

TEST CODE 6 2 0 3 0 3

FIAS - MGP 2023 - Cohort 13 - Essay Test (FLT) #3

Time Allowed : Three Hours
समय : तीन घंटे

ForumIAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	ADITI TOMAR		
Roll No./अनुक्रमांक	1910076357	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	ONLINE	Date/दिनांक	20/8/23

*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश
Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक	1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet. कृपया उत्तर-पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।
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. प्रश्न पत्र में दो खंड हैं। प्रत्येक खंड में अंग्रेजी/हिंदी में बहु-विषय मुद्रित हैं। आपको प्रत्येक भाग में से किसी एक विषय का लेखन करना है।
Q.2			3. One question in each part is compulsory. प्रत्येक भाग में से एक प्रश्न करना अनिवार्य है।
Total Marks/कुल अंक			4. The number of marks carried by a question/part is indicated against it. एक प्रश्न/भाग द्वारा किए गए अंकों की संख्या इसके सामने इंगित की गई है।
Remarks/टिप्पणी :			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. उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।
			6. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।
			7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।
For Student Only / केवल परीक्षार्थी प्रयोग हेतु			
Start Time/प्रारंभ करने का समय :		End Time/समाप्त करने का समय :	
7:00 pm		10:00 pm	
Mode Of Examination/ परीक्षा की विधि : ONLINE		Online/ऑनलाइन <input checked="" type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>	
For Office Use Only / केवल कार्यालय प्रयोग हेतु			
ECN CODE/ ईसीएन कोड :		EG/ईजी : ① ② ③ ④ ⑤	Evaluation Date/ मूल्यांकन तिथि :

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

- X Institutions reflect the cultural values of the societies in which they are established.
संस्थान उन समाजों के सांस्कृतिक मूल्यों को दर्शाते हैं जिनमें वे स्थापित होते हैं।
2. He who has a 'why' to live for, can bear almost any 'how'.
जिसके पास जीने के लिए 'क्यों'/'कारण' है, वह लगभग किसी भी 'कैसे'/'परिस्थिति' को सहन कर सकता है।
- X The power of perception shapes our understanding of reality.
अनुभूति की शक्ति वास्तविकता की हमारी समझ को आकार देती है।
- X The tree that would grow to heaven must send its roots to hell.
जो पेड़ स्वर्ग तक बढ़ेगा उसे अपनी जड़ें नरक में भेजनी होंगी।

2. He who has a 'why' to live for
can bear almost any 'how'

"Whenever you feel like
quitting, remember why
you started"

The above quote tells us the
importance of 'why' in our lives.
Behind every 'why' lies an answer
i.e. the 'reason' to start or continue.
This reason makes us adamant
to continue to face struggles no
matter how small or big they
are. Hence, why can always

give answer to 'how'.

In this essay we will explore through various examples ~~as to~~ where 'why' could help people ^{to} know 'how'. Then we will examine why is it essential to have ^{an} ethical answer to your 'why'. Finally we will conclude with what why's do we need today for a better future.

Throughout the history we have strong examples of people displaying strong will to survive. Atrocities against jews by Hitler is the worst example of genocide. Still people with strong reason to live ie 'why' could survive ghetto camps by finding 'how'. Today, Jews ~~are~~ ^{have} a successful thriving nation 'Israel' still strong enough to survive Hamas, Hezbollah attacks

Similarly, blacks in African America had strong 'why' i.e. to get life of dignity & equality as promised in constitution. Hence, they used methods like ^{campaigns for} equal voting rights, abolition (how) of slavery & institutional measures to reach to the level of president in form of Obama, Martin Luther King etc.

Japan, a small island nation, was devastated after nuclear attack during world war 2. For long it faced natural disasters like Tsunamis, volcanic eruptions and cyclones. But, using strong community support, technological revolution and sustainable path to development, it is at present top 10 most advanced economy with global kept. Reason being? Strong why i.e. to have a natural existence with a thriving future

Indian national movement started with a resolve to have greater participation in governance (dominion) with formation of INC in 1885. Soon after realising naked agenda of Britishers to exploit India, we got a new why i.e. complete independence Swaraj. As a result, our 'how' changed from constitutional methods to Satyagraha, revolutionary methods, constructive programme & finally Quit India movement.

In the Economic sphere, at the time of Independence, around 80% of population was agricultural with 60% poverty incidence & only 15% as literacy rate. With strong why i.e. Nehru's vision of 'Right but place in committee of nations', India started planning as method of resource allocation with focus on P&U&.

With advent of food crisis and
reason to feed large poor populations
we started green revolution in 1960s.

In 1990s, due to balance of ^{payment} crisis
we accepted L.P.U reforms to bounce
back, to maintain strategic autonomy
and accepted neo liberalism. All
these changes were possible because
we had strong 'why' & hence
could figure out 'how'.

During cold war, India
had strong desire to escape proxy
war & bipolar rivalry between USA
& USSR (why). As a result, we
adopted non alignment as our
foreign policy to maintain strategic
autonomy & independence. At present,
strategic alignment is our 'how'
to our 'why' of not taking sides.
& being an independent player.
1990s we faced two
biggest crisis. It was the decade

of IT boom and with USA denying India strategic help, India under guidance of Somendra Pitroda, with an aim to be a global pole in technological revolution, started IT revolution. Today, we are known for exports of our services (7th largest exporter).

Second achievement was India declaring itself as nuclear power in 1998. India with a strong why is to survive nuclear Pakistan & nuclear China, under Homi Bhabha and A.P.J. Kalam started nuclear revolution.

In the sphere of governance, with IT boom and growing adoption of technology along with literacy, need was felt for digital governance to reach the last mile & impart efficiency & transparency in administration. As a result, Digital India

Mission along with good governance initiatives like RTI, social audit, DBT, JAM trinity happened.

In the present age, India is facing problems like de-globalisation, reaperisation of supply chains, natural disasters (floods, landslides etc) along with territorial security threats from China's hegemonic ambition. With an aim to become developed country by 2047 (why), we have adopted our 'issues' like Atmanirbhar Bharat Abhiyan, push for reformed multilateralism with reformed UN at centre (NORMS) and defence modernisation (eg) INS Vikrant, A-SAT test.

Having analysed how 'why' helps us to find 'how' in various spheres, our analysis would be incomplete if we miss the ^{analysis on} negative 'why' as an answer.

If our zeal to success is not based on ethical reasons, we might end up creating a source of destruction.

For instance, Oppenheimer, father of nuclear bomb, used nuclear reaction knowledge to make nuclear bomb. America with a reason to dictate whole world used it on Japan. As a result, due to ~~wrong~~ why a wrong here happened.

Hitler after world war I, was filled with emotion of revenge. As a result, his dictatorial philosophy turned into fascism along with genocide & finally ended with world war 2 (1939-45)

China with an aim to establish Sino centric world, is employing actions like aggression in

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in this Area
पर कुछ न
लिखें)

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in this Area/ इस स्थान
पर कुछ न लिखें)

South China Sea, Himalayas (yalu),
Hong Kong, Taiwan, Xinguang. Debt
trap diplomacy, penetration of
supply chains and wolf warrior
attitude are all manifestation of
wrong why - China's hegemony.

global trans-national threats
like climate change, terrorism,
data colonialism, marine piracy
are ~~all methods~~ ^{to achieve}
~~wrongful results~~ of wrong ends
or wrong means or both like
violence, mindful consumption/
production, religious radicalisation
etc.

Hence, along with having
a strong why we need to have an
~~strong~~ ethical why ^{also} for a
secure future.

Today we face challenges
at individual, national & global
level. We must realise that our
failures are not fatal & success is

not final. It is the courage to continue that counts" - Martin Luther King.

Hence, individually we must be optimistic, emotionally intelligent, courageous to face challenges.

At the level of community, collective action along with empathy towards vulnerable section is needed. Nationally, states must thrive to achieve excellence in all spheres for growth & development. globally we ~~are~~ must thrive for better future under Vasudhaiva Kutumbham.

To achieve these ends we must focus on purity of our means - based on Gandhi's 7 sins & Gitā's Sthitā Pragnyā & Nishkāma Karma

" If you can't fly, run
If you can't run, walk
If you can't walk, crawl
By all means just keep moving forward" -

Rough

He who has 'why' to live for can bear almost any 'how'

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1) Explain: - will to better . live. - Research - inspire

2) Just we - Jews - how? → Israel.
- Mandela → SA.
- Blasts - Mauthaus.
↳ pay.

3. DM → Top Enemy + Bomb.
(guys) How.
Comm Availin.

1. explain
2. why-new (gs)
3. without why?
4. WF → Indi → Comm. → State part
5. standard

1. Hist + Lit + Yug-DM.
2. Pol + govt IR + soc
3. Eco + Env + SLT + sec
4. Ethics.

4. Pol → INM → how (Onal).
Satisfy vake → QIM
→ Dig di widi → Right kind in
→ IT → Share at Net.
↳ Sempit voo. → with com team.

6. Eco → Ag Revn - GR.
1991 Crisis 1991
Covid-19 → Env
↳ Genct.

good why here why

7. women → Helen Keller, Malala Yousafzai.
→ #MeToo.
→ #NotJustaName.

8. → IT → ISAO.
Vaccination + genetic Med.

9. Sec → 1985, 71, 99.
Ukraine - Rus.

10. Ethics → suicides + failures +
relationships + loss of loved ones.

cont. of - run.
don't see of another big & don't see in no final

Why bad → economy WWT + Age → banking +
1989 - Cold war + China's others + ML / Bayeco
offender - Britain + hawala + Israel + Arab + genocide +

∴ Diff good vs bad why
Indi - ethical com + from firm leader.

Comm → why → common welfare
↳ Art 51(a) → Right to work
Indi → SDG.
↳ Vardhrai

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. A mind that is stretched by a new experience can never go back to its old dimensions.
जो मन किसी नये अनुभव से खिंच जाता है वह कभी भी अपने पुराने आयामों पर वापस नहीं जा सकता।
2. One health approach: a call for ecological equity.
एक स्वास्थ्य दृष्टिकोण : पारिस्थितिक समानता का आह्वान।
3. Culture can unite what history and geography has divided.
संस्कृति उसे एकजुट कर सकती है जिसे इतिहास और भूगोल ने विभाजित किया है।
4. Social evils have not completely left the ground, instead are changing their form.
सामाजिक कुरीतियाँ व्यवहार में पूरी तरह से खत्म नहीं हुई हैं, बल्कि अपना रूप बदलती जा रही हैं।

4. Social evils have not completely left the ground, instead are changing their form.

India is current 3rd largest economy (\$PPP), has 3rd largest military, largest AI adoption rate in the world. It is tagged as largest & mother of all democracies with respect for human rights. It displays itself as multi-cultural society via Ganga-Jamuna Teerth. However, there another side of story too. India held position 127

and :

in global gender gap Index 2023.
 It has huge hungry population with
 largest wasted children in world,
 occupies 107 rank in gHI 2022.
 India has largest child labourers
 10 million along with 14% population
 tagged multi dimensionally poor.
 Violence against women, 8G & 8T
 are on rise showing 16.3% &
 2.4% rise in 2021 from 2020.

As a result, social evils
 are still prevalent but their
 forms have changed.

In this essay we will
 examine what forms these social
 evils have taken. We will explore
 measures needed to eradicate
 these social evils.

Women: worst sufferers.

Monipuz violence remains
 the worst manifestation of gendered
 violence in a Patriarchal society like
 India. It during ancient, medieval times.

and just after independence, women faced social evils like Polygamy, sati, Purdah, denial of right to education, to vote & inheritance.

Today, new forms of evils like infanticide, rapes (teenage, adult, old), acid attacks are on rise.

Due to greater access to education & employment, patriarchy finds re-surgence in the form of dual burden of home & work, sexual harassment at work place, glass ceiling effect.

With the advent of technology, new evils like online stalking, identity theft, deep fakes, bullying are on rise. Examples like Bulli Bai app, virtual sexual assault in Metaverse world of 21 year old show same.

Thus, women are worst sufferers of patriarchy & unequal distribution of power (social, economic & political). But forms of exploitation has changed as explored above.

Scheduled caste & Scheduled Tribe:
Still last in ladder.

Indian society based on Varna system and caste hierarchy places shudras & untouchables at lowest hierarchy. M.N. Srivastava says "Indian constitution abolished untouchability without abolishing caste system. As a result, caste continues to thrive at sub-conscious level."

Earlier, social evils like denying entry to roads, public places, temples, wells persisted. Women from lower caste in Kerala had to give additional tax - 'Breast tax' to cover their upper body. It was considered a sin to touch people from lower caste.

Today, with growing urbanisation, westernisation &

globalisation, people are mixing
more freely including SC/STs.
With affirmative action like
reservation in education & employment
& politics we are seeing more SC/STs
in social spheres. But new forms
of social evils like ragging in
colleges (eg) IIT suicides (33 died in
2022), discrimination at workplace
are visible.

In MP, a ^{SC} groom was stopped
from riding horse on his
wedding day. In Tamil Nadu, human
excreta was found mixed in village water
tank of SCs. Occasional caste
slurs are common with around
50,000 cases registered under
POA (SC&ST) Act in 2022 (NCRB)
lower caste & tribal women
face double burden. Hathras, Unnao
case still haunt society.
Tribals are facing new
evils like displacement due to

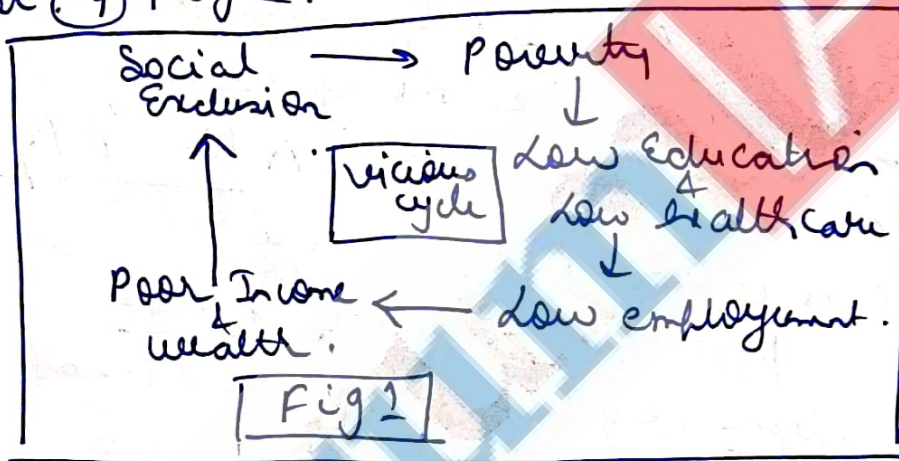
large development projects, losing traditional knowledge due to bio-piracy & are worst sufferers of climate change. Ex - Maldivian Tribals had to migrate from Banni grasslands & are now homeless (climate refugees)

Religious Minorities: Always in Fear.

India has 6 religious minorities i.e. Muslims, Christians, Jains, Buddhists, etc. Census 2011 says 80% are Hindus, 15% Muslims & 5% are remaining population. As a result, Majority - Minority paired conflict between Hindus - Muslims exist. Earlier, partition of India along with communal riots like Babri Masjid, Godhra, Mumbai, Kashmiri Pandit & Muzaffarnagar existed. They do now also eg - Nuh violence but new forms of social evils have also rupt in.

Caste based politics in the form of debates around Uniform civil code, hijab controversy, & child policy create a wider trust deficit between communities. Majoritarian nationalism in the form of 1 nation, 1 language, 1 religion provoke misguided youth against minorities. (1) - Anti-CAA/ Shaheen Bagh riots in Delhi Hate speech and cow vigilantism (eg - Pehlu Khan case) has aggravated new evils like Mob lynching. Use of technology to spread fake news, radicalise people & recruitment by ISIS ~~has~~ ^{for} converted social media as new frontier of war. (2) Kerala story, Sulli Deal app for muslim women. Other forms of social evils which transcend religion, gender, caste are poverty, hunger, malnutrition, inability to access

education, health and employment. Gandhi ji called "poverty as worst form of violence". With India having 15% population as poor (Niti Ayog), low social mobility and unrealised demographic dividend exist (eg) Fig 1.



As a result, human rights and fundamental rights like right to life of dignity (Art 21), right to food, work, social security (Art 21), education (Art 21A), equality (Art 14, 15, 16) are denied and these are new forms of social evils for disadvantaged section.

With present ongoing debate of same sex marriage, it would

be incomplete discussion if we don't talk about transgender & homosexuals. They are tagged as "Missing people", "Minority within minority"

If earlier evil existed in form of disbanding them or not talking about them at all (eg Hijra & Kinnar community (isolation), today after nullification of section 377 (homosexuality) in Navtej Singh Johar case society can't ignore them as such

New forms of discrimination at workplace, education, housing has erupted it in the form of denial of equal opportunities, equal pay or equal access to health care.

So, what are the measures to eradicate social evils completely?

Individually, we must develop toleration, compassion, empathy towards people of different background than ours. Rawls (political thinker) suggested to adopt democratic political culture for this.

At level of community, continuous interactions, dialogue and celebration of festivals can carry what Ambedkar termed as "social endosmosis".

(9) Phoolon Ki Sair festival - Delhi for communal harmony.

Nationally, strict enforcement of laws like protection of civil rights act, Mission Shakti (women), Transgender (protection of rights) act should be done. Judiciary in NALBA, Ram Singh case has emphasised that constitutional morality can't be overruled by social morality. Hence, each individual must be guaranteed constitutional rights i.e. FRs under Art 13-35.

Initiatives like Eka Bharat Shreshtha Bharat go long way in increasing unity. We must do our fundamental duties (Art 51A) like promoting unity, integrity, brotherhood, women dignity etc. Then only we can achieve status of Viksit Bharat based on Sabka Saath Sabka Vikas, Sabka Vishwas & Sabka Prayas.

Rough work.

Soc evils have not compl. left the ground ^{instead} changing their form.

Env + Animal + human

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Data:-
- eg gap = 127,
- crm - SC, ST - T 2.17
- Poverty/hunger → 20% world need.
- Hinduisation → largest child had.

1. women
 2. Religion
 3. Race
 4. Caste - SC
 5. Ethnicity
- Regulars

Define Soc evils - 1) women.

2) SC, ST

3) Religion Minority - Muslim, Sikh.] HR vid

4) Ethnicity - tribals / NE.] Nai pur. N. Sahni
Sons of soil

Must + wt + Jug + DM.
Pol + govt + IR + Soc
W/ govt DW

Women:

1. Purdah
2. Sati
3. Widdow
4. Polyg
5. Substru.

aidatosh
Kano kills
welfare
ENV.
Dual burden -
Tech / Soc Modis.

POSTI
glass
whs.

Env + Eco
S & T + Soc
Ethics.

SC / ST

1. emn
2. emp.
3. Unknt.
4. Temp.
5. Avoid occu.

1. Maggins.
2. not allow Adhara
3. Risk / Emota.
4. Caste status
5. Nalras can / unnav
6. Industrials.

- 1) Soc Evil.
- 2) D. G. M.
- 3) Messu needed.
- 1) Tehn -
Empath.
- 2) Cul - Min
Soc Endors
- 3) govt -
legal
eff.

ST

1. interperenc.
2. customal traon

1. Eviction
2. Tradonal knoa

Religion

1. Portition
2. Supn.
3. Babar it godavrat kuz3.

1. Politics [VCC
2. genocide - Rab → Muslim
3. 2 child policy
4. hate speech
5. Nya in th
6. low regl cts

(Jed) SC -
Pcom, Law.
5) Soc Mar
Civil socy.
→ Miral min

Transgender

1. Hijra.
2. Kinor 4. ser

1. Trans / Transmen
Emp Econ

©nal Mad
Soc Mar

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Poverty.

↳ Pabr - 20gk
emp + portd.

↳ Tech
F in Edu.
↳ Env.

diffusion FD

+ FR.
23

Needed

1. Indi-Ethics.
2. Wmn = Law / Resilience.
3. State = Am + Lawes ek Bharat se
Ble.
4. Int = Vastu Chaitanya Kut.

Vijait Bharat - No one left behind
Sabhe Saath Saath

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