

TEST CODE : 5 1 5 3 2

FORUM IAS
ACADEMY

ForumIAS

ESSAY

Name Of Candidate

Abhimanyu Malik

Roll No.

1910104336

Date:

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.

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Total Marks:

For Student Only

Start Time |

End Time |

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

<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				

Very Good	Good	Average
120 and above	100-120	Below 100



SECTION - A

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

हमारी नैतिक, धार्मिक और राजनीतिक परंपराएं मानव जीवन की गरिमा के सम्मान में एकजुट हैं।

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

न तो आत्म-भोग का जीवन और न ही आत्म-यातना का जीवन प्रसन्नता ला सकता है।

3. Reality is ultimately a selective act of perception and interpretation.

वास्तविकता अंततः धारणा और व्याख्या का एक चयनात्मक कार्य है।

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

संवाद समझ को विकसित करती है लेकिन एकांत प्रतिभावान की पाठशाला है।

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

Raghu, a 12 year old boy is living in one of the remote villages in Bundelkhand region of Uttar Pradesh. Life hasn't been easy for the young lad having been born into a lower caste (caste - while untouchable) and conditions of abject poverty. His father, an agriculture labourer barely

manages to keep both ends meet for the family. Raghu, many a times faces untouchability in his school both by teachers and fellow students. He is often bullied by the ~~affluent~~ kids belonging to affluent families. He sees the terrifying sights of his father being beaten by the rich and the powerful and his mother performing menial tasks. The term 'miserable' would be a gross understatement to depict Raghu's life. This is a life which lacks one of the most fundamental aspects of being human i.e. "HUMAN DIGNITY".

Human dignity in simple terms can be described as "life lived ~~with respect~~ with respect". It focuses

on qualitative aspects of life which makes the human life worth living. It distinguishes between a dignified life ~~from~~ ^{from} mere animal existence.

Today, it has become an all encompassing term which includes → fulfilment of basic needs (food, clothing, shelter), fraternity, freedom from exploitation and violence etc. Our preamble determines "securing a life of dignity for the individuals" as one of the goals of our constitution.

Often, we have witnessed the various traditions—moral, religious and political divulge on their world view regarding

various issues. However, respect for the dignity of human life is a common thread that binds all of them.

"Humanism" as a school of thought emerged in the ethical traditions of the ancient Greece. Humanism entails placing human being at the centre of all aspects of life → art, culture, ethics, politics, religion etc.. Thus it laid emphasis on the preservation of human dignity.

The Renaissance of the medieval Europe was an attempt to bring to the fore this ancient Greek humanism ~~at~~ which

was being overshadowed by religion.

Liberal thinkers of the age like John Locke, Jeremy Bentham talked about right to life and liberty as well as pursuit of happiness as the most important purpose all ethical and political traditions.

However, it was the 18th century moral philosopher Immanuel Kant who has presented the strongest argument for preservation of human dignity. Kant deemed in every individual as an end in itself and not as a means to someone's end. He called protection of human dignity as a "Categorical imperative" - a yardstick of all human actions,

ethical discourses and public policies.

JS will continued this tradition and deemed every individual's personality as "sacred".

Gandhiji too laid emphasis on the importance of human dignity in the Indian context. This concept of Sarvodaya i.e. "welfare of all", dignity of labour, talisman etc. describe the importance he attached to human dignity. He advocated for equal respect for all types of labour - physical or intellectual.

Religious traditions have too placed equal importance to ~~the~~ respect for human dignity as much as the moral traditions.

The ancient Indian tradition of "Vasudheva Kutumbham" entails the respect for all of humanity ~~to~~ cutting across territorial boundaries. Sacred texts like Vedas, Upanishads, Bhagavad Gita, Nitishastra etc. have called for true liberation of human beings in qualitative and quantitative aspects.

Buddhism also advocated an attitude of non-violence and non-coercion against fellow human beings. It called for love as a means for transformation rather than violence and anger. Christianity too called for self-sacrifice as against harming and exploiting other human beings. The holy Quran mentions

love and respect for fellow human beings.

Bhakti ~~philosophers~~ philosophers like Guru Nanak Dev, Sant Kabir, ~~Rama~~ Tuka Ram etc. espoused the ideas of universal brotherhood and fraternity. Neo-Vedantic proponents like Swami Vivekananda equalised the service towards mankind with the service of God. Thus, we see that all traditions cutting across religions have not only laid emphasis on the idea of human dignity but also have enriched the scope of human dignity.

Political traditions, like the moral and religious traditions have further enhanced the

ambit of human dignity. In fact, it is the political tradition that has made it more precise and has also entailed a plan of action to achieve it.

From the ancient Greek political tradition to the Indian Dhamma, human dignity has been a prominent aspect of political life. However the coherence of the various ideas of human dignity is visible in the modern political traditions.

The Bill of rights formulated post the American revolution advocated the right to life, liberty and pursuit of happiness as the goal post of the ~~American~~ American constitution. The French

revolution espoused the ideas of liberty, equality and fraternity which enhanced the scope of human dignity. But, it is the Indian constitution which prescribes for the most elaborate scheme for securing dignity of the individuals.

Part III of the Indian constitution provides for rights against untouchability (Art 17), right against exploitation, forced labour, child labour, human trafficking etc. Not only it provides for prevention against discrimination, atrocities etc. but it has certain enabling provisions as well. like Right to education, cultural & religious rights. The Directive Principles

of state Art. 15, 16 provides for special provisions for advancement of weaker sections including the socio-economic educationally backward classes.

Directive Principles of State Policy provides for guidelines ~~to~~ / instructions to be taken into account by state for securing social and economic democracy. It advocates for advancement of labourers, special provisions for vulnerable sections etc.

The ideals enshrined in the constitution have been put to work through various legislative means. The Protection of Civil Rights Act, ¹⁹⁵⁵ The Prevention from Atrocities Act 1989, The

Prevention of Child Labour Act, The Immoral Traffic Act provides safeguards against various forms of exploitation.

Not only does human dignity has qualitative dimension but also material-need being as one of the dimensions. Thus the political traditions have focused on fulfilling basic human needs as one of the ways to ensure respect for human dignity. Various laws/schemes like ~~the~~ National Food Security Act, 2013, housing for all, Right to Education Act 2009, Har Ghar Jal, Deen Dayal upadhyay Gram Jyoti Yojana etc. aim at fulfilling the

basic human needs.

The argument for human dignity has also pervaded in the international domain. The Human Rights which are based on the premise of human dignity is one of the core agendas of Global Governance.

Thus we see respect for dignity of individuals is a very powerful idea cutting across all major traditions - moral, religious and political.

It is the common converging point and the starting point through which the discussions on other aspects may begin

among these varying traditions.

This convergence needs to come at the earliest so as to secure the life of dignity for

“66 millions of Raghus” present across the world. As in the words of Kant, it is a “categorical imperative” for all policy making and moral, religious and policy traditions to treat every individual as an **END IN ITSELF!**

X X X

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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SECTION - B

1. Digital minimalism - the path towards solving social media paradox.

डिजिटल न्यूनतावाद - सोशल मीडिया विरोधाभास को हल करने का मार्ग।

2. Big tech - Algorithm without humanity is mental holocaust.

बड़ी तकनीक - मानवता के बिना एल्गोरिदम मानसिक प्रलय है।

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

कृषि क्रांति : प्रगति और समृद्धि की राह या विनाश की ओर

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

कार्य तब सार्थक होता है जब वह श्रमिकों की प्रतिभा, क्षमताओं और कौशल का विकास और प्रयोग करता है।

3. Agricultural Revolution - Road to progress and prosperity or to perdition

Tarlok Singh, 63 closes watches the weighing of his paddy harvest at a local mandi in Bhatinda, Punjab. Much to his excitement, he has witnessed the highest yield ever from his land this Kharif season. However much of the price he has received post selling, has

gone into repayment of debt - both of banks and "Suktias". His net-income seems barely enough to make both ends meet. As he sets to fire the stubble of paddy to clear the field for wheat harvest, the productive straw contributes hundreds of kilograms to the Global warming. ~~He~~ He also needs more credit this season for two things → firstly the chemical fertilisers to make up for the soil organic carbon which is at abysmal low. Second, ~~to~~ to purchase high power motor for his borewell since the water table has already gone below 400 feet!

From the above story, we

witness a ~~paradox~~ paradox i.e. on one hand ^{the farmer's} ~~his~~ gross income has increased yet on the other hand he is far from being prosperous. Thus the kind of agricultural evolution we are witnessing since last six decades has alleviated the problems of the farmers or it has added to new challenges. We shall ^{be} analysing the same in the coming paragraphs.

Indian agriculture on the eve of independence was one marred with underproductivity and dismal state. The colonial power had destroyed it to suit its interests and most of the farmers in the country were subjected to abject poverty. Famines were a

common phenomenon and India had to bank upon other countries like US to meet its food requirements.

In this backdrop India began its revolution in agriculture during 1960s which is now popularly called as the Green Revolution. It focused upon

deploying scientific advancements in the field of agriculture like the High yielding variety seeds, irrigation facilities, chemical fertilisers and pesticides, agri-mechanisation etc. . The areas

chosen for this type of agriculture included mainly Punjab, Haryana and western UP.

with the success of Green Revolution in these parts

of the country, the package of practices was percolated to other parts of the country as well. More focus was laid on the use of farm mechanisation to reduce cost of cultivation, drudgery and enhance production.

Introduction of Genetically Modified (GM) crops during the late 90s and early 2000s marked a new shift in agriculture. India adopted the GM cotton and it replaced the normal cotton being grown in the country from almost all parts. With the recent introduction of technologies like Artificial Intelligence, Internet of Things, protected cultivation etc,

the agricultural revolution is becoming more robust.

The kind of agricultural revolution, we have witnessed in the country has also bore fruits. The crop production has increased almost six folds and in certain horticulture crops have increased nine folds. India from being a food insecure country has become a food surplus country which today feeds more than 80 crore of its population almost free of cost.

The disposable income of the farmers also increased with increase in crop yields especially in 1st Green Revolution areas like Punjab, Haryana and western

UP. This led to prosperity in these regions with the farmers dominating the socio-economic and political domain. Rudolph and Rudolph called these neo-rich farmers as "BULLOCK-CAPITALISTS".

The GM technology also helped India triple its ^{cotton} production in a decade and doubling of farmers' income in five years. With the adoption of protected cultivation and sensor-based technologies, farmers have enhanced the productivity of crops especially in horticulture crops.

However all this progress and advancement have come at a significant price. The package

of practice adopted as part of green revolution led to substantial stress on natural resources. It

has caused over-exploitation of water, soil minerals & health etc.

Due to ~~over-exploitation~~ over-exploitation of water, India is on the brink of becoming a water-scarce country.

Soil organic carbon has reduced to below 0.2% in many parts of the country.

Indiscriminate use of chemical fertilisers and pesticides has also led to considerable impact on environment and human health. Chemical fertilisers have significantly degraded soil-health. They have also

contributed to increase in ~~the~~ Green House Gas (GHG) emissions owing to the presence of Nitrogen (which inturn become nitrates in the atmosphere). ~~Pesticide~~ over-usage of pesticides have impaired human and animal health in a negative manner. Although the awareness regarding over-use of pesticides and its harmful impact began with Rachel carson's 'Silent Spring' in 1960s, yet it is being used more than ever before today.

over-emphasis on farm mechanisation has also caused the issue of stubble burning which inturn poses environmental and human health hazard. ~~Agri~~-mechanisation has also disturbed the environmentally sound practices of zero-tillage.

Despite considerable increase in the agri-output, the agricultural revolution hasn't commensurately increased the "real-incomes" of the farmers. Since these technologies incur higher costs, the input cost has increased considerably for the farmers. We witness the over-indebtedness of farmers and unfortunate incidents of farmers' suicides in many parts of the country.

Thus, we can say that merely following a certain package of practice without adopting

"Good Agriculture Practices" is a sure road to perdition!

All the individual and govt. efforts should focus upon adopting environmentally sound practices.

Farm mechanisation must be adopted according to the agronomy of the region. Smaller machines like tillers may be used in backward regions like Bihar in place of tractors to save upon costs. Combine harvesters should be used with SMS machines to curb the problem of stubble burning. Zero-tillage may be adopted in certain areas to enhance productivity.

Similarly with Integrated Farming systems, we can reduce costs on input. Integrated

Pest and Nutrient management can lead to lower usage of chemical pesticides and fertilisers.

Govt's focus on promoting Natural Farming may lead to significant improvement in soil health and reduction in input costs.

Micro-irrigation practices

like usage of drips and sprinklers can lead to conservation of water by 70%-80% and increase in productivity by 40%-50% (Casper Dalwai panel report). Some woes of farmers can be solved by managerial solution like formation of Farmer Producer organisations (FPOs) which can bring economies of scale and enhance the bargaining power of the farmers.

Half of our population even to this date continues to depend upon agriculture. Agricultural revolution is the need of hour but it should be one which is sustainable and environmentally sound.

The road of progress and prosperity, thus, lies not in the GREEN revolution but in an "EVERGREEN revolution".

Rough

Guru Nanak
Jainkanda
Self's

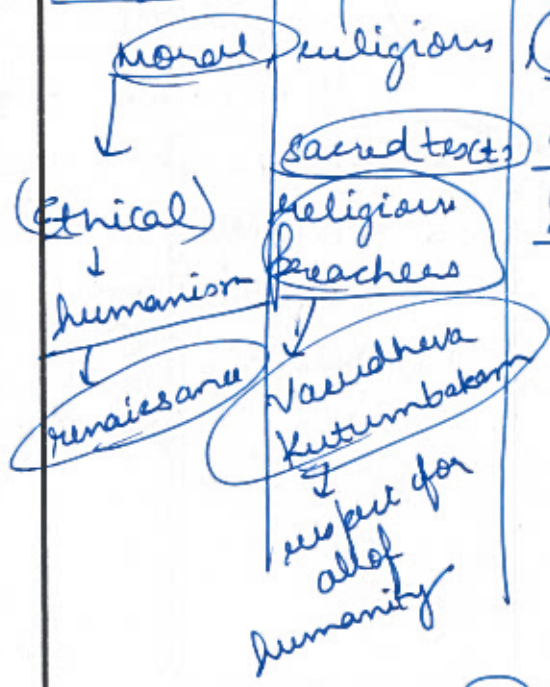
ills → dwarfing

Gandhi

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(Don't Write anything in this Area)

Rough



political tradits
 conoth → (17) Art. 23, 24
 laws → PCR

united
 coherence
 respect for dignity of human life
 human dignity

Jainkanda

food
 clothing
 shelter

Basic rights
 respect
 fraternity
 free from exploitation

on HR → 9L
 In Art, 32, 33

BR Ambedkar
 fraternity combines lib & equal.
 → path to weaker sections

end of all laws, religion → human dignity
 base common minimum . starting pt. of all human endeavours

Buddhism → NV, non-exploitation

Rough → R+E

Agr Revolution

Progress

Perdition

Mech.
use of pesticides,
insecticides.
HyV, GM

↳ High yield
↳ prodⁿ
↳ Rustigation
↳ High income

→ overexploitation
of NRs → soil, water,
indebtedness → suicide
→ Zero tillage → lean
→ Stubble burning → health hazard
→ N-fertilis



reluctance to work → indebtedness
GHG emission → N-fertilis

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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Mentor Feedback Questions

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- 5

Test Goal

- 1
- 2
- 3

Outcomes

- 1
- 2
- 3

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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