



TEST CODE 6 2 0 3 0 3

FIAS - MGP 2023 - Essay Test (FLT) #3

Time Allowed : Three Hours
समय : तीन घंटे

Forum IAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Shubham		
Roll No./अनुक्रमांक	1910096197	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	2202	Date/दिनांक	03/09/2023

*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	
Q.1			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.2			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।
Total Marks/कुल अंक			3. One question in each part is compulsory. प्रत्येक भाग में से एक प्रश्न करना अनिवार्य है।
Remarks/टिप्पणी :			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।
			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 :	
4:00 p.m.		7:00 p.m.	
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। ✕

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

An old frail man, was put up in a fight against the might of British empire. The purpose of fight, was the freedom of each and every India, stakes too big to give up. The old man was determined, inside his heart he had conviction, he had his "why" ^{to} fighting for. This "why" or which he was convicted too, made him to bear almost anything. He was subjected to mental ridicule, he was

subjected to physical torture, and ultimately he was even put behind the bars. The old man didn't lose his hope and continued the fight which was started by our forefathers and which he was leading for nearly 30 years. Ultimately on the auspicious day of 15 August, 1947, the result was unanimously announced. Victory of the old man!! He was none other than Mahatma Gandhi "Gandhiji"

The anecdote showcases the power of "agency" to counter their surroundings and environment, if it is truly motivated by a reason, i.e. a "why". The "why" would motivate the individual to work harder to bear any situation any "how". The "why" inside the individual act as a motivation and strengthen

the will power. And human will power, as the japanese legend, rightly proclaim, "can overpower everything else".

In the following essay, we will discuss how having a "why" will help individuals to bear almost any "how". This would also be countered by sceptics view, that how some situation overpowers the "why". And at all last some recommendations would be provided to make "why" to overpower situations.

"Why" to live for: Constant fuel to car.

Aristotle held, "Human is a rational creature". And this rationality help human overpower any adversity they faces. Historically human were controlled by nature, but using it's rational power, humans are now the master of it's environment. This rational nature is interest in human, and this is what makes us

unique, compared to other animals. But the question which comes to mind is that, what guides this rational nature of human? How they are determined to use it's true powers?

The answer to this is simply the purpose of life desire human beings. The purpose of life is the "why", he wants to live for. To achieve this "why", human will use it's rationality to bear any "how", that is to face any situation. The "why" acts as a fuel to human, it acts as a constant source of motivation, it gives constant inner strength and ultimately, the "why" acts as a lighthouse to show the way in situations of adversity. Individuals who have ingrained a "why" in them, and committed themselves to

achieve that why, I have been able to bear almost any "how".

This can be shown by giving the real life example of Dr. B. R. Ambedkar. The situation of poverty, discriminatory and exclusionary "caste system", were not able to suppress his agency. Reason was simple, he had a "why" to which he was convicted too, and that "why" was for the larger cause. His "why" guided him towards education and enlightenment to guide the depressed class towards actions in order to improve their situations.

Similarly, the "why" can even act at a group or communal level. A group which have solidarity and an identity of oneness, can develop a "why" to strive for and to change various adversarial situations against them. Such a "why" was developed and ingrained by women group, who saw it as a necessity to counter the

institution of Patriarchy and achieve their true potentials. Savitri Bai Phule, Tarabai Shinde, Sarojini Maichu, saw the situation of Patriarchy as harmful for them and women group as a whole. They started a fight, and eventually passed on the baton to next generation to achieve their goals. The "why" we women has internalized is guiding them to achieve newer heights. Not just groups, a "why" is necessary for the whole nation too, as the "why" is what guides the nation to achieve new heights.

This can be shown by the example of Japan. Japan showed that attaining a "why" can help to bear any "how" and eventually overcome situations, not once, but twice. First during the period of Meiji Restoration, Japan had a "why" to develop very fast, in order to ~~save~~ safeguard itself

from denials of colonialism. It achieved
it's why. Later on, the odds were
stacked against japan after 2 nuclear
attacks. But it still had a 'why'
or the reason to become a superpower
again. 40 Years down the road, it
again achieved it's why and is
now continuing to be one of the global
economic power.

All these proves that having
a "why" to live for, will guide
human or it's groupings to not
get disheartened over situations, not
in control of them. They showcase
how they can still achieve what
they desire, as they have an
impaired strength, i.e, to be rational.
Rationality will find way for
survival. But like everything else
in life, there are small hiccups in
such a conception too. Sceptics to
of human agency says that in
many a situations, the "why" is
not able to help in order to
survive any "how". This will be shown
now.

Some situations: overpowering the "why"

Some philosophers argue that, though individuals can change their situations for the better, but not all have equal ability to do it. Many individuals may have a "why" to live for, but bearing for them any "how" becomes out of reach. For instance, mostly all poor have internalized the values of success and to achieve big in life. But due to poverty, illiteracy, poor health, they would not get the equal opportunity to achieve them. A situation of "Anomie" would develop and they may indulge in activities like crime, drugs etc.

Similarly, internalizing the "why" too much ~~can~~ have the possibility of creating alienation. Since human state to fail, not being able to achieve their goals,

will lead them to have self-doubts. For instance, the students in Kota who have a 'why', that is to achieve big in life, may see that they are lagging behind the competition. This would create a feeling that though they have a reason to live for, they are not achieving it, and eventually they see suicide as a way out of such a situation.

This can be substantiated with another example of Patriarchal Bargain. In this women themselves see it impossible to change the structure of Patriarchy, so she try to get the best deal for herself and eventually become an agent of Patriarchy herself. Here the true 'why' is lost, and women is just living for the sake of it.

So, all these examples, showcases that though 'why' helps in survival, some basic things are needed to be done to support individuals. Action must be done at both philosophical and practical level.

Reforms in situations to help in achieving "why"

First and most importantly, individuals must not have a narrow "why" to live for. Small success or failure should not make them question themselves. Individuals must have a "why" which is guided by values like happiness, mutual growth, hard work, continuous action, Nishkama Karma and so on. This will ensure them that they are not affected by small issues.

Secondly, role of family to inculcate values in individual is important. They must inculcate them values like courage, wisdom etc to fight of their situations valiantly. Family must aim to create, physically, mentally and emotionally strong children. Family

must guide their action towards the "why", and guide them towards achieving it, without getting demoralized.

Thirdly, the role of state is also important in this. The state must ensure that individuals have such harsh situations to start off that they lose their hope to achieve their "why" or purpose. State must act as a facilitator, as a catalyst to help individual. Secondly to Amartya Sen, state must aim at improving capabilities of citizens, by increasing education, health and literacy. Overall, this was the role state is expected to fulfill under its social contract.

Finally, to sum up, it should be said, having a "why" to live for makes individuals to face adversity with full potential. The "why" gives them fuel to go on, and guides individual's energy towards specific purpose. The "why"

will inculcate individual against societal issues and help them to the best possible instance to bear any "how". But the effects of situations should also not be undermined, and act values and act ethics must guide individuals on their journey to achieve ^{unity}. Individuals must be guided ^{with} following maxims by Confucius -
"The true master is one, who can keep on going in the face of adversity".

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।

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

11 Modernisation is a process which will lead to rational transformation of society based upon universal humanism, individualism and critical intellect"
→ Yogendra Singh

1) Two women witch-hunted in Bihar"

"Three cases of female infanticides in Haryana"

"Dalit beaten to death, due to drinking water from common well"

→ Various News headlines.

The reality is not corresponding to the conceptual prediction of modernisation. Modernisation which was aimed to create values of humanism in our society, is failing. The reality suggests continuation of social evils, albeit, in modified form. This failure of the modernisation project to remove various social evils from our society have led to continued subjugation of vulnerable groups like poor, women, low castes and so on. Indeed reality is not what was envisaged by JagJeevan Ram, tribal leader in Constitutional Assembly. He said -

"I hope to see India of future where social evils like Caste system, women subjugation, tribal oppression are not to be found."

In the following essay, we will discuss how the various social evils are still present in modified forms. Later we will talk about various reasons for their existence. And lastly some steps which are needed to be urgently followed to remove these evils from roots.

The Changing Nature of Social Evils.

Social evils in recent times are changing their forms from being more explicit to becoming more implicit. Nowadays, social evils like Pollution, attached to various caste is not explicit as it is banned by the Constitution under Article 17. Various actions like continued majority of Dalits in manual scavengers (94% as per Ministry of Social Justice), showcase that social evils related to pollution are still present.

Similarly, as per a study by

Gyanhyam Shah and Subhdeo Tharwat, 80% of the villages continue the practice of untouchability in some form or other like, residential segregation, certain civic taboos etc.

To substantiate it more, a study by S. Naulakha says that lower caste members are only 10% in top bureaucratic hierarchy as opposed to Brahmins, who constitutes nearly 45%. This shows that, though due to modern opportunity structure, lower caste have got chance to achieve higher up jobs, they actually still face sort of implicit discrimination.

Moreover, the Political representation to lower castes SC or Tribals have allowed some sort of representation. But, it have not fully made them empowered, as their

voice is still suppressed by institutions like Jati Panchayats, which are still present. According to Sonali Desai, Dalits are still not allowed to ride a horse during procession.

Another example to show continuing social evils is regarding women. Though various legislation, action of women movement have led to changes in the Patriarchal structure of family, community and society, there is still forms of implicit patriarchy present. For instance, as per NFHS-5, there is 25% incidence of child marriage, women health indicators are below male counterpart. Similarly practices like female infanticides, witch-hunting, dowry-deaths, marital rapes, and issues like Sabrinela shows continuing social evils in society.

New form of social evils related to women are taking shape.

Women trafficking, increase in prostitution, use of social media to leak nudes, personal information. For instance, women were sold on CrifHub. Along with these, there is increase in Public Patriarchy like Sexual Harassment at work, feminisation of manual labour, lack of opportunity, pink-collarisation, showcase presence of social evils against women.

Not just women, children are another group who face new form of social evils, such as child labour-bonded labour, child trafficking, child sacrifice and so on.

The number of such social evils which are continuing in one form or other are countless. Evils like ethnic violence, communalism, regionalism etc are other new forms.

Now the question which must be answered is how these new forms came into being and why are still continuing.

Reasons for Continuation of Social evils

First at the outset, the reason of changes in nature of social evils can be attributed to the modernisation values like equality, human life dignity and so on. Due to these values, it was held that such exploitative social evils have no space in society, and action was taken by enlightened individuals, groups and later on state. So, extreme social evils were discarded.

Although modernisation process have led it changes from old explicit social evils, it is also the uneven modernisation of society with regional imbalances which have helped in

Continuation of social evils in modified form. India is lacking true cognitive modernisation, and the whole process has been faulty as there is high level of gender divide, urban-rural divide in the process of modernisation.

Similarly, State action must be applauded to ban extreme social evils like Sati, making legislation of dowry, child marriage, giving constitutional safeguards against untouchability, bonded and child labour. But, there have been loopholes in implementation of these safeguards. There have been presence of state apathy regarding such issues, which have helped in continuation of social evils. Along with these, state has been slow to respond to needs of women as

evident from lack of socialization
of marital Rape, lack of safeguard
to muslim women and so on. State
as per Sutras Palitkar, have a
con-off attitude in its efforts
against social evils.

Following this, another
important reason for continuation of
social evils in modified form is
lack of literacy in India. Even after
75 years of independence, the literacy
rate is only 75% as per census 2011,
with high level of regional variation.
Failure to develop agency, as per
Amartya Sen and Jean Drze, leads to
creation of unfreedom in individuals,
which allows for continuation of
social evil. It is very sad, that
Country who have one of the highest
number of scientists and doctors,
there are some people who still believe

in practice like witch hunting and human sacrifice.

All of these changes, have been helped by growth of technology. Technology is acting as both as boon and bane. Technology like Ultrasound have helped in women health improvement, but also led to increase in female infanticides. So, to remove social evils, various actions must be taken by community.

Steps to be taken

First and most importantly, need is there to increase education and health facility, which will empower the agency of the disadvantaged section as per Amartya Sen. Education will lead to empowerment and will lead to voice in the marginalized.

Secondly, need is for awareness

generation by civil society. There is need for efforts to rationalise the outlook of the masses and internalize values like love, care, tolerance and compassion. This will create negative attitude towards social evils and create change from the bottom.

Both of these, must be supported by State action and policy. State must ensure proper implementation of various provisions of constitution and legislation. State must strengthen the PRT so their can be positive change from the bottom. There should be increased political empowerment of various groups in society, to achieve goal of democracy and action against social evils.

So, to finally conclude, it must be said that we are living in era of contradictions. On one hand we are case study for other countries on

the front of tolerance, secularism and economic development, but on the other hand, we are also an example of faulty modernisation. This has resulted in continuation of various social evils in society, which are against our constitutional morality. There is need for multi-pronged action. Only when we as a nation remove various social evils, only then our children will

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

dream big, our women will feel safe, our SC and ST will feel equal and most importantly, the true spirit of Bharat Mata will feel awake.

"Social evils are a blot on any rational society." — There is a need of urgency to remove them.

FEEDBACK

