

TEST CODE 6 2 0 3 0 2

FIAS – MGP 2023 – (C-13 Alt) – Essay Test (FLT) #2

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Time Allowed : Three Hours
समय : तीन घंटे**Forum IAS**Maximum Marks : 250
अधिकतम अंक : 250**ESSAY / निबंध**

Name Of Candidate परीक्षार्थी का नाम	Paarnita Jhalani		
Roll No./अनुक्रमांक	1910128179	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1900	Date/दिनांक	21-07-23

*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 :	
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 : ① ② ③ ④ ⑤		Evaluation Date/ मूल्यांकन तिथि :

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. We need greater environmental awareness and sustainable development in the face of climate change and ecocide.

हमें जलवायु परिवर्तन और प्राकृतिक विच्छेदन के सामने अधिक पर्यावरण जागरूकता और सतत विकास की आवश्यकता है।

2. A moral system valid for all is basically immoral.

सभी के लिए मान्य एक नैतिक प्रणाली मूलतः अनैतिक है।

3. The pursuit of knowledge leads to the discovery of truth.

ज्ञान की खोज सत्य की खोज की ओर ले जाती है।

4. Less is more and small is beautiful: the new mantra for world peace

अल्प अधिक है और छोटा सुंदर है : विश्व शांति के लिए नया मंत्र

2. A moral system valid for all is basically immoral.

In the French epic Le Miserables, Jean Valjean, an otherwise upstanding guy, steals a loaf of bread to feed his ailing family. He is then sentenced to rigorous punishment as theft is morally wrong and legally punished.

203366_620302_1910128179_(2023-07-21 19:39:30)

From an ethical absolutist perspective, which regards certain actions as always right or always wrong, irrespective of content,

Sean certainly deserves punishment.

But, from an ethical relativist perspective, is it truly so immoral to steal for a noble cause?

Robin Hood, the man who stole from the rich to distribute to the poor & hungry is enlarged & revered.

An ethical relativist perspective looks at the context & reasons. They would contend that murder is not morally wrong if it is in self defence or to save the life of others.

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Since people are not equal, their circumstances and contexts are not equal - it is unfair or rather, immorally wrong to have the same set of rules to govern conduct.

The post-structuralist perspective advocated by Jacques Derrida and Michel Foucault focuses on the spectrum of experiences and reject the binary of 'good' and 'bad', ~~rather~~ 'black' and 'white' - rather a sea of greys. With such diversity it is impossible to club together everyone as one cohesive identity and prescribe the same morality.

~~Now~~ Further, the post-structuralist question whose idea of morality is it that would apply to all.

203366_620302_1910138179 (2023-07-21 19:39:30)

The rich have the privilege of not going to bed hungry and no fear of homelessness would advocate for a different set of morals as compared to the poor. The inherent power structures will reflect in the construction of a universal moral system. The post-structuralists posit that no knowledge is inherently neutral and is linked to prevailing power structures. They call for a post-truth approach of not accepting any one moral system as truth, but instead looking at the subjectivities and differences.

Besides the contentious idea of whose ideas form a universal system of morals, there are cracks in the prevailing moral system as well.

Certain professions like prostitution are viewed as immoral by societal standards. However, in the absence of remunerative jobs in other sectors and structural factors like poverty, lack of education and skills, people often have no choice but to enter into such peculiar positions. This presents the survival vs morals conundrum. Or presented in another way, is it not more immoral to deny persons their right to life and survival.

Thus, there can be no one size fit all approach to morality. Similarly, if morality prescribes treating everyone equally, is it truly fair to the structurally and socially deprived? By this approach, positive discrimination would be immoral. ~~Aristotle remarked that there is no equality among unequals.~~

203366_620302_1910128179_(2023-07-21 19:39:30)

If we treat everyone the same, the structural inequalities would persist and the ~~rich~~ gap between the rich and poor would continue to widen. In India, we have had and continue to have discrimination on the basis of gender, caste, religion. By ignoring these inequalities, we are blinding ourselves to social realities and privileging the status quo.

Thus, positive discrimination and affirmative action, though immoral from an ethical absolutist perspective, carve out space for an egalitarian society.

Inflexible approaches on morality can do more harm than good. It can prevent people from going beyond the letter of the law and extend help.

Thus, a universal of moral approach can actually prove to be more immoral by perpetuating inequalities and hierarchies and ignoring social realities.

Such a system only the privileges the powerful and wealthy. Furthermore, it is likely that any universal moral system would be disproportionately influenced by the affluent, and neglect the voices of the marginalised.

Such an approach also ignores differences in cultural contents and practices.

Had Religious practices like the hijab or Burqa are viewed as immoral by some, but accepted in many other parts of the world. Certain tribal communities do not have notions of marriage and have multiple sexual partners which may be viewed as immoral by some in monogamous

203066_620302_1910128179_(2023-07-21 19:39:30)

societies. Thus, any universal notion of morals ~~would~~ marginalise cultural and religious practices and reduce the diversity & vibrancy of social life.

Such an imposition also has the potential of enforcing Eurocentric or western conceptions of morality on other nations and societies due to their dominant position in the world order. Such an endeavour has also been done by European countries ~~in the~~ through colonization where they imposed their values on 'savage and uncivilized natives'.

Hence, we should adopt an intersectional approach to morality.

An intersectional approach, as

203366_620302_1910128179_(2023-07-21 19:39:30)

proposed by Kimberle Crenshaw
~~posits~~ ^{considers} the multiple ~~and~~ interesting
and overlapping identities, which
 give rise to unique experiences
 of oppression and marginalisation.

The intersectional approach ~~is~~ combined
 with the post-structural approach
 will provide for a holistic approach
 to morality. Such an approach would
 be more inclusive and content specific.

Furthermore, taking steps to ensure
equality of opportunity will prevent
abrogation of morals for survival.
 As long as ~~there~~ there is adequate
 social protection and social mobility
 greater morality of a society can
 be insured.

Aristotle remarked, "There ~~can only~~
is no equality among unequals."

Thus, a universal moral system cannot and should not apply equally to all. Endeavours must be made to establish an equitarian social order, ~~for~~ only then can broad moral principles be followed.

In an alternate world, Jean Valjean would not have had to resort to theft in the first place in order to feed his sick family, as adequate social protection would exist, preserving the moral fabric of society.

203366_620302_1910128179_(2023-07-21 19:39:30)

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. Investment in human resource development can ensure security of future society.
मानव संसाधन विकास में निवेश से भावी समाज की सुरक्षा सुनिश्चित की जा सकती है।
2. Men survive on adversity and perish in ease and comfort.
व्यक्ति प्रतिकूल परिस्थितियों में जीवित रहते हैं और सुविधा एवं आराम से नष्ट हो जाते हैं।
3. Every saint has a past, and every sinner has a future.
प्रत्येक संत का एक अतीत होता है, और प्रत्येक पापी का एक भविष्य होता है।
4. Ethical issues arise only when science is applied to technology.
नैतिक मुद्दे केवल तभी उत्पन्न होते हैं जब विज्ञान प्रौद्योगिकी पर लागू किया जाता है।

3. Every saint has a past. Every sinner has a future.

A young man once stole money from his father. Though he soon admitted his folly, the sin had been committed. That man went on to become the 'Father of the Nation', Mahatma Gandhi.

This emphasises the idea of reformation. Even saints have a past, but they overcame that. Similarly, sinners have a future and potential to become

203366_620302_1910128179_(2023-07-21 19:39:30)

Saints themselves

This rejects the determinist / absolutist conception of man. Man has an inherent ability ~~to~~ and potential to transform into a better ~~to~~ version of himself.

The Catholic Church seems to accept this belief and provides the option of 'confession' and 'Absolution ~~from~~ from sins', so that people can let go of their past, and become better ~~to~~ human beings.

* Rehabilitation Facilities are another way to help people turn their life around. Drug addicts can get a new lease on life with the help of Rehab and social support.

Robert Downey Jr. had a period of drug addiction in his youth. He overcame that, ~~as~~ eventually becoming a successful actor. Today, he is an inspiration of millions as 'Iron Man', a superhero.

Even those who have committed heinous crimes, ~~that~~ have a potential for reformation and leading successful ^{and honest} lives. This has been depicted time and again in movies ~~the~~ and popular culture.

In the movie Le Misérables, Jean Valjean stole a loaf of bread and was imprisoned. After his release, he became a successful businessman and used his wealth to help others in unfortunate situations, so that they do not have to experience the

203366_620302_1910128179_(2023-07-21 19:39:30)

misery that he had to.

Those ~~of~~ who commit more serious crimes are also capable of changing their lives around. This argument is used by those who oppose death penalty. Angulimala was a notorious dacoit who had killed 99 people. However, with the help of Buddha's revelations, he became a transformed man. He transformed into a saint and used his energies in helping others.

This notion also recognizes the structural conditions and barriers that can sometimes lead people down the wrong path.

~~The~~ NO person is born a sinner or a saint but is made into one of course, innate abilities play a role,

but a large role is played by society.

Robert Merton argued that wanting legitimate goals but not being able to access legitimate means due to structural conditions like poverty and other barriers, causes 'structural strain' and forces individuals to resort to illegitimate means to acquire their goals. These people then become 'deviants'.

Thus, we should not be too quick to judge criminals and addicts, but try to understand and empathise with their situation which may have led them down this path. Those fighting for survival do not have the luxury of morality.

203866_620302_1910128179_(2023-07-21 19:39:30)

This perspective is evidenced by the fact that ^{a disproportionate number} ~~many~~ of the criminals belong to the socially deprived and disadvantaged communities.

They are typically poor, and belong to Scheduled castes / Scheduled Tribes or are religious and ethnic minorities.

Those who are structurally deprived may view crime as their ~~as~~ only solution due to barriers in upward mobility.

The Caste system has for long perpetuated inequality and hierarchy. ~~As is~~ The linkage of caste and occupation ^{as well as} ~~and~~ hierarchy based on ascriptive criteria on the basis of birth has prevented mobility through legitimate means.

202366_620302_1910128179_(2023-07-21 19:39:30)

Weber terms this rigid social structure as 'social closure', as it is closed off to the people who want to jump spots in the hierarchy. Though the caste system has lost its impact due to universalisation of education and industrialisation, its shadow lingers on and fosters discontent & conflict.

Though universalisation of education has been the single biggest factor in aiding transformation and reformation.

Through education, we can ~~un~~ unlearn 'culture of poverty and crime', as Oscar Lewis put it and gain necessary skills and competencies for the workforce. This will curb criminalisation of the poor and voiceless.

203066_620302_1910128179_(2023-07-21 19:39:30)

Education can also inculcate the right value system and a set of moral and ethical code of conduct to guide future behaviour and action. An equally important role has to be played by the family and community in the socialisation of values.

The right values and opportunities and means for structural mobility provide the impetus to reform and transform individuals of today into saints of tomorrow.

~~Thus~~ Equality of opportunity becomes an invaluable tenet in this process.

If everyone has the same opportunity to develop their potential and capabilities, society can truly

203366_620302_1910128179_(2023-07-21 19:39:30)

transform for the better (Amartya Sen).

Thus, every individual just needs the right opportunities and environment. We should support Rehabilitation Programs for criminals, ~~and~~ addicts & convicts so that they can re-integrate into society seamlessly, and do not face further discrimination and disadvantage which can push them down the dark path again. A helping and empathetic hand is crucial.

The Reformation is not an easy process, and those trying to reform should be hailed. They should not be subjected to

prejudice .

The past should not define
your future . Man has an
astounding and remarkable
ability to transform . Thus,
every saint has a past .

Every sinner has a future . It
is up to them and society to
help him make the best of it

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