

TEST CODE 6 2 0 3 0 5

FIAS | MGP 2023 | Open Test - Essay

Time Allowed : 3 Hours  
समय : 3 घंटे

Forum IAS

Maximum Marks : 250  
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	SHUBHAM BHARDWAJ		
Roll No./अनुक्रमांक	1910085118	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1901	Date/दिनांक	1/09/2023

\*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. Write <b>two</b> essays, choosing <b>one</b> 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।	
Q.2			3. 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।	
Total Marks/कुल अंक			4. 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 (व्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।	
Remarks/टिप्पणी :			5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।	
			6. 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।	
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		① ② ③ ④ ⑤		

## MARKING SCHEME

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

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<b>Coherence</b>				
<b>Language</b>				
<b>Handwriting</b>				
<b>Pre-writing</b>				

<b>Very Good</b>	<b>Good</b>	<b>Average</b>
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।

ALL THINGS COME INTO BEING BY  
CONFLICT OF OPPOSITES

"Pull!!!", shouted the group on one side, of what looked a furious competition between the Devas (deities) and Asuras (demons). With Sheshnaag (the 7-headed serpent) as the rope, and Mt. Meru itself as the churner of Aakash Ganga (the cosmic sea), thus began Sagar Manthan!

What started as a conflict between Devas and Asuras, became the very source of all rare things - magnificent jewels, enormous wealth, halahala (corrosive poison), as well as Amrit (ambrosia/nectar of life).

All of us have heard this story of Sagar Manthan as children, with various learnings like triumph of good over evil, ~~and~~ omnipotent power of God et cetera. However, another esoteric outcome of the story is also the conclusion that "All things come into being by conflict of opposites!"

But why do conflicts arise in the first place? How does it become a source of creation? Does it always lead to creation, or are there other factors and possibilities? Let us explore further!

## The unique moulds of individuality

A simple gaze of the world around us, or a casual stroll in the park is enough to bring us to the realisation of enormous diversity present around us. Every individual is unique, more like hard-crafted by the divine herself!

But it is this diversity itself which also becomes a source of conflict. Differences in not just what we see, but our different ideologies or beliefs can also create conflict. Consider a vegetarian person having to migrate to a place with majority non-vegetarians. A conflict would ensue indeed!

It is often this 'us v/s them' ideology that breeds conflict by building a notion of superiority. The "fair-skinned, blue eyed" Aryan race, considered superior by Hitler is one example.

Such ignorance inevitably leads to lack of compassion in individuals, who are simply unable to accept something different from what they know, and set out to destroy it. The spread of colonialism under the guise of 'White Man's Burden' is a case in point.

Negative times negative is positive!

Despite the inherent vices in conflict, it is beyond a doubt a 'necessary evil'! This is ~~so~~ because fruition of a novel idea, thing, or body mostly follows a serious conflict. The history is replete with such examples, and acts as our guide.

### MID - ESSAY REVIEW

Consider the great war of Mahabharata. 17 days of unforeseen brutality was an outcome of deep-rooted conflict between Kauravas (unethical) and Pandavas (ethical) side. While this fratricidal war is nothing to be proud of, it became necessary for the establishment of dharma (righteousness).

It is often witnessed that extremity of anything is bad. Just as a pendulum ~~is~~ taken to one of its extremes inevitably comes back to its mean, similarly conflicts between two opposite polarities ~~is~~ are bound to lead to its mean.

An apt illustration would be the rise of feminism. What started as a response against severe inequalities against women, eventually led to complete renouncing of men, before coming to present state of equality.

Conflicts further help us understand the fallacy of our own ideology or approach. It is to credit of conflict indeed that refinement of any idea is possible.

For instance, consider the post-cold war era, marking the win over strict capitalism over socialism. But it was the ensuing conflicts that made countries like USA realize shortcomings of it, and start components of public welfare leading to mixed economy model.

Thus, conflicts become indispensable to develop a holistic view in life. Such temperance has been advised by the likes of Aristotle and Buddha, through their approach of 'Middle fold path'. Even the ideology of Sankhya recognises the duality as source of enlightenment.



Following the above arguments, long-lasting peace can only be an outcome of conflict. For example, consider the long-standing militancy by NSCN(IM) in Nagaland. Only because of this conflict could some demands of previously ~~settled~~ secluded Nagaland were accepted by the government as part of Naga Peace Accord.

Not just in human actions but conflict of opposites as a source of all things manifests in nature all around us. Even for magnanimous mountains to be formed, we require the conflict of two opposing tectonic plates!

However, one might ask "Is the conflict enough, or are there any pre-requisites? Does conflict always work constructively?" Let us explore further.

## The need of Shiv : consumer of Halahala

Just like the story of Sagar Manthan, wherein the most corrosive poison - halahala - had to be consumed prior to Amrit (nectar of life), similarly the path of fruition from conflicts is one sought with challenges.

What we need is Shiva - the symbolism of intelligence that is able to consume the poison (conflicting views) to lead us on the path of Amrit (creation of all things).

Along with this intelligence to identify differences, should arise a will to accept them. This golden combination of identifying and accepting differences is what leads to peace and contentment.

Consider the case of Abraham Lincoln. Born in times when slavery was considered ethical, he too kept a few slaves. But as winds of change started blowing, he not only denounced slavery but actively campaigned for rights of black people.

Having seen the potential of conflict as a source of all things so far, the question arises of whether conflict always works constructively? We observe fair amount of examples of the destructive tendencies of conflict too!

For instance, Indian society is cleaved on several issues of regionalism, communalism, casteism etc. Each of these conflicts has led to violent clashes and destruction in the past, and the potential of the same exists for future too!

Furthermore, constructive creation from a ~~to~~ conflict rests on the pre-requisite of balance of power between the opposite sides. Tipping of power towards any one side becomes source of destruction and misery. The war between Russia (mightier) and Ukraine is a prime example of this.

However, the above view is not contradictory to potential of conflict as a source of creation. Rather, it is the path towards creation that is filled with such obstacles, although temporary.

Such challenges must be seen as mere churning of current situation, much like the heat from churning of the Aakash Ganga. Having said that, what is then the path towards fruition?

## Attaining Amrit – the final goal

To summarize, we discussed the source of conflicts and their potential as source of all things. Further, we analysed the other requirements, as well as some challenges in this path. This conclusively establishes the importance of conflict, despite short-term challenges.

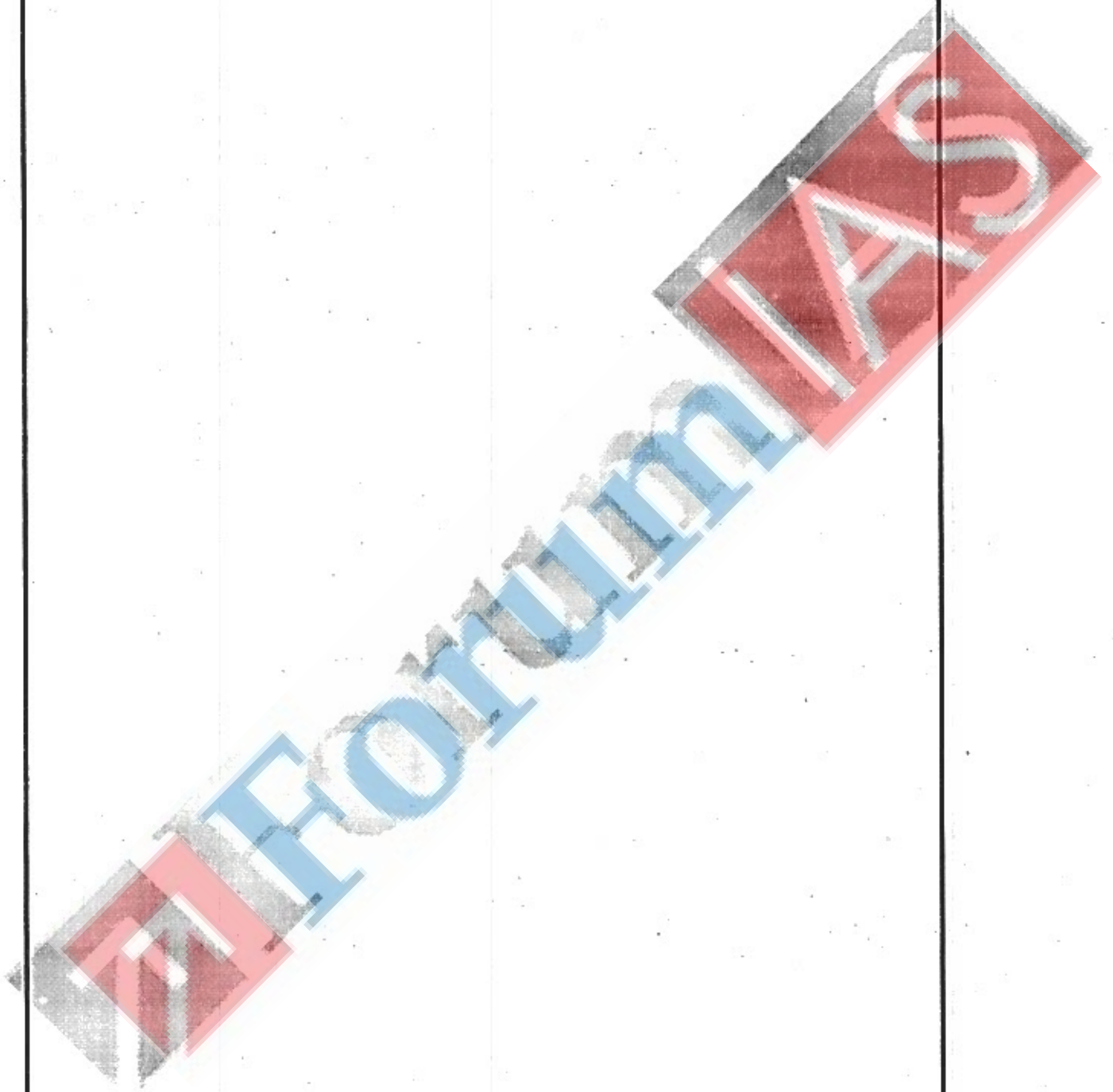
What is required finally is the recognition of the underlying unity in diversity. The Indian school of philosophy - Vedanta - points out to this very 'oneness' of all reality as Brahman - the supreme.

With such attitude, it is possible to maintain a mosaic of cultures and ideologies. Syncretism of opposing polarities through this approach, has been the norm in India since millenia.

The search of Amrit, or ever-lasting peace through humanism allows India to be uniquely positioned to lead the world as 'Vishvaguru' of this philosophy of Vasudhaiva Kutumbakam, and show the power of love and acceptance. As William Gladstone rightly says:

"When the power of love exceeds the love of power, the world will know peace."

**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।

HISTORY DOESN'T REPEAT ITSELF, BUT  
IT OFTEN RHYMES

"Help! Help! Someone help!!",  
shouted the King as he woke up from  
his sleep in a shock. It was a beautiful  
morning and the golden sun was gently  
warming the royal bedroom. Despite being  
at a place which could comfort one even  
in most remorseful times, the King couldn't  
find peace.



scared of the gory wars, and destruction that once happened in his kingdom, he remembered the words of a kind man who said, "This too shall pass!". Years later, the king was able to bring back prosperity and peace in the kingdom, and was surprised to see the same old wise man one day.

After honouring him, the king thanked him for his empowering words long time ago, and shared with him the present prosperous state of his kingdom. To the king's surprise, the wise man again proclaimed, "This too shall pass!".

The above children's tale unfolds a deep meaning about the cyclical nature of life and its events. It presents the truth that 'history indeed rhymes forever'.

But why does history rhyme? Does it also repeat? Why this dichotomy between rhyming and repeating? And if it always rhymes, should we leave our individual effort and give in? Let us try to find answers of these in the following essay.

### Meddling in the past, or dreaming of future

It has colloquially been taught to all to think about the future, for the past is no longer a reality. Why then, should one study history instead of planning for the future?

For starters, all events in human life occur on a continuous flow of time. What has happened in the past always has an affect on how humans act in future. This has been called 'karma' by the Hindus.

For instance, a Harvard study finds that children with abusive parents are more likely to be bad parents themselves, because of their inability to relate the need of affection as a child, having not experienced anything like that themselves.

Additionally, studying history allows us to learn from our past mistakes and give us the ability to not repeat them. Further, it prepares us for an uncertain future by giving us expected outcomes from the past. As is rightly said,

"Those who do not learn from history, are bound to repeat it."

**MID - ESSAY REVIEW**

History rhymes with the chorus of tendencies

"Despite knowing the importance of history, why do ~~do~~ similar things keep happening?", one might ask. A simple answer would be that presence of knowledge doesn't guarantee its application.

Humans, generally, are very short-sighted and myopic, having only a limited memory. As a consequence of this, humanity as a whole keep falling into the traps of short term pleasures, ignoring long term learnings.

Consider the case of Great Depression of 1920s. It happened due to overproduction in anticipation of demand, which never materialised. Similar phenomena happened with 2008 Financial crisis, in anticipation of booming real estate, which burst.

Although the financial instruments changed, the fundamental reason remained the same. This happens because fundamentally, human nature remains the same.

It is the similar tendencies of man - greed, lust, power seeking etc - through out history which has enabled the rhyming of history itself. While battles for land in ancient or medieval times may have transformed into battles for economic dominance, the fundamental lust for power is same.

In similar vein, the invention of gunpowder to dominate armies is not very different from invention of complex AI models to dictate human behaviour. On the surface, both may look miles apart but at the core, both represent ways to dominate people according to their times.

Thus, human tendencies and nature remains essentially the same. The surface (outward appearance) may be sanitized to portray novelty, but the core remains strikingly similar.

For instance, United Nations was created to enable a just and fair world, run on consensus. But how different is the veto of permanent five (P5) nations different from the hegemony of winners of World War?

A major reason that such drama is accepted as change by the masses is their own lethargy, and the unwillingness to come out of the comfort zones they have created for themselves! It is no wonder that over time, people become what they themselves wanted to eliminate in first place!

For example, the entire Indian Freedom Struggle was fought against unjust laws perpetrated by the British, and hardships arising out of them. However, Constitution created post-independence itself borrowed around 80% of its content from that very Government of India Act, 1935. What a tragedy!

It is no wonder that several Indian scriptures proclaim, "Man is asleep". Indeed, man is asleep to his own tendencies and goes on repeating the same behaviour. It is this cyclical nature that Hindu religion calls "samsara" - the cycle of life.

Thus, history keeps on repeating due to tendencies of man. But does it repeat itself, as often argued? Why or why not? Let us try to answer.

History repeats itself, or does it?

It is often casually argued that history repeats itself. But that might always be the case. A repetition is an extreme case requiring a very rare case of similar act, similar environment, and also similar outcome.

Rather, we see history rhyming on similar lines. A major reason is that outcome of an event is a function of the times we live in, which dictate the present culture or behaviour. Someone cursing at a person might not receive such severe action 100 years back, as today due to rising fundamentalism. Further, technology advances even if man has to start over.

"The century advances but every individual begins anew!"



Further, it is unwise to rule out the possibility that no learning has happened. As the famous author Yuval Nova Harari mentions in his book 'Sapiens', Man is the peak creature ruling the world only because of communicating his learnings to the next generation.

On a whole, humanity does strive forward to prevent the mistakes of the past. A prime example is enactment of treaties like Non-Proliferation Treaty (NPT) and preventing a nuclear war, after witnessing the destruction in Hiroshima and Nagasaki.

Thus, while history doesn't repeat itself, it often rhymes. But does it mean that similar circumstances are bound to develop? Should we let go of our notion of free will then? Let us see!

## The Social Inventor

The fatalist ideology, often figgybacking on karma, proclaims inability of humans to change anything in the face of natural happenings. However, it is not all true!

History has witnessed great stalwarts who have come and changed the very course of human actions, for the better. Mahatma Gandhi, and his ideology of non-violence was novel in face of violence, and proved to be a game changer.

Thus, as seen so far, history does rhyme itself! But, we as humans have equal chance of changing course of history through our actions. Thus, actions are paramount to build peaceful society.

As Krishna says in Bhagwad  
Gita:

“Karmaanya Vidhika Raste, Maa Faleshu  
Kadachana”.

(Do your part, and expect nothing in return)

**FEEDBACK**



**SPACE FOR ROUGH WORK**

① → Sagar Manthan  
 Deva v/s Asura  
 Sheshnag (Ashoka) / Ashoka  
 Vish (Poison) / Amrit (Nectar)

the -ve  
 All things come into being by conflict of opp.

1 [ Why conflict exist? ]  
 diff belief/ideology (non-veg)  
 Ego, us v/s them, superiority (nazism)  
 Lack of compassion (colonial)  
 Ignorance (Anekantवाद)  
 Quality → Unity (Vedanta)

3 [ How friction by conflict? ]  
 'Hit rock bottom'  
 Pendulum extreme → comes back  
 Holistic learning/unlearning  
 Know fallacy of own ideology  
 History  
 WW II → Allied v/s Axis  
 UN  
 Feminism (mountain)  
 EQ → 2 Kates

1 [ Other factors? ]  
 Will to accept diff.  
 Intelligence to identify conducive envt  
 racism  
 Society → harmony  
 US → white v/s black  
 Polity → democracy  
 Eco → mixed eco  
 Caput + socialism

1-2 [ Not always constructive conflict → destructive ]  
 Society → regionalism, communal  
 Balance of power  $\propto$  → destruct<sup>n</sup>  
 Beyond tipping pt.  
 Process of shunning  
 (Mahabharata) → Karna  
 South v/s North

2 [ Impact/Learning ]  
 Unity in diversity  
 Humanism  
 Vasudhaina Kutumbakam  
 Syncretism  
 Cultural mosaic  
 © → Nectar / Ambrosia, need to accept diff.  
 Need Shiv (leader)

SPACE FOR ROUGH WORK

Financial  
Cultural / Social  
Indiv.  
History

Orchestra

doesn't repeat

but often rhymes

Similar

Why history imp?

"Those who don't learn..."  
Study of what happened → prepare for uncertain future  
Learn from past mistakes, & repeat  
1st thing to a after colonialism.

Chorus of tendencies

Not repeat but rhyme.  
'Samsara' → cycles  
Man is asleep

Similar human nature → war over land/woman  
Myopic/short sighted.  
Fundamentally same. Metamorphose into new form.  
Comfort/tendencies → ©/4014935

Why rhymes? Why not new?  
16 century advances, but every indiv. begins anew.

Diff envt / Diff. happenings.  
Culture/behaviour & times we live.  
War happen, but not w. sword → higher stakes  
some amt of learning ✓

Should we give away innov/individualism? → social inventor  
Karma, fatalist

→

(Overly overprod<sup>+</sup>)  
WW (control land) → Russia-Ukr.  
1920 Crisis → 2008 crisis  
Invent gunpowder → latest AI  
(to dominate)

social conflict → Religion → ...

IR: Hegemony of few → WW.  
UN P-5 essentially same.

Liberal → become cult (cancel)  
Voltaire ©

♀ oppression → ♂ oppression  
(legal terrorism)

Writing wrong history → Truth found out

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