

TEST CODE 6 2 0 3 0 5

FIAS | MGP 2023 | Open Test - Essay

Time Allowed : 3 Hours
समय : 3 घंटे

ForumIAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	DIPTI MONALI	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Roll No./अनुक्रमांक	1910091418	Date/दिनांक	1/09/23
Center Code/परीक्षा केंद्र	1901		

*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
Q.1		
Q.2		
Total Marks/कुल अंक		
Remarks/टिप्पणी :		

- 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।
- Write two essays, choosing one topic from each of the following Section A and B in about 1000 - 1200 words each.
खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।
- 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।
- 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।
- Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।
- 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 : 9:30 AM
End Time/समाप्त करने का समय :Mode Of Examination/
परीक्षा की विधि :Online/ऑनलाइन
Offline/ऑफलाइन

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	Marks Allotted	Essay 1	Essay 2
Basic Format	Introduction	10		
	Body	15		
	Conclusion	10		
Content	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
Organization	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
Language skills	Language and sentence construction	10		
	Grammar and spelling	10		
Examiner's discretion	perception/ innovation/ engaging	10		

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. Shelving hard decisions is the least ethical course.

कठोर निर्णयों को टालना सबसे कम नैतिक मार्ग है।

2. All things come into being by conflict of opposites.

सभी चीजें असमानताओं के संघर्ष से अस्तित्व में आती हैं।

3. The arc of the moral universe is long but it bends towards justice.

नैतिक ब्रह्मांड का चाप लंबा है लेकिन यह न्याय की ओर झुकता है।

4. Disinterested intellectual curiosity is the lifeblood of civilisation.

अनासक्त बौद्धिक जिज्ञासा सभ्यता की जीवनदायिनी है।

4. Disinterested Intellectual Curiosity is the lifeblood of civilisation

It was in early 1800s when Charles Barbier, one of the military men of Napoleon's French army, invented 'Night Messaging system', to help army communicate in right time.

Few years later, there was a young kid named Louis Braille, in France,

who got blind at very young age because of an accident. After coming across the Night messaging system, he spent his adolescent years refining the system to read and write for blind people.

That system today is known as 'braille system', which continues to help millions of blind people to read and write and thereby achieve fullness of life.

The disinterested intellectual curiosity of Louis Braille helped in uplifting the quality of lives of blind people and thereby added to civilisational development.

The intellectual curiosity is indeed the lifeblood of civilisation. The curiosity of early men drove them to invent

fire and wheels, figure helped in figuring out settled life by way of agriculture, and so on.

The intellectual curiosity is found universally in all ages. But what exactly does it mean? This can be understood

by Descartes' saying -

"cogito ergo sum"
"I think, therefore I am"

Man is essentially defined as thinking being. The rationality of man drives him towards new ideas, new innovations which further form the basis for civilisations to come.

But what do we mean by civilisation? Conventionally understood as diversity of people and ideas, a system of

trade and commerce, etc. However, the life blood of civilisation is intellectual curiosity, which drives innovation.

This can be seen by looking back to our rich ancient history. Indus Valley civilisation is the earliest human civilisation, credited for being urban, advanced, modern. But its lapse is speculated by scholars owing to lack of innovation to handle changing river courses, stagnation in society, and so forth.

It is of no surprise that A Gupta empire flourished both economically and culturally owing to the intellectual

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curiosity of people manifested in literature, metallurgy, architecture, etc, which resulted in economic prosperity evident from large number of gold coins found from that era.

The disinterested intellectual curiosity penetrates into civilisation at each level of individual, society, nations and collective humanity.

The intellectual curiosity in man can benefit whole of civilisation is evident from life of Stephen Hawking. He was a famous physicist, researched extensively on blackhole, guided the future developments in physics. Despite being diagnosed with ALS at the age of 21, he continued his work, and said, 'Be curious, and you can overcome any odd'.

This intellectual curiosity perpetuates in society as well, and that only leads to civilisational development. Raja Ram Mohan Roy was aghest at the sight of his dead brother's wife being forced to jump into his brother's funeral pyre.

He sought to find the root cause of this evil and later on emphasised the human conscience and human reason over and above scriptures. He convinced society to eradicate the evil of sati, and society too accepted the change.

The present modern society is again encountering new ideas such as homo sexuality, multiculturalism, etc. The belief in human dignity eventually would

lead to acceptance of such ideas and civilisation would sustain.

However, intellectual curiosity is not always in favour of civilisation. It was

on 16th July 1945, in Mexico, when Robert Oppenheimer saw the explosion of atomic bombs in Japan, developed by him and he quoted from Crito.

"Now I am become the death, the destroyer of worlds".

It was at that time when man realised he was not only a part of civilisation, but could end it too.

Besides, the disinterested intellectual curiosity after becomes directionless and eventually becomes a frankenstein monster. This is evident from mankind's progress towards

Artificial Intelligence. Countries too are perplexed as regards the regulation of AI. The recent development of Chat GPT has opened the pandora box of relevance of man, not only in work sphere, but for personal comparison as well.

The gene-editing technology is yet another example of directionless intellectual curiosity giving way to issues like 'Designer babies' which could change the very definition of Human civilization, with humans being defined in terms of fixed colour, physique, intelligence, etc.

But these examples point to the difference between interested and disinterested intellectual curiosity and their repercussions

on civilisation. The first example can be seen from the different diplomatic approaches between India and China.

The present globalised world necessitates the countries to advance its relation with others. China pursues its goal and, over a period of time, driven by its intellectual curiosity to become power-centre, devised its chegue-book diplomacy, entrapping poor countries under its debt.

India, on the other hand, pursues its goal in disinterested intellectual curiosity and thus has good relations with other countries because of its policies like vaasis Maitri, investment in sustainable development projects, etc.

But the present civilisation is witnessing a diminishing intellectual curiosity, especially the selflessness one, which is endangering the civilisation itself.

This is evident from the hard mentality, ethics fading in the society. Society is witnessing issues of mobocracy.

In the post-truth era, it has become yet more difficult to be driven by which choice, for even our emotions are now being governed by algorithms.

However, this can be restored by focusing on education. Education must be directed towards the independent thinking of child, rather than rote

Learning of knowledge. Similarly, individuals too should be driven by Socratic emphasis on 'know Thyself', to acknowledge the faculty of reason in them.

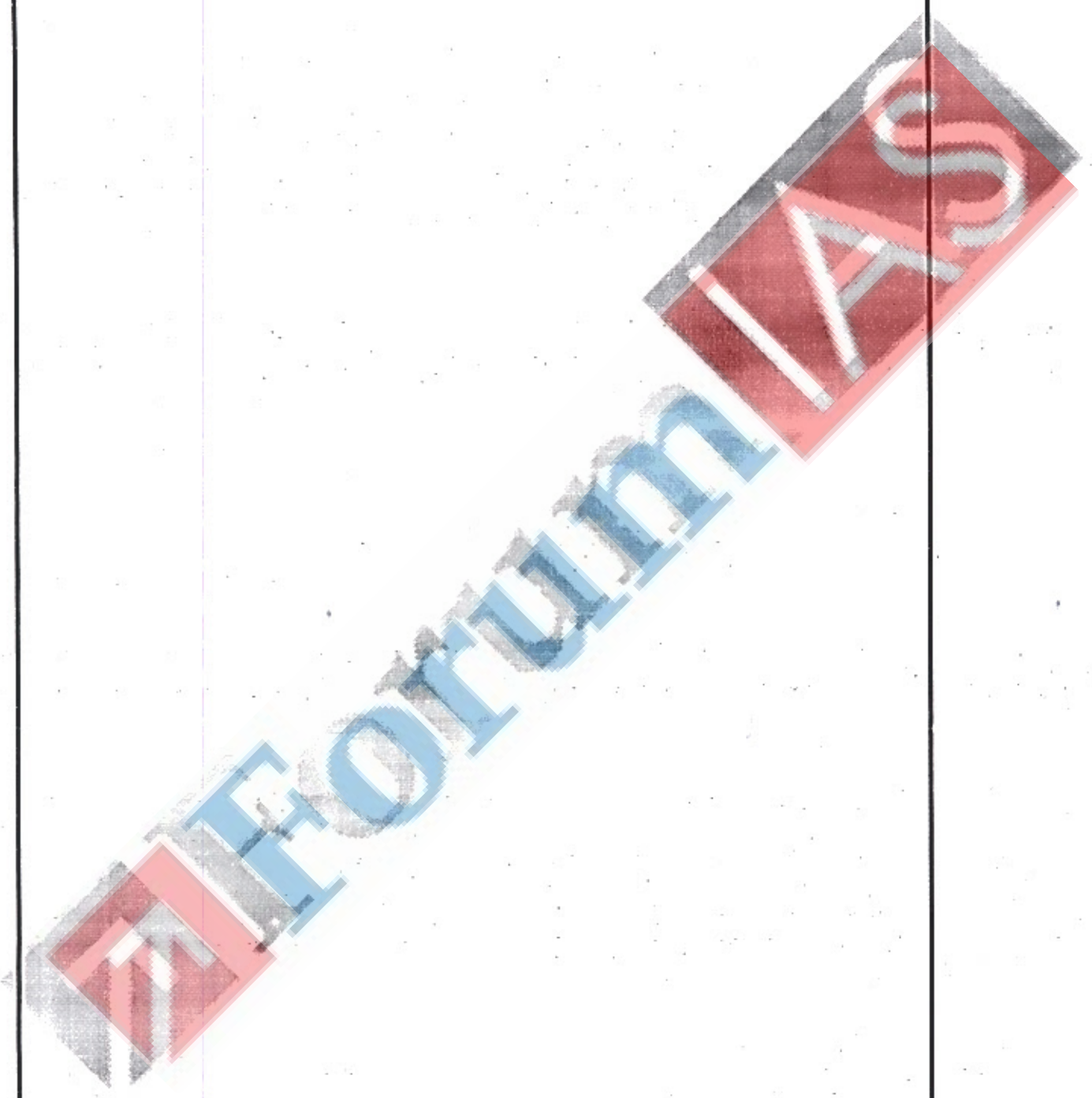
Such an emphasis would lead individuals to introspection and would add to civilisational values, as seen in Ashoka's journey from being 'King Ashoka' to 'the Great Ashoka'. It was his introspection post Kalinga war which led him develop the idea of Dharma.

Thus, there is need to mould the intellectual curiosity for civilisational benefit, and to give direction to the curiosity. This is evident from

development of green and clean technologies to fight climate change. In the same context we did two approaches, one by developed countries fighting for patenting those technologies and putting civilisation in danger; and demands by India for patent waviers on those technologies for civilisation.

Intellectual curiosity is universally found in all ages. Early man used fire and led to new civilisation, while modern man is using fire to burn down skyscrapers and houses under hatred. Mankind has to decide on which path it wants to go.

FEEDBACK





SECTION - B

1. Women's freedom is the sign of social freedom.

महिलाओं की स्वतंत्रता सामाजिक स्वतंत्रता की निशानी है।

2. If humankind poisoned nature, nature in turn poison humankind

यदि मानव जाति ने प्रकृति को विषाक्त किया है, तो प्रकृति ने बदले में मानव जाति को विष दे दिया है।

3. History Doesn't Repeat Itself, but it often rhymes.

इतिहास खुद को दोहराता नहीं है, लेकिन यह अक्सर तुकबंदी करता है।

4. The century advances but every individual begins anew

सदी आगे बढ़ती है लेकिन हर व्यक्ति नए सिरे से शुरुआत करता है।

2.

If Humankind poisoned nature, nature in turn poison humankind

It was a fine Sunday morning, when Piyush was navigating through news channels. He saw the news of natural disasters in Europe owing to climate change.

He disinterestedly changed the channel. Besides he had to take his daughter Manya for health checkup

for she had Bronchitis at the age of 11.
 Then Piyush was told by Manya
 about her one week break because
 of air pollution in city.

later in the day, in doctor's visit,
 Piyush was cautioned by doctor to
 take extra precaution for Manya because
 of increase in city's air pollution.

Piyush was suddenly reminded of the
 news of disasters in Europe, and
 thereby all other such events even
 in India. He felt himself responsible
 for the sufferings future generations like
 that of Manya were going through.

The above story of Piyush shows the
damages mankind has caused over
 the nature, and how raw nature

has taken its turn to do the same on mankind.

The man-nature relation can be traced back to early human existence. Early man was fraid of nature, from animals, rain, storms, heat, etc. He could not control those natural forces, thus he used to pray them, as found in Agri dev, Vayu dev in by Vedic period.

later, man started to utilise the nature. The medicinal herbs were used as found in early tradition of Ayurveda. Agriculture was diversified. There was a period of harmonious relation.

But eventually, as man gained more knowledge about nature, he started to control it. This is evident from

man's understanding of steam as source of energy led to invention of steam engines. This led to Industrial Revolution in early 18th century in Britain and rest of the world followed the path.

With more technological advancement, scientific understanding of laws of nature, nature came to be seen as 'resources'. The widespread exploitation of trees, land, biodiversity loss was carried out for human development and rise in standard of living.

This eventually led humankind poisoning

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The nature The components of nature ranging from air, water, soil, all stood affected by pollution. This can be understood by the example of agriculture

The increasing population has led to more demand in food. The need of high productivity in agriculture has led to use of chemical fertilizers, pesticides, etc. The chemicals have seeped into soil leading to soil pollution. Even groundwater is contaminated leading to water pollution.

Similarly air we breathe too is polluted. Marine pollution is another manifestation of human's poisoning nature with plastic pollution. Large marine animals and smaller ones too have been dying because of microbeads, which are plastic

at nano level found is telleterin such as moscens.

The human-kind's urge to control nature is ever manifested in idea of 'Artificial Rain' whereby chemicals are spread in air to accelerate condensation process.

The human-wildlife conflict in urban areas is also a result of man's transgression into nature's arena.

Most importantly, man has not only poisoned nature, but has also poisoned the inter-human relations with its incessant exploitation of nature. This can be seen from the case of Niyamgiri forests

The Niyamgiri forests in Odisha is inhabited

Kondh tribes since long time. They believe in their god 'Niyam' Raja inhabiting the sacred hills of Niyamjiu. But the recent exploration of minerals in the region has attracted investors but the apprehension of local tribes remain unheard.

After seeing how human-kind poisoned nature Nature too took its turn to poison human-kind. It is visible from recent UNEP's report of decreased longevity of people due to air pollution.

The increased consumption of carcinogenic elements, toxic chemicals from contaminated food and water have led to long-term diseases.

The havoc of climate-change induced

Natural disasters is another eye opener. In June 2023, when New Yorkers opened their windows to let fresh air in, they were startled to see the yellow grey smoke all over the sky. Later they found out about the forest fires in Canada, which continued to keep the New York City under haze for next five days.

Nature also attacked the very 'tool' with which human kind poisoned it, i.e. 'Economy', for all exploitation of nature was carried on under the banner of economic development. This can be seen from the example of Pamban island.

Pamban is an island in Tamil Nadu,

famous for tourism. But recent rise in sea level is threatening its existence, and even tourism has declined, thus affecting the economy.

Similarly, the marine resources such as fish, crabs, which are economically important have been dying because of marine heat waves and plastic pollution.

IPCC estimates loss of 200 billion dollars every year because of natural disasters which is set to rise in face of accelerating global temperature.

Since human's exploitation has no limits so is the nature doing, threatening the very existence of manhood. This is overly seen in case of sinking.

island countries, threatening coastal communities.

However, it should be acknowledged that nature did not act unilaterally and that it was the inevitable result of man's exploitation which resulted in this fate.

Countries and organisations have been working in direction to restore the nature, for there is now global acknowledgement about the exploitation of nature and its repercussions on mankind.

This is seen in collaborations like Kyoto Protocol, UNFCCC summits, principles like 'Common But Differentiated Responsibility

to ensure climate justice, etc.

But the approach seems half-hearted endeavours, given the developed countries' reluctance to contribute to loss & Damage fund, debate on patent waivers on green technologies, and so on.

The need is to proactively participate in restoration of nature, at both individual and collective level. The recently launched 'Life' mission, i.e. lifestyle for Environment puts agency in individual to practice gratification rather than consumerism.

The recent years have seen recognition of natural entities such as Changra Yamuna, Sukhra lake in Chandigarh as living entities, thereby restoring their dignity just as

individuals have.

The leader of Chipko Movement, Sunderlal Bahuguna famously said - "Ecology is permanent economy". The preservation of ecology is important for economy as well.

The national level proactiveness as shown by India to accommodate its people's interests with climate goals is yet another example to be learnt by other countries.

The short documentary movie of 'The Elephant Whisperers' shows the very idea of harmonious and interconnectedness nature of relation between man and nature. It is time to acknowledge this relation to not have more stories like that of Pigeon and Manya

FEEDBACK

