

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	DEVA	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Roll No./अनुक्रमांक	1910122951	Date/दिनांक	4 Aug 23
Center Code/परीक्षा केंद्र	ONLINE		

*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 :		
4:30 PM		7:30 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

<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. 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।

The power of perception shapes our understanding of reality.

Once upon a time, a shoe manufacturing company sent two salesmen to an African nation, to explore the markets. Both stayed there for a couple of weeks and on returning submitted their reports. First salesman told, that there is no market in Africa as I did

did not see people wearing shoes. The second one reported, "I see a huge potential market in Africa as nobody was wearing shoes."

Both salesmen made same observation but their perception to it varied. This instance exemplifies how our perceptions shape our understanding of reality.

Developing Perception

Human beings are thinking animals with unlimited imagination.

How they perceive things is influenced by a lot of factors. Firstly, the society

we live in shapes our understanding.

In Dark Ages, man looked to

religion for explanation of day to day life. Rainfall, drought, disease and death were largely seen as divine will. Post Renaissance, as rationality developed we started looking for scientific explanations and through reasoning developed an understanding of reality.

secondly, our upbringing and education influences how we perceive things. It provides us ideas, which can be used to develop new substance that is to create a reality. Had Mahatma Gandhi not been a law student, he might not have visited South Africa and our independence movement

may have taken some other forms. Similarly, our ethics and values influence our perceptions.

Osama Bin Laden was highly educated and efficient but his fundamentalism blurred his perception of reality.

In today's, hyper connected world, social media impacts our view points. The governments were casual about Manipur's ongoing ethnic violence and were waiting for it to settle, until the video of barbaric violence against women surfaced on social media. It immediately

changed public perception and
Supreme Court, Home Ministry,
NCW all intervened.

Fourthly, our perception
depends on our profession and
vocation as well. The understanding
of an event may be different
by a Police officer who considers
law and order as primary, from
a shopkeeper whose concerns
lie in business. The farmers' movement
was seen differently by different
people. Farmers saw it as a
resistance to oppressive laws while
government saw it as status quoism
to resist progress. Media saw it
as a TRP agenda, while normal
commuter faced difficulty in access to roads.

Thus our power of perception varies as per various factors which creates diverse understanding of reality. On the flip side, many times, our perceptions may be far away from reality.

The old story of 4 blind men describing an elephant differently on feeling its various body parts and none of them being able to describe true reality exemplifies it.

Karl Marx in Das Capital says that "Capitalism has created false consciousness of consumerist culture". Nowadays people are in rat race of possessions and

competition with peers, end up buying things that they really do not want. The perception is misguided by advertisements, and a false sense of satisfaction which keeps them perpetually dissatisfied. This blurs the understanding of reality which lies in ethos and modesty.

The social issue of Patriarchy is prevalent globally, but our conditioning ~~are~~, upbringing and socialisation hamper us to perceive it and address it. In India, low female labour force participation rates are indicative of the harsh reality of a patriarchal

setup. Most men perceive it as a 'natural social order' while feminists and humanists see it as 'subjugation of women under male dominance'.

Ideological control over other's perceptions can create cultural dopes who blindly follow their leader. Rise of communalism is an example of how ideological manipulation hampers one's understanding of reality. Communities start seeing their existence in terms of hostile relations, while deep down all know that peace is the ultimate reality which would lead to prosperity.

Now, a question arises, how to develop a holistic perception? which may allow us to understand reality in a clear way? There are multiple approaches to it. Firstly by practicing tolerance we can think clearly and objectively. In Jainism, it is called 'Anekantvada' or 'intellectual Ahimsa' which empowers us to rationally view multiple perspectives.

Secondly, through our conscience we can ask ourselves if the 'reality' we chase would bring any change? In this

scenario Grandhiji's Talisman
can help us to take better
decisions.

“Think of the poorest, weakest person you have seen and see if what you contemplate can bring a positive change for him. Can it restore him to a change of his destiny? Will it bring swaraj for him?”

This mantra would help us in correcting our perception of reality.

Thirdly, by reading, listening and contemplating ~~upon~~ various types of art, we can be more humane. Bhaght Singh, had

a vast reading background which developed his thoughts and gave him clarity at a young age. Dr Ambedkar is another figure whose perception of evils of untouchability has now changed everyone's conception of it and brought reality closer to humanity.

Thus our perceptions shape our understanding of reality. We must seek to improve our perceptions through reading, tolerance, listening to our conscience, and keeping spirit of rationality alive.

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।

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

Social evils are prevalent malpractices in society which degrade an individual or a community leading to exploitation, expulsion and de-humanization.

Human civilizations in their birth stage were largely egalitarian and had community living. The primitive human had no distinctions between themselves apart from age and gender. As population increased (material density), their interactions too became complex and increased (moral density). The interplay led to stratification and hierarchy which gave birth to social evils.

In Indian history, ~~the~~ ^{till} Rig Vedic period there were minimal social evils. After the solidification of Varna system,

the evil of casteism and untouchability was born.

The Gupta era saw most rigid forms of segregation where Shudras and dalits were made to accept their position as lesser humans. In medieval era, with influx of Islam and Christianity, the outsiders saw it as a fault line and exploited it to their advantage. In modern era, Deepankar Gupta in his book 'Mistaken Modernity' tells ~~outs~~ about hidden and existent caste inequalities. People from lower segments are still beaten on siding horse and often discriminated against in common dining and

collective gatherings. Despite strict laws and constitutional provisions, Casteism as an institution refuses to die. It has changed its form and become subtle but still prevalent atleast in personal spheres.

Caste Endogamy is still the most preferential form of marriage in India. Just like caste ^{in India}, Racism in the west refuses to die. Every few weeks, school shootings incidents are heard. The slavery of the past has changed into newer forms of discrimination. Modern technology like Artificial Intelligence too ~~fall~~ fell into this trap. In an experiment conducted by Oxford, it was found that AI

systems of various reputed companies automatically reject applications of Black candidates. So the social evil of racism has not left the ground but altered its form.

Use of intoxicants, drugs, alcohol, tobacco and new synthetic formulations (meth) are still rampant. Under Directive Principles of State Policy Article 47 states that "state shall endeavour to prohibit intoxicants injurious to health". India's proximity to golden crescent (Iran, Afghanistan and Pakistan) in the west and to golden triangle (Malasia, Thailand, Myanmar) impact socio-economic conditions

of the bordering states. The social evil of drug menace in Punjab and Manipur reached new heights using drones and online e-commerce platforms. It forms breeding ground for other social evils like domestic violence.

Women have been on a disadvantageous position as pepetual victims of social evils. After the ban on infanticide and pre natal sex determination, the issue of son-meta preference has arisen. In this a family goes on giving birth till a male child is born. The unwanted daughters are then neglected in

nutrition and educational requirements which deteriorates their life chances of self employment and financial independence. As per NFHS-5, 56.1% women are anemic while 26.1% are still wed before attaining legal age of marriage (18 years).

This depicts how social evil of early marriage, inequalities between gender still exists.

Violence against women is the worst form of manifestation of hegemonic masculinity. Gruesome incidents of Nirbhaya, Hathras and Now Manipur make us relook if our modernity has

led to shedding up of our past evils. Male control over female sexuality and individuality refuses to change despite ^{various} efforts.

The evils of eve teasing have now digitalised in form of stalking and hate speech.

These changed forms have further led to spread of another social evil of communalism. The recent

violence in Newat (HR), lynching incidents, desacralisation of religious places and un-peaceful festival celebrations are seen.

Politicization of this evil adds

fuel to the fire.

It is often cited that poverty and lack of education are the root causes of social evils.

Though we have universalised education, through Right to Education act, its quality, availability and useability remain questionable. Educated youth, still remains unemployable due to lack of skills needed which further leads to perpetuation of poverty.

"Poverty anywhere is a threat to prosperity everywhere."

As per oxfam report, rich-poor divide has widened where top 1% own more than 40% while bottom most 50% own less than 1% of resources. So

Eradicating evils of society becomes challenging task.

How to bring a social change to counter these evils?

Firstly reduction in poverty levels is needed. Through Kaushal Vikas (Skill training) and investment in economic infrastructure for job creation ~~are~~, poverty can be reduced. Secondly, value based education that not only prepares children for industry 4.0 but also strengthens their ethics and character are much needed. Gender sensitivity, environmentalism, humanism and tolerance for fellow beings can best be taught at formative stages

Thirdly, law has been an agent of change. It led to complete eradication of social evil of

Sati pratha, polygamy among hindus, and has empowered weaker sections. Right to property for women has changed patriarchal status quo to some extent.

Fourthly, by compassion and development of emotional intelligence we can use the power of persuasion to bring a change. Mahatma Gandhi exemplified it in his quest for cleanliness and Vinoba Bhave in Bhoodan andolan. Evil of drugs and casteism through a change of heart can be tackled by this way.

Fifthly, law enforcement and strict implementation ensures that such evils do not reoccur once curbed.

Thus social evils have changed their form over the years.

Many have been eradicated (like Sati), and some are yet to be removed. By Sabka Sath, Sabka Prayas (collective action) the rest can be tackled to develop a better, inclusive and egalitarian 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