded.

listen with curiosity, speak with honesty  
and act with integrity

Intro child like clay - can be moulded - hence topic is

Body - Scoops of a wheel.  
listen with curiosity → listen not to speak

- Speak with hon<sup>y</sup>

- Act with integrity

One can evade reality but one cannot evade  
conseq. of evading reality.

INTRO - Taliban - USA - faultless  
- fear of failure  
- creation of terrorism not affect us  
- why: no acct, escapism, if no punish  
Evading is easy - how: blame, guilt --  
What happens - short term: may be OK  
- long term: vicious cycle, bigger firm



South → Shadow Pandemic  
 → fault lines  
 → violence  
 Eco → Ineq? → COVID hit

Pol → women representation

INTEE → Climate D  
 → tensions

West → US appeasement  
 → Brits (Zamorin)

NOT EVASION → Olympics  
 → ① @ COVID → vaccine?  
 → P4 polio  
 → Agri dominant → policies

Why shouldn't evade → our duty (Obama)  
 → growth vsi acceptor  
 → any awake  
 → Godhni Stav

How to not evade

today cey forumm... KINDERS- trap  
 → old age - silver econ?

**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. Energy drives economies and sustains societies.

ऊर्जा अर्थव्यवस्थाओं को संचालित करती है और समाजों को बनाए रखती है।

3. Those who wish to reap the blessings of liberty must undergo the fatigues of supporting it.

जो लोग स्वाधीनता के आशीर्वाद का फल भोगना चाहते हैं, उन्हें इसका समर्थन करने की थकान से गुजरना होगा।

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

अनुसंधान औपचारिक जिज्ञासा और नए ज्ञान का सृजन है।

THOSE WHO WISH TO REAP THE  
BLESSING OF LIBERTY MUST UNDERGO  
THE FATIGUES OF SUPPORTING IT

In the present 21<sup>st</sup> century world, liberty is essentially recognised as a fundamental human right. Whether it is the universal declaration of human rights, or our own preamble, liberty holds a special place.

However, the journey to here

has not been smooth. There have been centuries of wars, struggles and revolutions aimed at ensuring liberty. French, American and Russian revolutions all stemmed from an innate desire of people to be liberated, to have a control over their choices.

In quest of reaping the blessings of liberty, it is essential to highlight the dictators. Our 1st war of independence (1857), aimed at liberating the country from an alien rule failed because only a handful of territories joined hands. While the middleclass, the peasants and other sections desired liberty, they chose not to undergo the fatigue that comes with supporting it.



Fast forward to the 21st century, we saw the historic judgement decriminalising homosexuality between consenting adults. This liberty, as the court said was denied to a section of society and was a 'historic injustice'. However, the work of several NGOs, activists and social leaders who underwent the decades of fatigue must be acknowledged.

These two examples highlight that as liberty is a common good, it is our duty to undergo the pain and sacrifice in order to reap its blessings.

### LIBERTY: A BLESSING

As mentioned above, freedom from any external influence (liberty) has

been the goal since millennia ago. Liberty opens up avenues of creativity and inquisitiveness. It has both an intrinsic as well as an instrumental value, while on one hand it is essential for us to perform our duties and exercise our rights, it is also an end in itself.

In words of Nobel laureate AMARTYA SEN, individuals wish to reap the blessings of liberty because it leads to capacity enhancement. Our Vedas proclaim "SAMARTHYA MOOLAM SWATANTRAYAM" (capability leads to freedom). This freedom acts as a force multiplier to the notion of liberty.



This blessing of liberty is the root cause of all innovations. The liberalisation of our economy led to increased service delivery.

Similarly, liberalisation of education enhances tolerance and acceptance of outsiders culture.

However, this blessing of liberty demands one to strive for it.

The fatigue of achieving liberty exists because of multiple reasons. The existing hierarchies and power differentials invariably lead to inequitable distribution of liberty. The rich have more freedom to act than the poor. Similar hierarchies exist in several other domains.

It is this tendency to ensure concentration of power and

maintain the status quo that leads to liberty being a rare commodity. In fact, several authoritarian governments still function, denying liberty to its citizens.

It must be recognised that one must endure the pain of supporting the liberty, else it may remain a distant dream, when everyone strives for the cause of liberty, it leads to 'strength in numbers'. Several past revolutions were successful only ~~for~~ because of the will of people. Even today, ban of triple talak, allowing women entry into the Abrimata temple and recognition of transgender as a separate gender are liberating judgements.



That have come after a long struggle by those who support it.

Other reasons why one must not shy away from bearing the fatigue include his/her moral duty. Grandhiji preached that rights and duties must go hand in hand. The enjoyment of blessing of liberty without working for it is nothing but moral corruption.

GAIN WITHOUT UNDERGOING THE PAIN

As was seen in the 1857 struggle, liberty may be a long lost vision if the people choose not to be a part of the process. Gandhian sin of 'pleasure without conscience' may lead to 'no pleasure' at all.

Several authoritarian regimes exist because people do not have the moral courage to demand freedom. Even in India, several colonial legislations continue to be operative because people wish to bear the blessings of liberty without choosing to support it.

While liberty is enjoyed by all as a common good, it must not be reduced to responsibility of a few. It must be remembered that although there is a 'diffusion of accountability' when a large number of people support a cause, it does not eliminate the individual liberty.



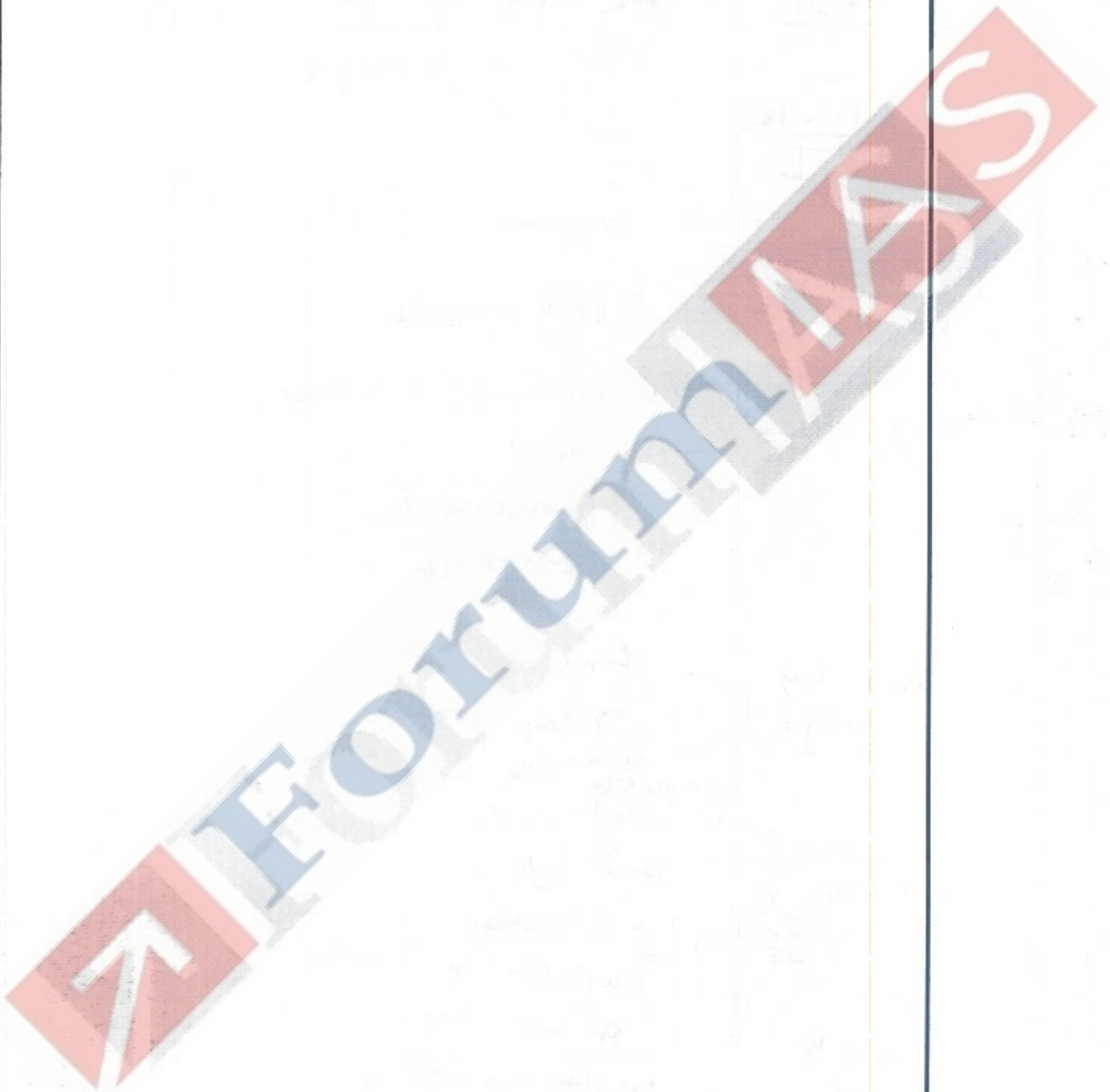
A culture of 'responsible citizen' must be encouraged. For that, we must wean away from a society which gives primacy to ends rather than means. The Japanese society can be quoted where there is a collective societal abhorrence of corruption and administrative 'immorality'. We must strive to be a place where citizens become the agents of change themselves.

Today, we have 'SWARAJ' but 'SRAPAT' (Good governance) still evades us. There is a need for a second freedom struggle aimed at removing the shackles on our liberty.

A culture of balancing rights with duties will ensure a system of qualified liberty that is the need of the hour. Only then will we march towards the world which Gurudev Tagore envisaged a century ago

"Uccho Jetha Bhay Shunyo  
 Chitto Jetha Shis"  
 (where the mind is without fear  
 and the head held high)

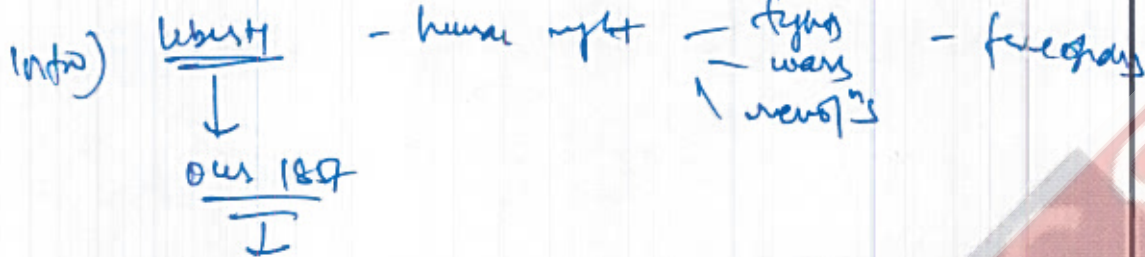




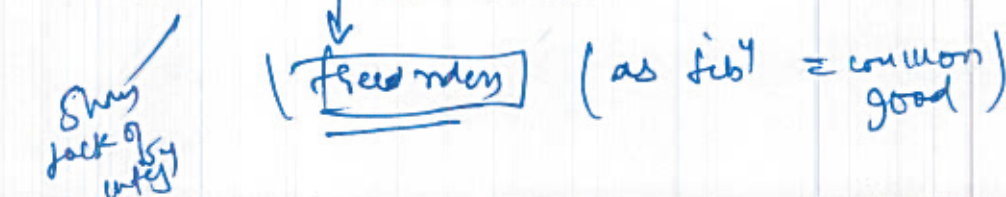
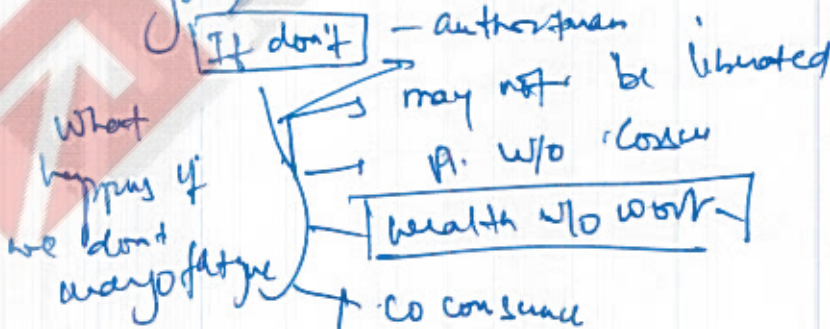
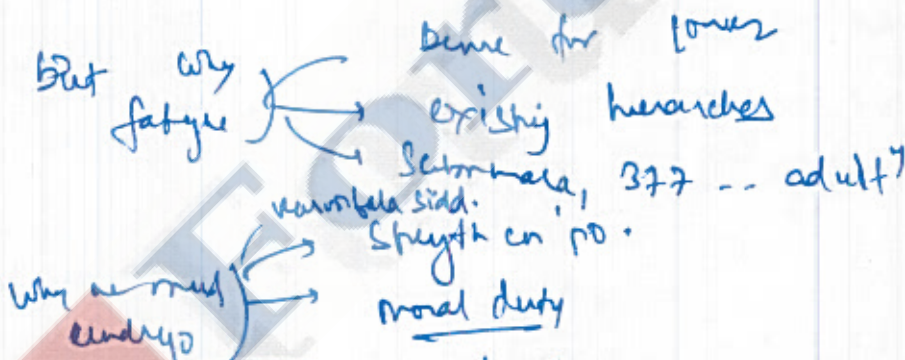
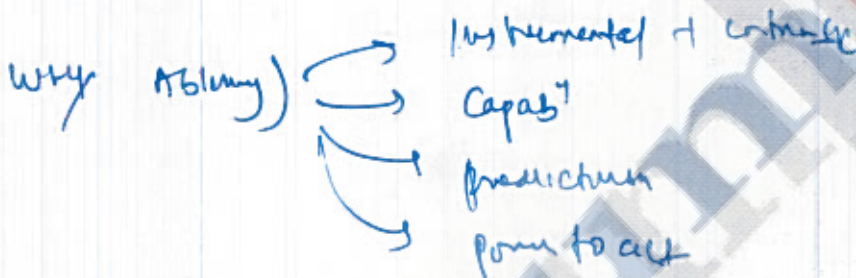
What is lib? why bless why fatigue why must endro

(Don't Write anything in this Area)

THOSE WHO WISH TO REAP



but not all supported - failure





- Ensure X resp<sup>n</sup>.

- today's Sed<sup>n</sup>, UATA  
    girls

Forum → equid. resp<sup>n</sup>

**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



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