

Time Allowed : Three Hours
समय : तीन घंटे

ForumIAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Sundares		
Roll No./अनुक्रमांक	Medium/माध्यम	English <input checked="" type="checkbox"/>	Hindi <input type="checkbox"/>
Center Code/परीक्षा केंद्र	Date/दिनांक	23/8/23.	

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

INDEX TABLE / अनुक्रमिका			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 :	
6pm			9:15pm	
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।

Institutions reflect the cultural values of the societies in which they are established.

It's a warm summer evening in Assam. Dr. Purnima Devi Barman has organised a 'baby-shower' at Deepor Beel (local wetland). Like all other baby-showers, there's a vibrant ecstatic wind blowing over the jamboree. But there's a difference - the celebration is not for an

expected human baby, but hatching of Greater Adjutant storks, a scavenging bird of immense ecological significance. Participants wear the badges that read 'Hargila Army' (bird is locally called Hargila).

Across the Mikir hills, another 'Army' is celebrating, but for different reasons. Manipur's People Liberation Army is dancing over successful ambush in which a dozen Indian soldiers were killed. PLA(M) has been leading the separatist movement in second of the 'seven sister' states of North East India.

Thus we see how institution of Hargila Army, fuelled by cultural values of ecological integrity and man-nature symbiosis acts as a model of ecocentric development, while, PLA of Manipur reflects illegal, desperate, violent and

anarchist values of a fraction of society aspiring to tear apart the socio-political fabric of the country. Institutions are thus water images of the principles and beliefs of people they represent. How do cultural values shape institutions in a society and how do they, in turn, get shaped by those institutions, if at all? Can there be divergence between cultural values of a society and its institutions. If yes, how can we harmonize the two and to what end? Let's dig a little deeper.

First things first - what are values? Values, for Aristotle, are the core beliefs we hold close to our hearts. Word 'value' has come from Latin 'valere', which means 'affinity'. As a subset of all values, cultural values represent way of living of a people, as they interact in a society. These values affect our social, economic and political decisions. It would thus, not be a

far-stretched argument to say that our values define us. In this context, Aristotle says, "We are what we repeatedly do". As such, isn't it obvious that our socioeconomic institutions would be carved by our cultural values?

In general, these 'institutions' depict a well established organisational structure with a specific objective. These may be political (like governmental institutions/organs of state), social (Non-governmental organizations, Self-help groups), Economic [Companies and Financial Institutions] or philosophical [patriarchy, matrilineality, family]. One thread binding these institutions with the social animals is the 'social contract'. By social contract, Rousseau meant an unwritten rule, whereby, people give up some of their liberties to an organization for common good. As a corollary, since, we, the people of a society elect position holders in these institutions, and since it's

who define the cornucopia of privileges of these institutions, it's logical to expect our cultural values in functioning of these institutions.

Consider, for instance, educational institutions of British India - William Bentinck and Lord Hardinge established schools and colleges with 'English' bias. They reflected philosophy of Anglicists, as well expounded in 'Macaulay's minutes' (1835) - "Aim of our system is to create a class, Indian in blood and color of their skins, but English in tastes and opinions". It was a clear reflection of perceived cultural superiority of British over so called, 'barbaric natives'. While this policy and educational institutions mirrored the cultural values of 'white man's burden', elsewhere in Shantiniketan, Rabindranath Tagore established an educational institution based on pillars of communal harmony, romantic nationalism and most importantly, humanism,

values which reflected Bengali ethos of Bhubaneswar Raj.

Even after independence, our 'Constituent Assembly' reflected hopes, aspirations, promises and values of citizens of Bharat, as clearly visible from secular, federal, democratic, egalitarian and socialist nature of supreme law of the land and governmental institutions it gave birth to. Parallely, Pakistan was founded on philosophy of 2-nation theory, that multiple religions can't coexist together and a nation for Muslims alone would be stable and lasting. These aspirations of Muslim League and United Patriotic Association of India (led by Sir Syed Ahmed Khan) led to formation of 'deep state' in medium term. Authoritarian & theocratic institutions emerged and ruled, till 2 nation theory got abhor in form of 1971 war for separation of Bangladesh from West Pakistan.

Economically and financially too, our institutions get shaped by importance we attach to materialism, inclusivity and individualism. Western societies like American possess first and third of above quoted values and lack foundation of spiritualism, inclusivity and equality. No wonder, 'Washington consensus' created 'hard capitalist' institutions like World Bank and International Monetary Fund. BRICS and Asian Infrastructure Investment Bank on the other hand, led by India and China, reflects ethos of 'developing' world, aspiring for reforms in global multilateral institutions like WB, UNSC and IMF. From technological advancement and enlightenment point of view too, these institutions depict presence/lack of spirit of enquiry and reform.

During the infamous medieval period of human history, marches of Mongols reflected their barbaric values, while elsewhere in Venice

and Siena, Renaissance men began shaping the modern societies, by promoting rationality and natural-social sciences. While contemporary world was suffering from water scarcity, Bottini system of Siena (water storage and conveyance structure) ~~affected~~ provided much needed relief, thanks to institutions that placed rationality and technology over superstitions. Having seen politico-economic themes, we must delve into social institutions, to avoid writing Hamlet without the Prince of Denmark.

Our markers of identity (race, gender, tribe, caste, religion, language) play a role in shaping our cultural values, which in turn, provide direction to our institutions. For Khasis of Meghalaya, role of mother is considered to be superior to any other member of the family; that's precisely why we find matrilineal, matrimonial and matrilocal tendencies in the social institution of marriage (tracing lineage,

inheritance and settlement after marriage respectively). On a land far away in Haryana, institution of khap panchayat (kangaroo courts), reflects patriarchal tendencies of people, as evident from numerous dictats passed against women trying to express choice of partner, clothing and livelihood.

Having established clear cause-effect relation between institutions and cultural values of those who found them, one must argue that there may be divergence between the two, especially when institutions are not democratic, or alternately, when the institutions are more progressive than society at large. East India Company and its governance institutions clearly did not reflect Indian ethos. Similarly, while progressive judgements of Supreme Court of India with respect to rights of Transgenders are laudable and much appreciable, they clearly ^{represent} ~~are~~ an island of hope in ocean of patriarchy (same sex marriage is not

just illegal, it's frowned upon in our society (sadly). While this divergence is exceptional, it can't be overlooked in analyzing our institutions. What then is the mantra for building institutions of substance?

'Culture', argued Ralph Waldo Emerson, 'opens the sense of beauty'. It's thus imperative to add a tinge of ethics, love, affection and reverence towards all life forms in our value systems, so that they may, in turn, strengthen our institutions.' Dr. Punjine Devi Berman was awarded with 'Champions of Earth Award' by UNEP, while PLAM was declared a terrorist organization by Government of India. While China displayed 'wolf-warrior diplomacy' to further its 'five finger policy' (see Sikkim, Arunachal, Assam, Tibet etc as its integral parts), India gave Five principles of

Panchsheel (peaceful coexistence) - life and our institutions are a reflection of our perspectives and our values. Just as Buddhists take refuge in their institution of 'sangha' ("Sangham Sharanam Gachhami"), let's take refuge in humanism and hope that our institutions reflect our values, but also serve as pole stars - so that even if we don't reach them (their ideals), but like mariners on the sea, we chart our course by them!

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।

A mind that is stretched by a new
experience can never go back to its old dimensions

“Causes and effects are discoverable not
by reason, but by experience.”
— David Hume.

In the year 1928, Alexander Fleming
was on a vacation. On his return, he found

that a fungus had invaded one of his petri-dishes in his lab. Driven by his spirit of enquiry, he monitored it closely and found that bacteria did not grow around this fungus (*Penicillium*). Of this happy coincidence and an enriching experience was born the first revolutionary antibiotic of the world - the Penicillin.

While Fleming's genius can't be questioned, was it pure rationality of which this antibiotic was born? Certainly not. While philosophers like Immanuel Kant and David Hume have acted as brand ambassadors of Rationalist (based on reason) and Empiricist (based on experience) schools of thought, one must assert that when the mind meets an experience, novel thoughts emerge, revolutions occur and

cognition acquires a rank that it'd never held before.

Just as in thermodynamics, entropy of universe only increases, a mind's rendezvous with an enriching and unseen experience pushes its boundaries to newer horizons. I am certain that Mahatma Gandhi we know, would not have been so, if not for infamous 'Petersburg-bung' incident where he was thrown out of a train on racial grounds, despite having the ticket. Rosa Parks we know might have been just another woman^{out} of six billion habitants of the then planet, if not for the experience whereby she was asked to give up her bus seat in 'colored section', in 1955 Montgomery. One unjust order of conductor, one spark in the wind and one courageous stand to not give up the seat - it's all that took to create history.

In both these cases, it was an experience that made minds of Gandhi and Parkes to ponder. They dwelled on the experience and led movements for social cause of equality and freedom in their respective countries. While these experiences may be sensory, they go on to ignite fire in our brains. The brain that emerges post this experience is more enriched, more comprehensive, more mature and more ~~progressive~~ proactive than it was before. But proactive is not necessarily progressive.

Just like everything else, our experiences are binary in nature. An external stimulus may evoke a positive and constructive or a negative and destructive response in our minds. Great Economic Depression of 1930

created unprecedented challenges for the world - hyperinflation, poverty and unemployment. While this experience evoked a response in form of NEW DEAL (progressive structural reforms of economy in USA 1933 onwards) in mind of Franklin D.

Roosevelt, same experience evoked a feeling of chauvinism and radicalism in the minds of Franco in Spain, Mussolini in Italy and Hitler in Germany, who would go on to sow the seeds of Fascism in the world.

In this context, eminent neuroscientist Antonio Damasio tried to explore mystic potencies of human mind. Taking forward Rene Descartes' axiom of cogito, ergo sum (I think, therefore, I am), he argued that ability to grow from our experiences and feel the world around us is what makes us human; To quote Damasio,

"I feel, therefore, I am." History has ample evidence to substantiate this postulation.

Lord Cornwallis laid arms in front of Americans in 1781 'siege of Yorktown'. A 'loser' returned from the American soil and applied his learnings from the experience on Indian soil - founding ^{the} landmark 'Cornwallis Code' and the 'system of Permanent Settlement' for strengthened governance by British.

Similarly, nationalism in Indian soldiers got a formal and a visible inception only when they experienced during ~~first~~ ^{second} world war, how British soldiers were well fed while Indian soldiers were impoverished and not taken care of. Royal Indian Navy mutiny, 1946 was thus, but a manifestation of minds stretched to political and nationalist

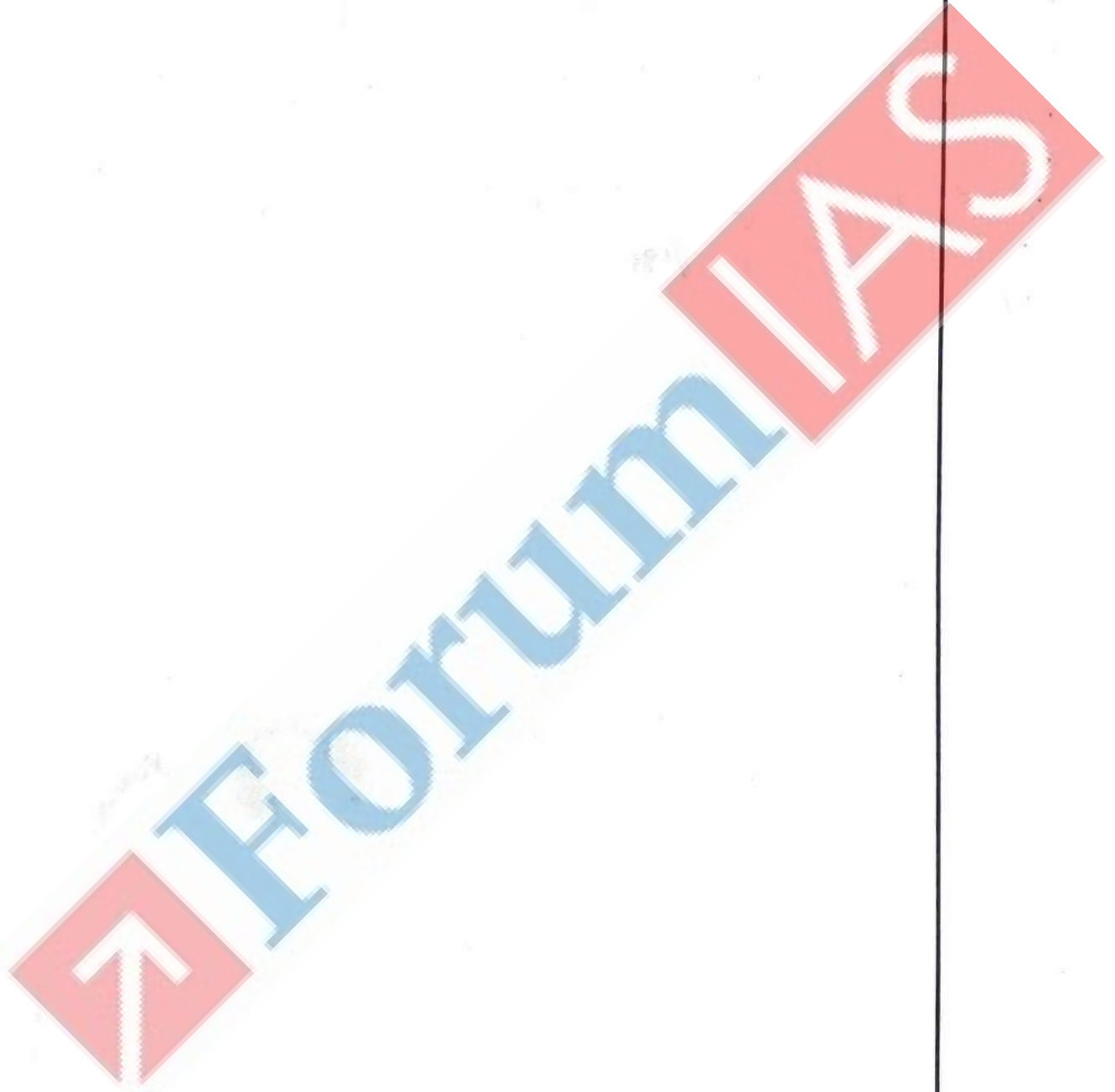
Limits never seen before. Having understood how experiences can be revolutionary, let's ponder what is antithesis of experience?

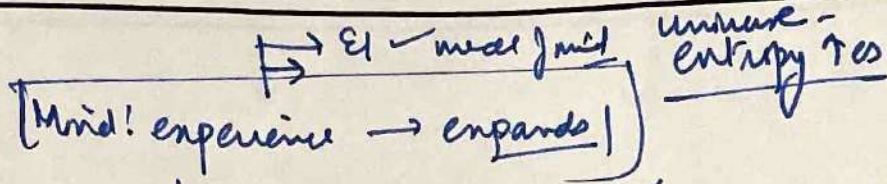
Experience symbolizes change and new atmosphere - physical, social or intellectual. It's arch-enemy of stagnation. A closed mind symbolizes orthodoxy and parochialism. No new experience means being the stagnant water and we all know how stagnant water stinks while moving rivers contain freshwater - shaping the topography it passes through and in turn getting shaped by it - no experience, no gain, no innovation and orthodoxy form a vicious cycle - the kind of which was witnessed by Indian economy in late 1980's. Finally in 1991, when we had foreign reserves to import a fortnight's food

gains, we underwent reformation, mandated by IMF, in form of liberalization, Privatization & globalization. Thanks to this experience, (in retrospect), today private sector is thriving in India, equally participating in Indian growth story.

For administrators too, experiences can be enriching. Pame Armstrong became people's officer when he took extra efforts to build a crowd funded road in remote village of Manipur. Paucity of government funds was a reason valid enough to display **passivism**, yet, he chose action over inertia thanks to his 'stretched mind' after experiencing deplorable plight of local tribals. Experiences, thus, show us the road to wisdom.

from mere intelligence; from Intellectual and computational intelligence to social and Emotional Intelligence. As Chandrayaan III tries to reach new frontiers of space exploration, post-saddening experience of failure of Vikram lander of Chandrayaan II, we must now to welcome new experiences so that we may fulfil our fundamental duty (Art 51A of Indian Constitution) of 'enquiry of reform' and 'striving towards excellence in all spheres of individual and collective activity', but also because the Fleming in us is eagerly waiting for his trust with Penicillium!





• Petermann's journey

• Rosa Parks

• Soldiers - his melting

• Charles II → III

• - Cornwell's Code - Yorktown siege 1781

• Pauline Armstrong - andy's experience

• Alexander Fleming

↳ Journey from Intelligence → wisdom. Knowledge

NO new empire: Chalmers's challenge

• Economy post LG, demonetization, GST

• Antonio Guterres

↳ Nemesis of the world

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