

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	SACHIN GOEL		
Roll No./अनुक्रमांक	Medium/माध्यम	English <input checked="" type="checkbox"/>	Hindi <input type="checkbox"/>
Center Code/परीक्षा केंद्र	Date/दिनांक	10/08/23	

*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	<p>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।</p> <p>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।</p> <p>3. One question in each part is compulsory. प्रत्येक भाग में से एक प्रश्न करना अनिवार्य है।</p> <p>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।</p> <p>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।</p> <p>6. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।</p> <p>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।</p>
Total Marks/कुल अंक			
Remarks/टिप्पणी :			
For Student Only / केवल परीक्षार्थी प्रयोग हेतु			
Start Time/प्रारंभ करने का समय :		End Time/समाप्त करने का समय :	
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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।

② "He who has a 'why' to live for, can bear almost any 'how'."

"If you know the 'why', the 'how' doesn't matter"

similar lines were used by Viktor E. Frankl in his book "Man's search for meaning" where

he narrated his story of surviving one of the biggest human-caused disasters "The Nazi's killing of innocent Jews in concentration camps". He explained the pathetic conditions in which he was kept there like sleeping on mats, defecating in open trenches and a lot of other inhuman conditions. Still he survived, because his purpose was clear that "he has to survive no matter how"

The line "He who has a why to live for" highlights the same thing and that is "the importance of having a goal, a clear purpose that one wants to achieve in life"

The line "can beak any how"

denotes the obstacles one faces in
the course of achieving that purpose.

These obstacles can be anything
ranging from physical limitations to
external bondages, "self-doubt" being
the biggest obstacle. So, the quote as
a whole means "if you have a clear
purpose or a goal in life towards
which you are full of enthusiasm,
then no matter what the obstacles
are, you will overcome them".

This purpose in life is what
actually makes us 'live' our life
rather than 'merely existing'. Paulo
Coelho in his book "The Alchemist"
has written that "it is the possibility

of our dreams coming true one day is what makes this life worth living. Thus, the belief that the fulfillment of our "why" will give us immense happiness, makes the "hows" in the path look miniscule.

Our historical epic of 'Mahabharata' delivers the same message. When Ayujama was overwhelmed by seeing his relatives on the battlefield and wanted to quit. That's when Lord Krishna explained to him about his purpose in life which is to establish victory of good over evil. Ayujama then overcame his doubts & fought like the greatest warrior known to humankind.

The story of heroics of Bhagat Singh & his companions further highlights this message. He continued his hunger strike for weeks because he had a clear 'why' i.e. to send Britishers a clear message of hatred towards their rule. Anyone who has fasted for a day will understand how difficult this 'how' must have been for him.

Similarly, Grandhi ji's clarity on his purpose and his unfaltering commitment towards it inspired the whole nation into accomplishing a task which was once unachievable or rather unimaginable. Not only Grandhi ji, heroics of other leaders like Jawahar Lal Nehru, Lal Bahadur Shastri

etc. are a testament to the value of
having a clear purpose.

In present times, similar
spirit is shown by students
preparing for competitive exams.
Some of them live in poor conditions
& in absence of basic amenities, but
they survive and some even excel
due to their clear vision of their
goals.

Similar spirit needs to be
adopted by our government which
has a prime purpose of uplifting
the weaker section of society.

The various "hows" of fighting
rampant corruption, policy failures,

Write anything
in this area

abuse of power etc. needs to be overcome and government must fulfill its mandate with correct enthusiasm.

"Necessity is the mother of invention" which guides our technological progress is a similar concept which highlights that when need is there, invention has to be made. The example of how our scientists developed vaccines against coronavirus in record time is a testament to it. The need / purpose of defeating the pandemic was clear so barriers like time / money / scientific constraints did not matter and our scientists achieved this feat.

Furthermore, this same spirit of technological innovations can be used to fight the rising environmental concerns. Here as well, the goal is clear - "If actions are not taken, then the environmental damage will become irreversible". There is an urgent need to overcome barriers of capitalistic and greedy society and work towards sustainable environmental recovery.

The valour of Ukraine in its fight against Russia further strengthens this message. All odds are against it, but still it is fighting. The clear 'why' that Ukraine will not accept defeat

has empowered them to overcome the adversities and display unparalleled courage.

Just as the coin has two sides, this message can also be interpreted in wrong sense by people.

The will to fight for our purpose may take us in the wrong path.

People forget that overcoming the "how" needs to be done ethically and not by using unfair means or hurting others.

This was the reason why Gandhiji was not supportive of the activities of violence by revolutionaries.

He stressed on achieving the "why" with ethical means & not by hurting others.

Similarly, students using unfair means to overcome the stress of exams or younger generation consuming drugs to beat the stress needs to be taught the right way of dealing with obstacles. Gandhi ji's saying that "ends achieved by unethical means are never sustainable"

USA on its purpose of becoming global power dropped atomic bombs on Japan which created unprecedented damage.

In situations like these Gandhi's teaching of non-violence & satyagrah must be kept in mind by countries.

"He who has the why to live for can bear almost any how" is a testament to the human capabilities that are unmatched and infinite. Ethical values must also be kept in mind while practicing these capabilities so that journey of one person doesn't destroy the journey of others. Also, an optimistic approach towards life needs to be inculcated as Paulo Coelho said "If you really want something, the whole universe conspires to give it to you"



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।

④ Social evils have not completely left the ground, instead are changing their form

On the eve of independence, when the whole nation was celebrating the Independence of India from

the British rule, there was a section of population comprising of tribals, landless peasants, farm workers etc. who had a hope that these days of exploitation are over.

These expectations proved to be shortlived as independence of country did not give them independence of exploitation, rather just changed the exploiters.

This section of population facing discrimination & losing hope eventually took up arms & began the menace of left wing extremism ^(LWE) in our country.

This story of evolution of LWE in our country is a testament to the fact that 'social evils

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

What are "social evils"? Social evils

refers to the set of practices/customs/
traditions/beliefs prevalent in our
society which leads to discrimination
and exploitation of one section of
society by another section. Some

of the social evils are Untouchability,
dowry system, child marriage, violence
against women, rape etc.

During the vedic age women
were considered equal members
of the society and played a
proactive role in the gram sabha

functioning. With the onset of
late vedic period, women started
facing discrimination and were not
allowed to take part in gram
sabha proceedings. This issue is
highlighted in current times as
low female participation in politics.

In our 17th Lok Sabha, only 15%
women MPs are there as opposed
to global average of 24%.

Similar issue of women
exploitation which was prevalent
as practice of sati, exploitation of
widows etc. are now highlighted
as disparity in wages with men &
being overlooked for promotions in

corporate setups. New forms of women bullying have emerged like cyber bullying, stalking etc. which hinder growth of women in this era of internet revolution.

Practice of untouchability has reduced in its literal form but it is still prevalent in ways like labourers / lower class people given food in different utensils and are asked to sit on floor for eating.

Incidence of "honor killing" are still prevalent which highlights the presence of mistrust amongst castes.

Government has banned the practice of manual scavenging but

without reskilling & rehabilitative measures, these manual scavengers are now left jobless and are pushed into poverty. Also, due to poor implementation of laws, practice of manual scavenging is still prevalent at many places.

As per a report of National Crime Records Bureau (NCRB), 85% of total prisoners belong to SC, ST, OBC & muslims. This can be attributed to pre conceived notions of discrimination against these minorities which is reflected in them being accused more for crimes than others.

As per census of 2011, India

has more than 10.1 million child labourers. Child labour causes severe issues like missing of education, psychological impacts of working at young age, loss of childhood etc. Also, children most the most vulnerable section of society in case of disasters & calamities. As per a Report by ILO, children form 50% of total people who were displaced due to wars.

Privileged class today might not be directly causing any harm to less privileged class but their actions cause indirect harm to them.

Rampant industrialization, deforestation, pollution has lead to severe environmental damage. The scarcity

of resources caused by this damage affects the vulnerable section more.

Tribals are forced to leave their homes due to deforestation. Rising

of water levels has lead to drowning of low lying areas

primarily preoccupied by lesser privileged class.

Similarly, in this era of internet revolution, difference in access to internet amongst sections

of populations has lead to increase in inequality. Reports of Facial

recognition algorithms, employed by foreign countries to identify criminals,

was found to be biased against

dark-skinned people. This new

form of racism is the result of pre-conceived biases which indicate that social evils have not completely left the ground, instead are changing their form.

All is not lost yet, with government playing proactive role in elimination of these evils. Acts/rules like banning of untouchability (Article 17), Prevention of atrocities against SC/ST Act, 1989 & Protection of Civil Liberties Act 1955 have worked well with the goals of uplifting SC/ST. Reservation Schemes have provided them a level playing field as well.

Acts like Forest Resources Act and recent scheme Pradhan Mantri PVTG Development mission are steps in right direction.

Similarly for women protection, schemes like Domestic Violence Act 1961, Protection against domestic violence, Prevention of sexual harassment at work 2013 etc. have empowered women. Swami Vivekanand has said that "for development of a nation, development of women is essential as
A bird cannot fly with just wing"

Similar protection to children under Article 21A, Article 24, Article 37 (b) and acts like Right to education Act 2009 and Prohibition of child labour

act are welcome.

On global level awareness can be seen with conventions like Istanbul convention & UN Convention on elimination of all forms of discrimination, 1979.

Any act is insufficient if the society as a whole does not recognise its mistake. There is urgent need for sensitization of the society about these social evils. Engagement with civil society organisations will play a major role in it.

India is the land of Gandhiji whose Sarvodaya philosophy clearly speaks that "In the well-being of all lies the well-being of an individual".

We as a society needs to inculcate this value and strive to end all forms of social evils. Gandhi's dream of Ram Rajya may not be that distant them.

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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