

TEST CODE 6 2 0 3 0 3

FIAS - MGP 2023 - 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	ATUL TYAGI		
Roll No./अनुक्रमांक	104101	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	ONLINE	Date/दिनांक	30/08/23

*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 :	
2:00 pm		5:00 pm	
Mode Of Examination/ परीक्षा की विधि :		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 :	Evaluation Date/ मूल्यांकन तिथि :	
	① ② ③ ④ ⑤		

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

1. 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।
3. The power of perception shapes our understanding of reality.
अनुभूति की शक्ति वास्तविकता की हमारी समझ को आकार देती है।
4. 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।

HE WHO HAS A 'WHY' TO LIVE FOR,
CAN BEAR ALMOST ANY 'HOW'

Chutni Devi was branded as a witch and subjected to humiliation beyond belief. She was paraded naked in the village and made to eat human excreta. But she did not break. She decided she had to live to make sure no other woman has to go through the same hardship. She decided to fight for women empowerment.

and dignity.

Due to her life-time of social service, she was awarded the Padma Shri award amidst much applause. This was possible because Chubri Devi made gender justice the motto of her life. From the hardships, she drew courage because her resolution was firm. Because she now had a strong 'why' to live for, she could bear all sufferings to anyhow reach success.

It is important to note what are these different 'whys' that one decides to live for. From where can we get these and 'how' do they help

us live through thick and thin?
Finally, it is also important to
realise why we must choose
them wisely to steer our life
towards the right direction.

What does one live for?
They are either goals - the
destination we wish to reach,
or set of principles one adheres
to in order to give direction
in this journey. Both provide
us a purpose to embark on
the trials and triumphs of life.

At every stage of life
these keep changing. A young
athlete may wake up early
morning and train hard with
the goal of winning a medal.
Similarly, a corporate employ may

work overtime to save enough for a much needed vacation. Moreover, at old age an elderly may engage himself / herself in spirituality as their principles have shifted from self-preservation to godly pursuits. At each stage, when we have a 'why' to live by, we can manage the 'how.'

By going deeper, one may want to enquire the source of these 'whys.' Many explanations have been provided for it, starting with the individual itself. Our desires, passions and aspirations often determine our goals. Moreover, conscience also plays a key role in giving purpose to our lives. As Socrates said :

"An unexamined life is not worth living."

Once the individual has assessed their goals and principles, they start living life with a purpose.

A simultaneous role is played by socialisation too. While it is said that in ancient India, moksha was the ultimate goal at the end of four ashramas, contemporary world is driven by material pursuits. Therefore, while we have examples of sishis meditating for spiritual gains, we now see people working hard to live the America Dream. Our society thus plays a crucial role in giving us a 'why' to live for.

The next stage of exploration is how it helps us to bear any 'how.' It is said that nothing can

stop a human being with a focused mind. Arjuna could pierce the eye of the fish because for him, nothing else existed in that moment but his goal. A strong enough reason to live for gives us the spirit, courage and focus to work hard.

As Swami Vivekananda said:
 "Arise, awake and stop not,
till the goal is reached."

Life is not easy and there are many sufferings to bear. But one gets a strength to stand again and come back stronger if the vision of life is present.

This has been demonstrated by many inspiring examples. In history, Mother Teresa stands strong with a life-time dedicated to the

service of the downtrodden. She nursed the ailing, fed the starving ceaselessly because she had decided to live for the love of humanity. Similarly, in the recent times a humble figure like Harekala Hajjaba has educated an entire village from his earnings from selling oranges. He also showed the might of a steadfast will.

At the collective scale as well, masses have been mobilised for common objectives through hardships. India's freedom struggle during the brutal British Raj is an awe-inspiring example of that. 'Power of the millions' came on the streets for Swaraj and Satyagraha. Thousands bore lathis and jail terms just because they wanted to live and die for their nations.

Their sacrifices are a source of inspiration for the present steel frame of modern India too. Sardar Patel had designated the duty of nation-building to the civil servants. There are examples like Mr. Ashok Khemka who has been transferred over fifty times, but still remains committed to his purpose in life: "Yogah Kamashu Kaushalam" — excellence in work is Yoga.

The far-reaching impacts of these 'whys' also put importance on choosing them judiciously. It is said that:

"There is no point in running fast, if you are not running in the right direction."

Not choosing the right reason to live can have far reaching impacts.

One possibility is that it can limit our life towards self-centered myopia. If our goals are limited to gains for the self, it may deprive us of the bigger picture: the greater good. Corruption and crime is one unfortunate result of this. When we live only for ourselves we risk harming the society as well as the environment, such as the present hyper-consumerism.

This can further take even more fundamentalist form when we are too rigid about our purpose for life. Terrorists are the most certain of their 'whys' and they are also ready to bear any 'hows' - even death by suicide bombing. But their goals are without reason and critical thinking and lead to only destructive obedience

of narrow commands.

It is therefore of utmost importance to set our priorities for life straight. At the individual level, humans face unprecedented isolation and alienation in an unbearably fast changing world. Post-truth world has broken or stable structures like the menace of fake news and echo chambers.

It is necessary for the individual to live for a spirit of enquiry and self-improvement incessantly.

As a society too, we may be misplacing our priorities too. Blind rat-race has not been paying enough dividends. Rising number of mental health issues, suicides and gaping inequality shows that we need to start living

for each other. In the words of
Bertrand Russell:

"There is co-existence or no existence."
like as a society need to live by
this common mantra of humanity.

Same principle applies at the
global level too. New problems
without passports have emerged:
climate change, pandemics, weapons of
mass destruction etc. While it is
patriotic to live and die for our
countries it is also important to
imbibe the spirit of Varudhaiva
Kutumbakam: To live for the
global good for the common future.

A reason 'why' to live
may come from various sources -
our own desires, conscience or
the social principles. Once they
are chosen judiciously, they provide

The individual, society, nation as well as the global humanity 'jigantic wills' to strive and triumph. It is reminiscent of the words of Greek warrior Ulysses:

"Made weak by time and fate,
But strong in will -
To strive, to seek, to fight and not to yield."

His 'why' to live was victory, honour and glory. He did achieve it despite hardships and so shall we all for a better future.

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।

CULTURE CAN UNITE WHAT HISTORY
AND GEOGRAPHY HAS DIVIDED

Winston Churchill, in a typical imperialistic arrogance, had declared the death of India. He believed that India will fragment into cultural pockets. Today, India is not only the fifth largest economy, having surpassed UK, but it is also celebrating an

Indian-origin successor of Churchill himself - Rishi Sunak. This is because what he considered as India's weakness was actually its biggest strength - our cultural diversity.

When this diversity is allowed to flourish, it amalgamates into an organic cultural identity of Indianness, in this case. This then surpasses the differences of history and geography to form a strong nation of seventy six and beyond.

On the same lines, we shall explore the possible dividing nature of history and geography and its counter by culture at three levels: India, India with the world and the world at large. Later, we shall also see the possibility of the

reversal of this scenario where culture may divide and thus emphasise on ensuring unity in diversity.

At the level of India, historically varied stages of progressions were seen. While the Vedic culture was developed in north India, Sangam era flourished in the south. In later stages too, various regional kingdoms developed different areas in their own ways like the Gujarat sultanate in the west and Ahom rulers in the northeast. This consequently has generated different historical heritages across regions.

Even experiences that were relatively common had area-based variations. Colonialism, for example, impacted princely states much more differently than the tribal regions of

the northeast. The former entered in subsidiary alliances and even adopted English ways like modern education in Baroda presidency on British lines. The latter however rose in revolts like the Khairi uprising for community land rights. History thus tends to give different set of experiences and may then divide based on these differences.

Similarly, India's geographic diversity is bewildering. It is hard to imagine a resident of the cold desert of Leh will have much in common with a fisherman in the tropical backwaters of Kerala. At times the geography even becomes impregnable like the red corridor area under left wing extremism. Geography then can also be a dividing factor.

Among all these differences, the one uniting element is — culture. It is the sum total of belief systems, values and consequent behavioural practices that are transmitted across the members of a society. Among all the differences that are life pearls, culture is the thread that binds it all together in a beautiful garland. But then, what is this thread of commonness?

In case of India, one of the biggest factors is our cosmic vision. All across India, ideas like the omnipotence of divinity, oneness of humanity, notion of karma etc manifest in the most common values.

Tolerance and acceptance of differences has itself become the major uniting factor. Indians pray to multiple Gods, play numerous festivals and

allow for common existence with the age-old wisdom:
 "Ekam sat vipra, bahuda vadanti" -
 One truth is said in multiple ways.
 This has prevented India from dividing into fragments of cultural pockets as was being foretold.

On the contrary, this shared one-ness has strengthened its unity. One example is our Common mythology. As per Noah Harari, mythology gives a society its cultural and ethical compass. We have Ramayan and Mahabharata in different voices all across India: Valmiki in the north, Kambana Ramayan in the south and Sankirtana of Assam. Every Indian finds home in these stories.

Based on these mental foundations, the physical manifestation of culture like our music, dance, cuisine, clothing

has also united us. Be it India's fabled spices or its nine-yards sari, all take various forms — dosa, dhokla, Kashmiri dum aloo or Odia dalma; Maharashtra's paitnani or Bengal's Lal-par. But the underlying flavors of Indian-ness made Sashi Tharoor compare India as a chili, if USA is a melting pot.

Now broadening the vision to India and the world: Indians, Pakistanis and Bangladesh may be divided by history, but they amalgamate under South-Asian 'desis' when abroad.

Beats of Natu-Natu has moved all, regardless of national divisions. Similarly, for comfort food, Pakistanis' first choice is the chicken tikka masala of Indian restaurants when abroad. It is because though history might have partitioned us, the tongue remembers!

This is an element of soft power in international relations and the same is seen when India deals with the rest of the world too. Our robust ties with the middle-east is grounded also on the flourishing respect for Islam at both the ends. In the Indian Ocean, India harnesses project MIAUSAM based on the shared cultures formed by the experiences of monsoon.

Similar patterns of culture as a uniting factor has manifested in other countries across the world too.

The pilgrims on Mayflower had escaped to Americas, ~~to~~ crossing an entire ocean. But, the anglo-saxon culture formed the roots of USA.

Despite the tomato-to-mah-to differences as a joke, the English

Language, ~~and~~ Christian faith and a predominantly white-western European culture draws many parallels across the Atlantic Ocean - USA and UK.

Another modern example is the European Union. History saw two most devastating wars due to divided and hyper-nationalistic Europe. But, by common consensus on shared cultural values of democracy, liberalism and humanism, the group has shown the benefits of shared sovereignty, even when the geographies differ over a vast expanse - from erstwhile island nation of Britain to the bridge of Europe and Asia: Turkey.

Having said that, it is also important to note that history and geography need not always divide. They can unite as well as reverse the situation. The girmitya workers from India were forced to move to Caribbean island plantations

in the 19th century. History made them to come together and unite with those who'd come from Africa. It was later that a 'creole culture' was formed to live by this verdict of history as there was no way to go back home. Similarly, India's geographical unity was acknowledged since the ancient travellers, who considered people below the Sindhu as one nation.

In such cases, culture may in itself become a dividing factor. The religious riots in Nuh and tribal clashes in Manipur happened because of cultural chauvinism. Non-accomodation of differences has given fundamentalist confantation to culture, rather than convergence.

It is therefore of great importance to counter this and use culture as a uniting force. Even more so in today's times where geography is being overcome by rapid transportation and communication. History is being doubted in a post-truth world of multiple subjectivities. We also have emerging technologies like AI that may even change our idea of history and geography through the digital landscape overtaking the physical landscape.

It is essential even more than to keep in mind what makes us human: our shared values and culture. It is this that gives us a unity of purpose and fraternity to live peacefully

as a social being. In the words
of John Donne:

"No man is an island, entire of itself;
Every man is a piece of the continent,
a part of the main."

Metaphorically it means that geographical or
historical sense of differences may exist -
but deep down we are connected by
the culture of humanity. Through this we
keep in mind that: United we can, united we will.

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