

TEST CODE : 5 1 5 3 4

FIAS | MGP 2022 (C-12) | Essay Test #4

ForumIAS

ESSAY

Name Of Candidate	NATASHA GOYAL.		
Roll No.	1910038758	Date:	28/08/2022

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.		
Evaluator's Discretion:			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. Dear sir/Madam, kindly evaluate one essay attempted. There has been issue of poor structure in essays attempted till now. kindly evaluate the essay with structure in argumentation. Thank you.		
Total Marks:			For Student Only		
			Start Time 09:30 AM		End Time
			Mode Of Examination:		Online <input 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.			For Office Use Only		
			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>
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		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
Coherence				
Language				
Handwriting				
Pre-writing				

<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.

In the palace of Dashaatha, embellished by renowned dignitaries like Guna Dronacharya, Bhishma Pitamah, King Yudhishtira, laid Droupadi, asking for justice for the uncivilised act committed by Duryodhana, violating her dignity. Moral neuteness of elders, teachers, king and Kith and Kin, shook the conscience of

humanity. As everyone tried to evade reality, the consequences of what ^{had} happened could not be evaded. The fierce battle of Mahabharata between the Kauravas and Pandavas clearly show that consequences of one's actions must be borne, today or tomorrow. As one sows, so shall one reap!

The above anecdote from the epic Mahabharata clearly show that evasion of reality can be one's choice. However, consequences of evading reality are inevitable and must be faced at an individual or collective level. As Mahatma Gandhi in Hind Swaraj remarked, you cannot sow seeds of Bebool and expect a plant of Rose. Hinduism, Buddhism, Jainism have also emphasised on Karma theory as law of nature. Evading reality can be a temporary solution. However, damages become incremental over time, with unforeseen consequences. Ethics, morals and

legal norms become essential to ensure timely response and accountability.

Real is Rational and Rational is Real

Reality has been defined differently by different schools of thought. The Orthodox schools of Indian philosophy like Vedanta, Mimamsa define the world as maya - an illusion and Brahman as reality. The world is only a manifestation of super consciousness.

The Heterodox school such as Jainism, Buddhism have approached the question of reality through a more rational approach. Reality according to Jainism's Anekantavada, depends on individual perception. Buddhism on the other hand, propounds reality in the form of 4 noble truths and 8 fold path.

Western philosophy has been based on more empirical approach. Reality is defined in more objective and materialistic world. It has discarded the metaphysical questions of reality and focuses on science, reason and experimentation to understand this world.

Reality can also be something which one knows instinctively to be true, such as mother's instinct about her child's lie. Hence, there is no one objective criteria to define reality in post modern world, where dichotomy of real world and ~~app~~ virtual world as diminishing in the age of metaverse.

However, there are some facts, some objective realities, which are true - for example, the fact of rising Green House Gases, environmental pollution, poverty and inequality.

There is no debate about whether its true or not. It is pervasive universal truth facing humanity today.

Now let us understand, why does someone evade reality? Is it a choice imposed or a voluntary action? While the Germans under Hitler regime saw the genocide being perpetrated over fellow Jews, why did they chose to evade the reality of violation of human rights and human dignity?

The Nuremberg trial held Eichman guilty of war crimes. However, as

per some scholars, Eichman was not guilty. He was simply doing his duty as part of the bureaucratic machinery. The silence was imposed, rather than voluntary. Appeasement policies by allied nations towards German aggression in Czechoslovakia, Italy in Ethiopia, clearly show that personal interests and selfish motives may push one to evade reality. Facing reality, taking ownership, means taking responsibility. The reality is too uncomfortable to face directly and consequences of action may seem too costly.

Manchur Olson remarks the difficulty in ensuring cooperation among different actors due to decision inertia or selfish narrow interests. The climate change negotiations at Paris and Glasgow clearly show the difficulty in ensuring synergy among nations, leading to slow negotiations. IPCC6th report as code red for humanity has failed to ensure responsible attitude from nations to address climate change. The changes are seen as too small and irrelevant in time scale of an year. However, incrementally, it paves way for devastating consequences. Nations overlook it, justify it as environment dilemma curve (increase in pollution as nations pursue growth, eventually

reduced pollution with technological advancement). However, consequences of eroding reality must be borne by a whole humanity!

The Green Revolution

ushered in increased food productivity and addressed food insecurity, proving Malthusian theory wrong. However, increased usage of groundwater and fertilizers has led to soil degradation, desertification and falling ground water levels. NITI Aayog report on Composite Water Management Index clearly states that demand will exceed supply two times, by 2050, putting metropolitan cities in severe water stress category.

Similar scenario can be seen in case of increased plastic pollution, leading to marine microplastic pollution entering human food chain through biomagnification. and the great garbage patch in Pacific Ocean was for long overlooked by humanity, as out of sight, out of mind issue. However, one must inevitably face the consequences of eroding reality!

Infrastructural projects in fragile ecosystems like Charidham Yatra in Himalayas, plantations in western Ghats were undertaken, ignoring the reports of environmental experts like Madhav Gadgil and K. Kasturirangan. The Kedarnath

Chamoli - Glacial lake outburst flood - causing devastation in fragile ecosystems clearly show that results of evading responsibility, boomerang in multiples.

Evading reality also paves way for lawlessness and poor governance. 15th Lok Sabha is marked by 41% MP's with criminal cases pending against them, with around 30% with charges of serious heinous crimes (ADR report). Collusive corruption is overlooked at high levels, while coercive corruption is evaded due to misplaced sympathy (2nd ARC). Feebies culture has made Indian electoral system populist and Indian democracy - procedural, rather than substantive. The results can be clearly seen in rising mob violence, parliamentary disruptions, weak opposition and systemic corruption. Sri Lanka's fall by abdication of responsibility of its leadership to ensure transparency, clearly show that consequences of ignoring the objective truths are inevitable.

India's New Economic policy of 1991 is seen as a delayed response to address the corruption and inefficiency breeding under license permit quota

Raj. The socialist model led to India becoming a caged tiger, where millions were victims of poor state service and entitlement benefits. This led to Balance of Payment crisis in 1991, with impact cover of barely two weeks to support the Indian economy. The result of overlooking objective state of affairs led the nation to the brink of collapse.

Do we not see similar scenario in present geopolitical scenario, where human rights violation, support to Terrorism by Taliban regime in Afghanistan is being evaded by international community? The Ukraine Russia war has led to further ^{refugee} crisis and global inflation. This has pushed millions into poverty, even as world economy was trying to recover after slowdown due to global pandemic.

National security has become multidimensional today. It is not just limited to territorial integrity. Its scope has widened to include multiple areas such as human security, food security. In the age of hybrid warfare, cyber and space have emerged as new areas of war. Dominance of western nations in cyber technologies has led to data monopolisation by big Tech

companies. There are still no global norms on nuclear disarmament, cyber space and space warfare. Nations continue to ignore these arenas, overlooking the reality of cyber attacks (Stuxnet, ransomware), nuclear enrichment (by North Korea, Iran, Pakistan). The consequences might be devastating and inescapable, with spill over effects of nuclear war, as third world war.

lack of regulation over Big Tech has also led to use of social media platforms in manufacturing consent (Noam Chomsky). even as the reality was clearly seen by all nations alike, the consequences are becoming visible in the form of Capitol Hill violence, Red Fort violence. -driven by mobs. The yellow journalism and filter bubbles over social media has resulted into lawlessness, manipulation of elections (Cambridge Analytica) and trust deficit between citizens and governments. This has serious implications for national security in future.

In a polymorphous and prismatic society like India, the social structure is marked by hierarchy - such as patriarchal norms, caste system. for centuries, these social injustices were ignored, justified and misused to entrench

domination by one section over the other. However, as Plato remarked, when a nation is internally divided, it becomes vulnerable to external security threats. It was due to these divisions only that Britishers found it easy to colonise a nation, much bigger geographically and demographically, than an island nation on western coast of Europe. The exploitative trade policies, misuse of dastaks granted under Farukhsiyar's farmans, fortification of Fort William was overlooked by rulers. This led to subjugation of country for a century, under the colonial rule.

Similarly, the British policies of Divide and Rule, which started from separate electorate under Morley Minto reforms of 1909, sowed seeds of rivalry, ultimately leading to partition of the country in 1947. The reality was overlooked as ~~insignificant~~ irrelevant. However, the consequences of evading reality was borne by the whole nation.

Evading reality ^{may} also lead to permanent impairment of moral values. If a mother ignores her child's lies as trivial, it may lead to

bigger lies in future, with serious consequences for both mother and the child.

However, is it a predestined order that consequences must always be borne as an after effect? Do we have an agency to regulate our actions and decide the outcomes?

Had Bhishma Pitamah rose up to counter the uncivilised acts of Duryodhana, had King Dhritrashtra reigned in his son's greed for kingdom of Indraprastha, war of Mahabharata could have been averted.

Humans are bestowed with the power of choice, which makes them distinct from animals and other sentient beings. Through legal mechanisms such as laws, rules and regulations, human societies have tried to counter immoral acts and avert devastating consequences. For example, the PCNDT Act, Abolition of Sati and untouchability (Article 17 - Indian Constitution), prevention of child marriage Act, have been important steps to address social discrimination which women face - The phenomenon of missing women highlighted by Amartya Sen.

International Institutions such as United Nations have also played key role to protect future generations from scourge of third world war.

Through global norms on national sovereignty, disarmament, sanctions on terrorism, social upliftment through UNESCO, UNICEF - UN has tried to address the reality of narrow national interest, through global norms and public opinion.

There is a need to strengthen grassroots democracy and moral fabric of societies to ensure timely accountability of undue actions. This can help us realise empowered citizenry and avert destructive consequences of evading reality. New social movements such as ~~Narm~~ India Against Corruption, Chipko movement - clearly show that facing reality, in collectivity can help to make this world a better place.

Thesis → Ant → Sym

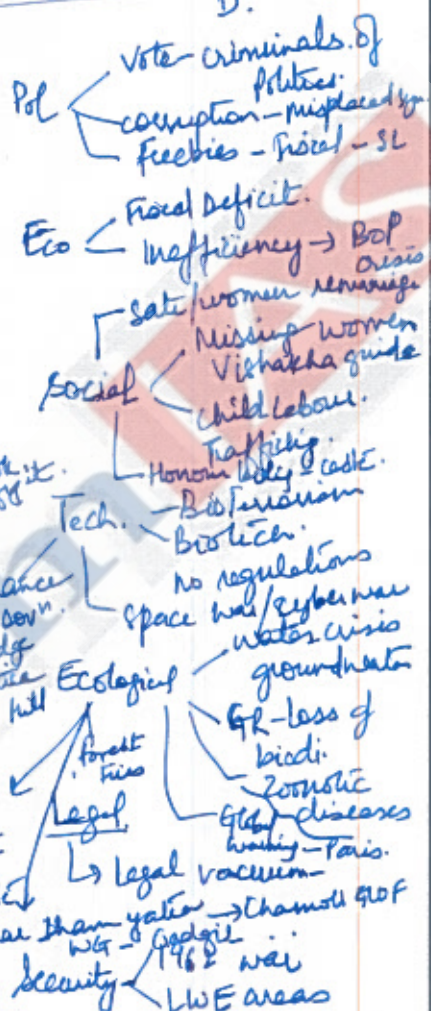
Rough

One can evade reality but one cannot evade consequences of evading reality

Pol or opposit

D Dashaatha - Draupadi evade reality.

- Reality can be overlooked but consequences.
- Law of nature - what we sow, we reap.
- Gandhi Hind Swaraj... - Rosa/Babool.
- Utopian concept - Advaita.



What is reality?
 know instinctively.
 What evading reality means
 personal benefit. No legal implication
 When evade reality
 Has overlook it. put it off

Why does one evade reality?

- Responsibility
- uncomfortable facts.
- Cooperation difficult
- Too small to make any change.
- comfort zone
- Hindrances to change.

What consequences of evading reality?

- ~~good~~ poor gov.
- Country vulnerable.
- morally corrupt - permit impairment of ethics.

How to handle

- legal mech.
- Intl coop
- liability @ personal level.
- elections.
- UN public opinion - sanctions
- grassroots democracy.
- media - result if we continue for long
- moral values. inculcated.
- local capital.

local. - lying to escape guilt. - reap.
 ↳ mother ignore → bigger lies.
 Karsa - killing child of Devaki.

→ what if we act in time...

Is evading reality a

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.

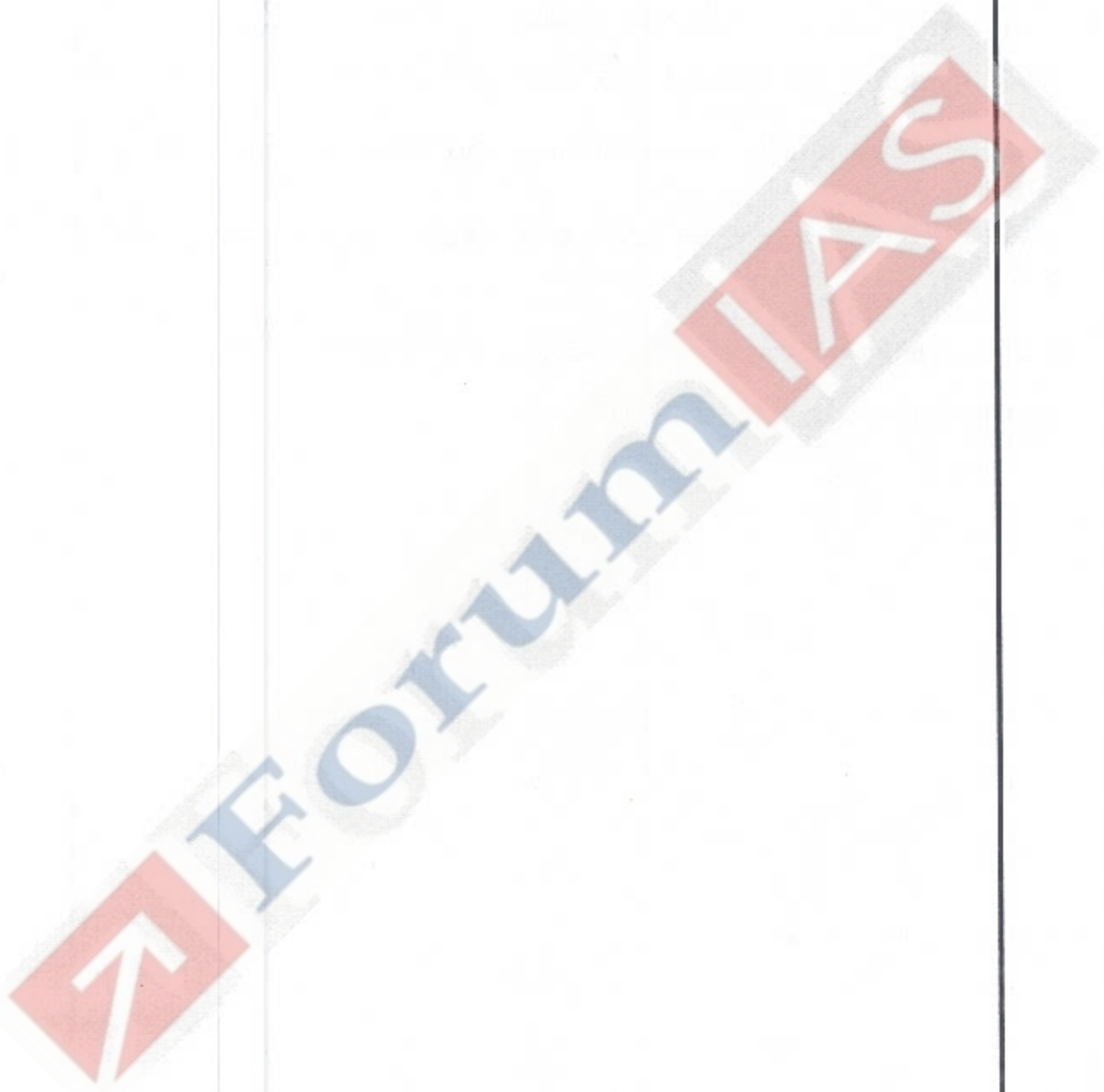
ऊर्जा अर्थव्यवस्थाओं को संचालित करती है और समाजों को बनाए रखती है।

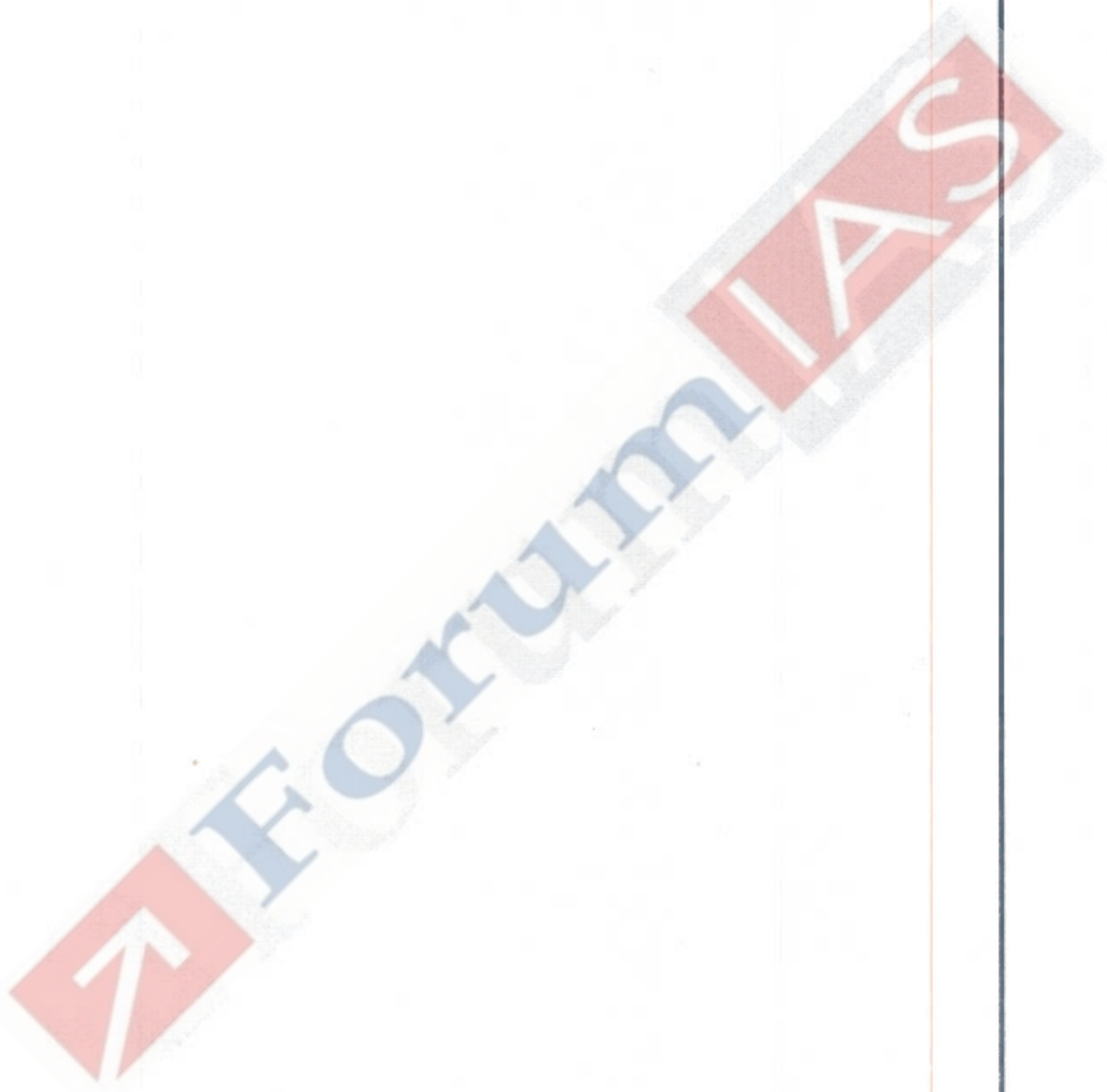
3. Those who wish to reap the blessings of liberty must undergo the fatigues of supporting it.

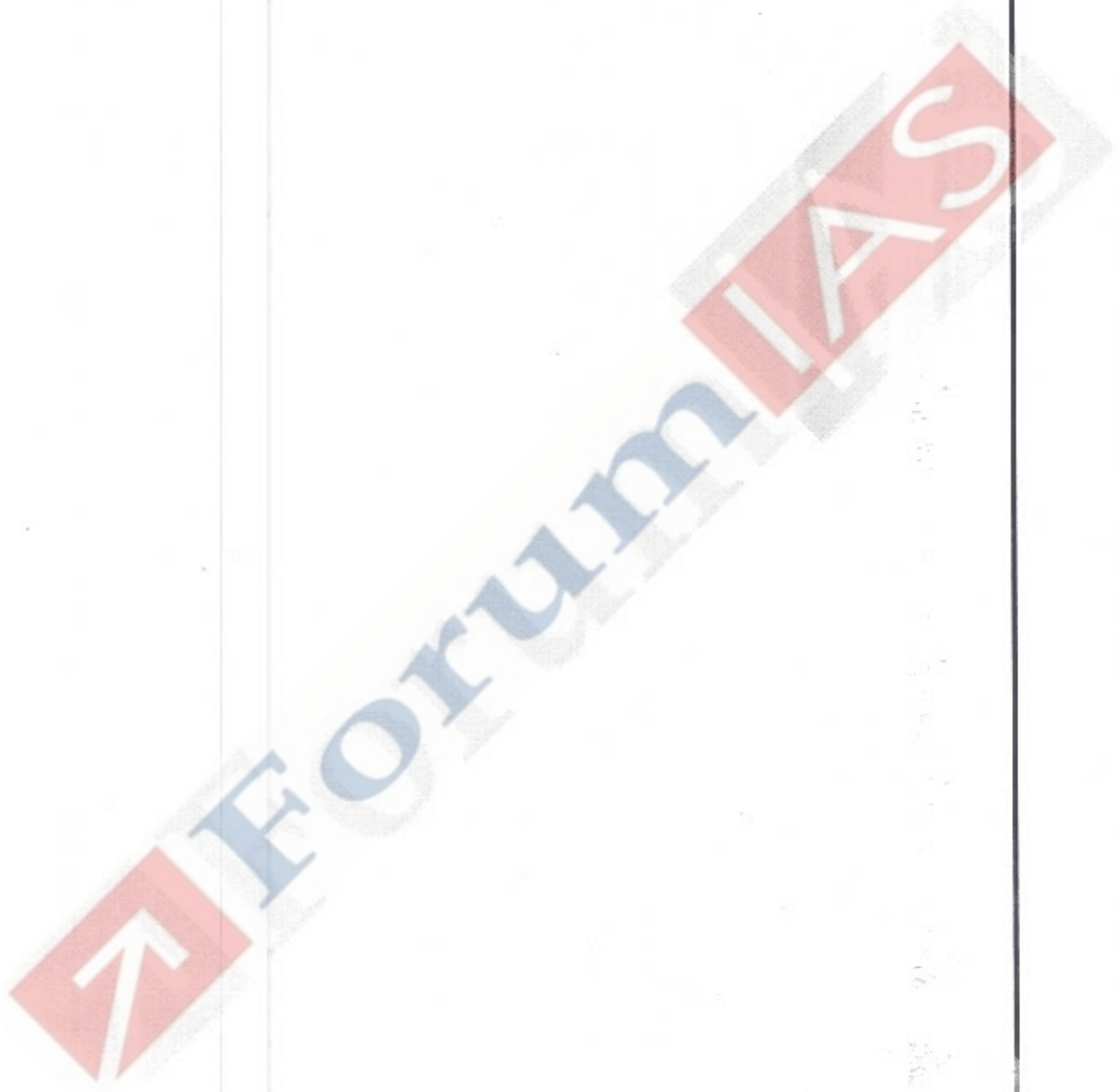
जो लोग स्वाधीनता के आशीर्वाद का फल भोगना चाहते हैं, उन्हें इसका समर्थन करने की थकान से गुजरना होगा।

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

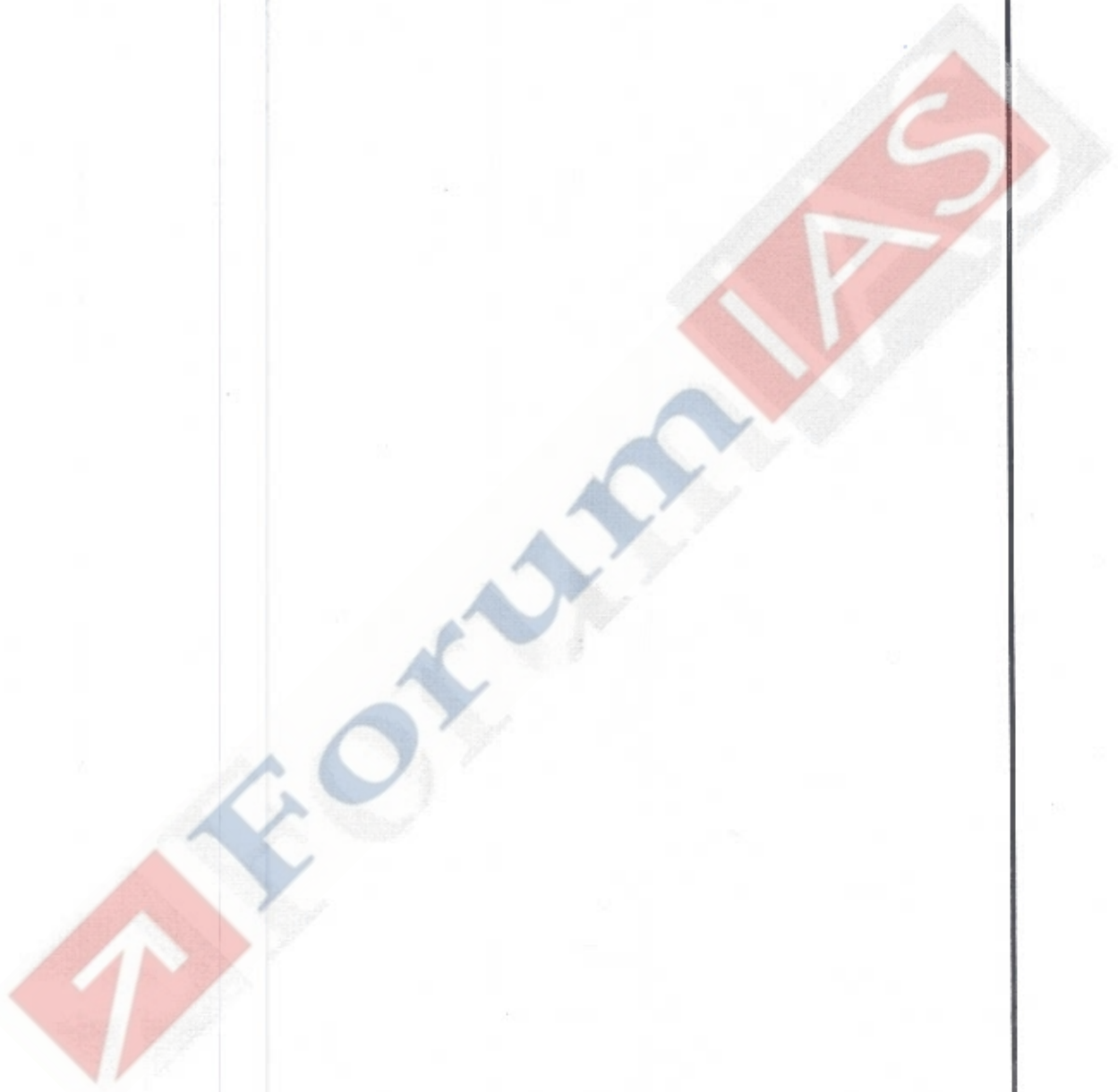
अनुसंधान औपचारिक जिज्ञासा और नए ज्ञान का सृजन है।

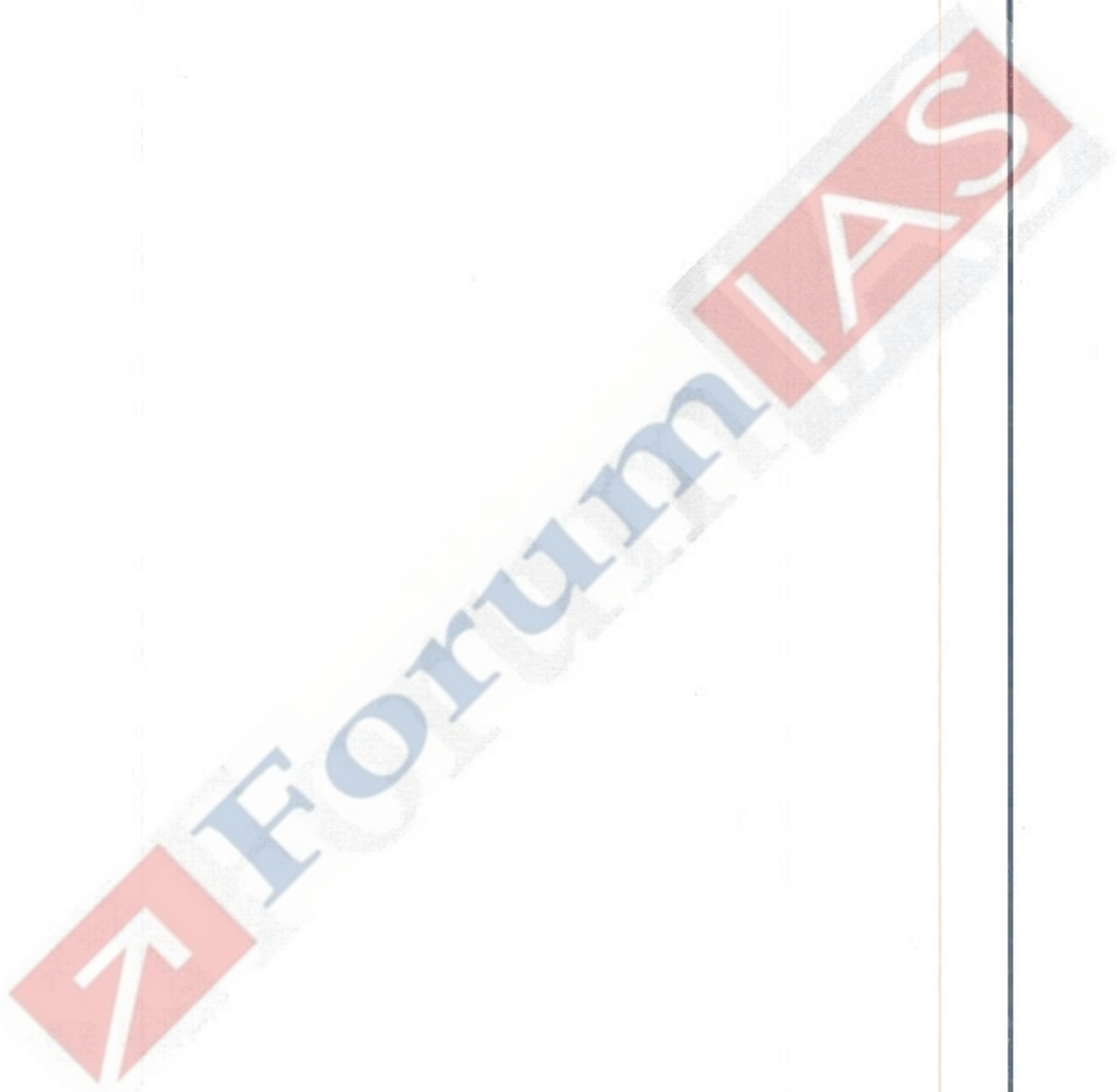


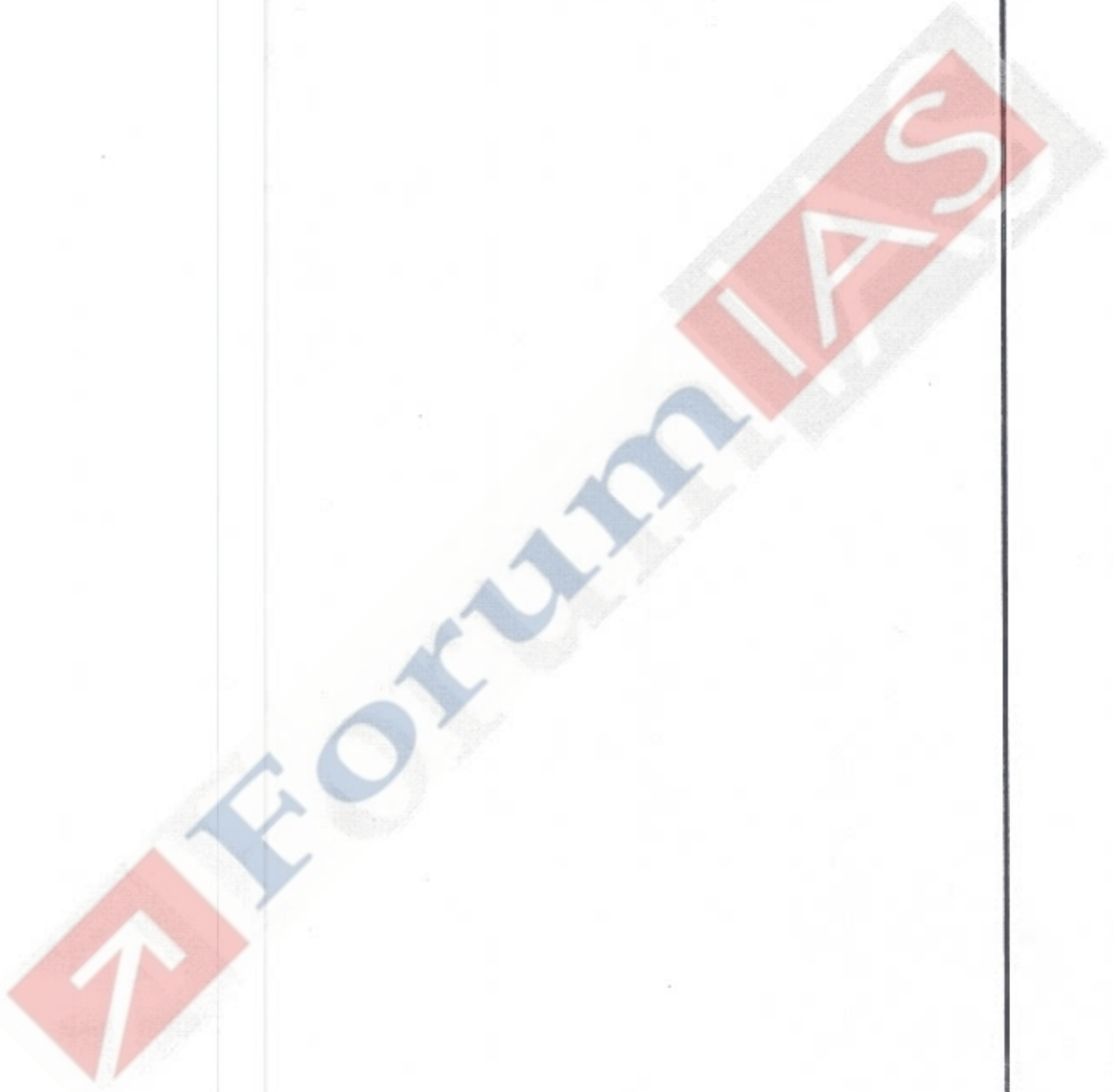


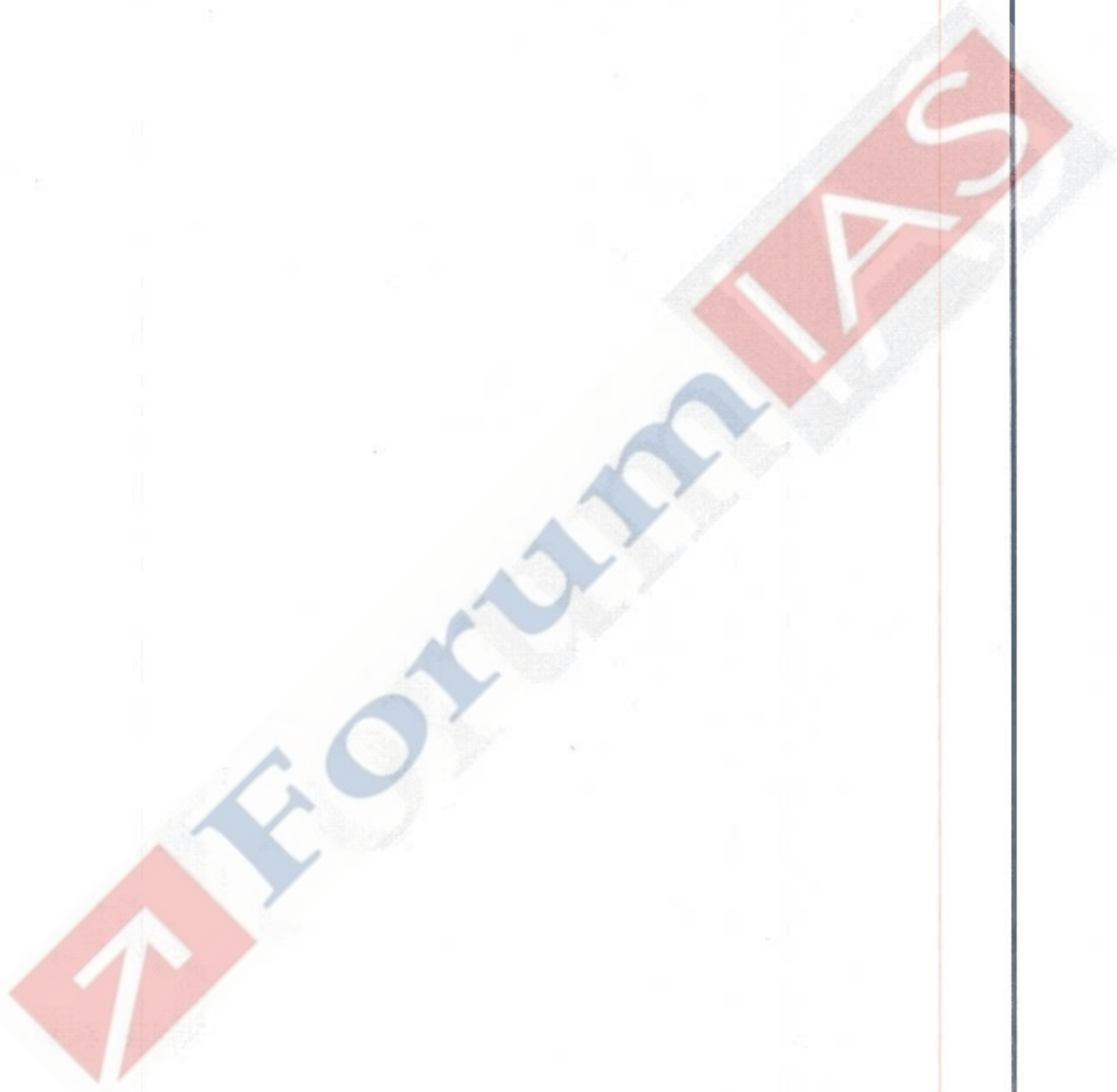


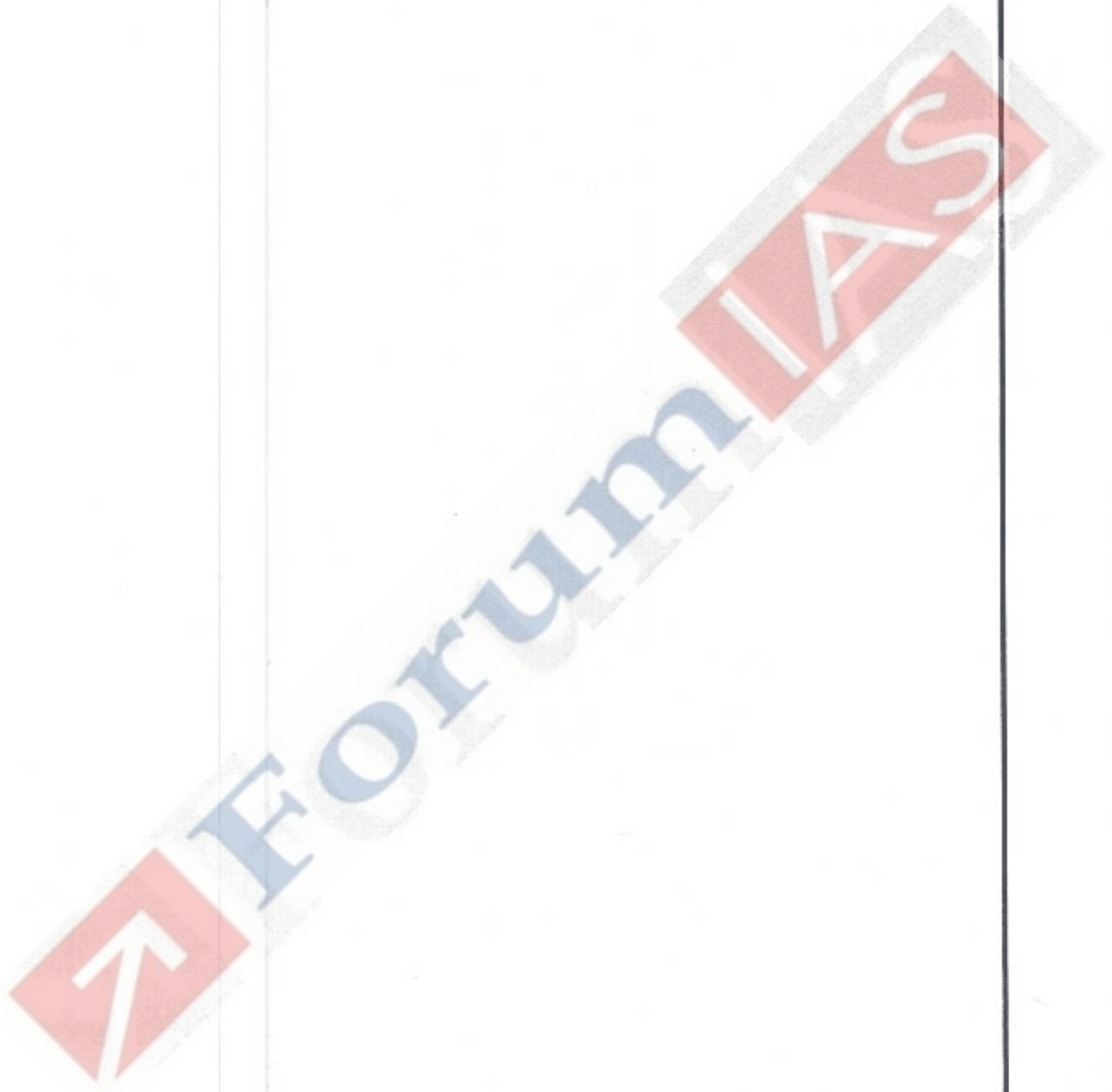




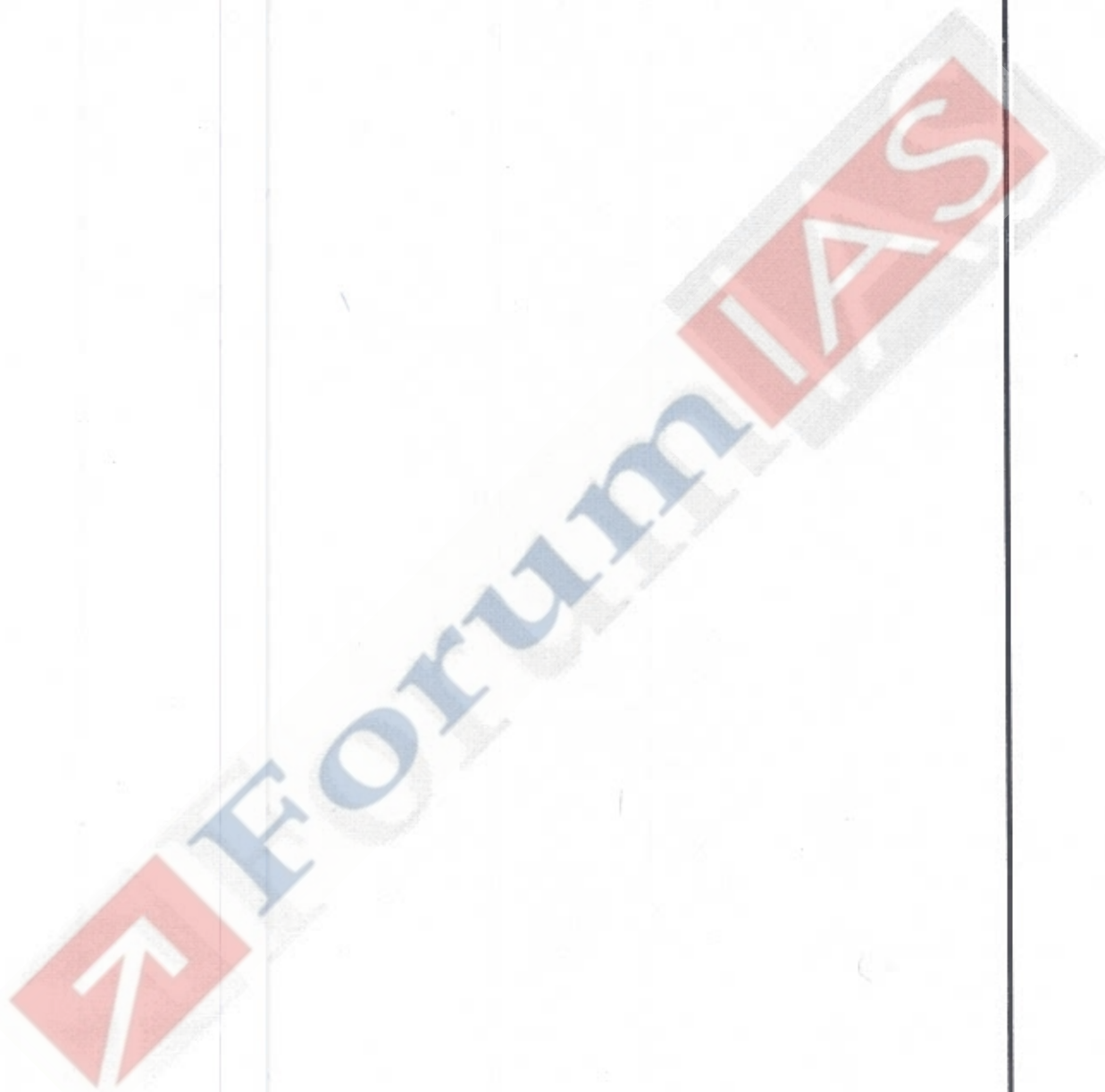


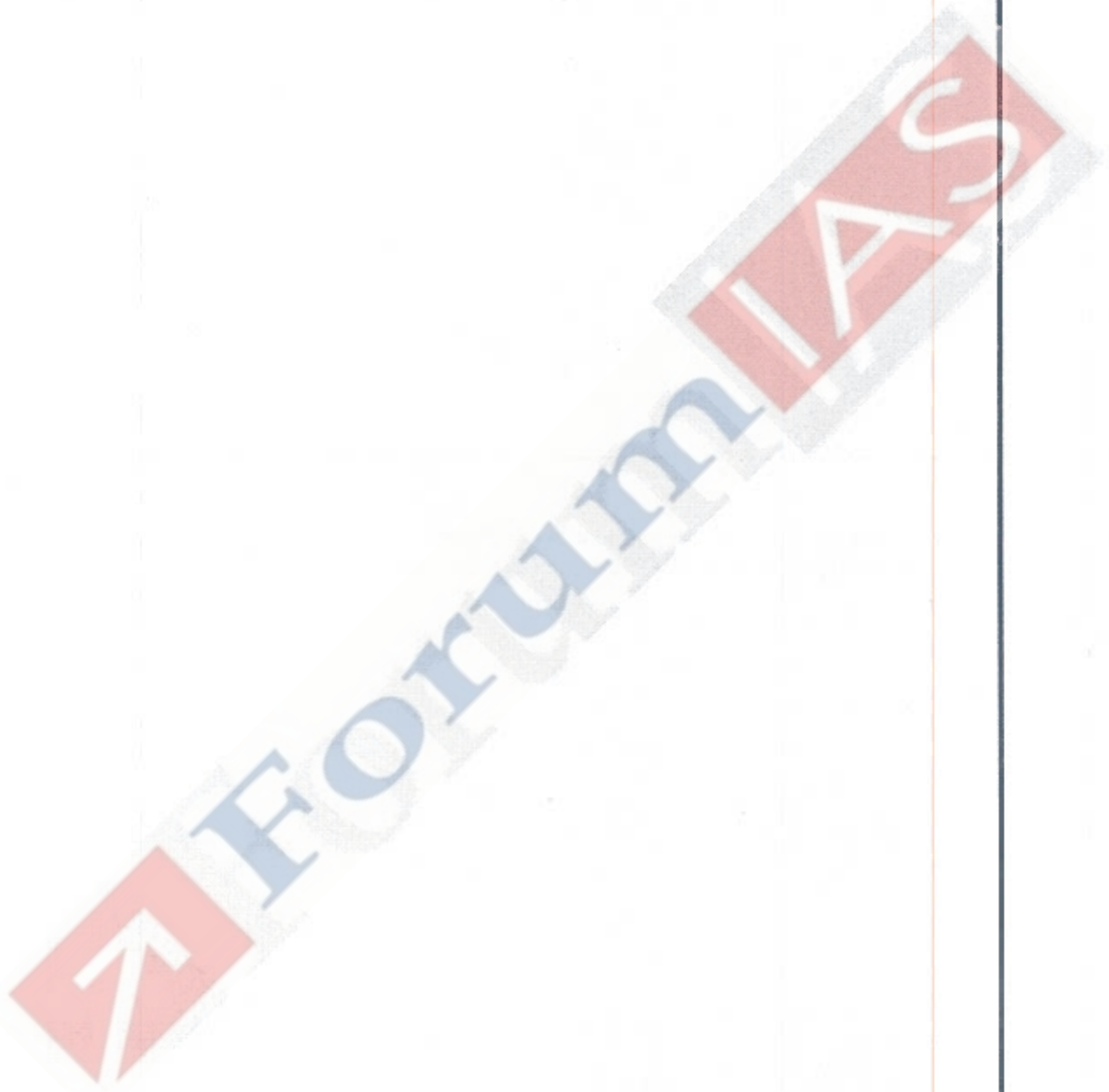












Feedback

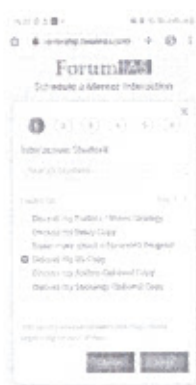
Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

Availing Mentorship - Now made easy & seamless via mentorship.forumias.com

Dear Students,

You can now avail Mentorship in both online & offline mode seamlessly. All you need to do is login to below URL and pick up a date and time and your Mentorship is scheduled at the designated time.

Visit the URL <https://mentorship.forumias.com> or Scan the QR code



When must you seek mentorship? When you are unable to fully comprehend the directions given by the evaluator in the MGP copy. A Mentor will help you understand the nuances of your evaluated MGP copy. He / She will also be able to make suggestions, if needed, on improvements that you could make.

If we are already doing well, a reinforcement from the Mentor will further assist us in following the right path. A Mentor may also be able to give valuable inputs with respect to time management, presentation, structure etc. He may recommend you clearly to work on content or may suggest you to take courses / read books in case he feels you lack content that may be quickly improved with a course at ForumIAS or elsewhere, or some study material.

To download topper's copies, visit the link <https://blog.forumias.com/testimonials>

Topper's Testimonials and Test Copies

CSE 2021 Topper's Testimonials and Test Copies

- CSE Rank 1, Shruti Sharma, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 5, Utkarsh Dwivedi, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 8, Ishita Rathi, Download MGP Copies [Click Here](#)
- CSE Rank 9, Preetam Kumar, Download MGP Copies [Click Here](#)
- CSE Rank 12, Yasharth Shekhar, Download MGP Copies [Click Here](#)
- CSE Rank 14, Abhinav J Jain, Download MGP Copies [Click Here](#)
- CSE Rank 17, Mehak Jain, Download MGP Copies [Click Here](#)
- CSE Rank 19, Diksha Joshi, Download MGP Copies [Click Here](#)
- CSE Rank 20, Arpit Chauhan, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 23, Ashish, Download MGP Copies [Click Here](#)
- CSE Rank 24, Puspapati Sahitya, Download MGP Copies [Click Here](#)
- CSE Rank 25, Shruti Rajlakshmi, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 26, Utsav Anand, Download MGP Copies [Click Here](#)
- CSE Rank 28, Mourya Bharadwaj Mantri, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 30, Naman Goyal, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 31, Jaspinder Singh, Download MGP Copies [Click Here](#)
- CSE Rank 37, V Saranya Sinha, Download MGP Copies [Click Here](#)
- CSE Rank 39, Vishal Dhakad, Download MGP Copies [Click Here](#)
- CSE Rank 40, Kushal Jain, Download MGP Copies [Click Here](#)

 **ForumIAS**