

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	Shubhansu Panda	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Roll No./अनुक्रमांक	1910124571	Date/दिनांक	1-Sept-2023
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	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 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 हों।	
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 (क्यूसीए) 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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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	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।

Disinterested Intellectual Curiosity is the life blood of civilization

A stone age man goes while gazing upon the stars in night wondering if his life has meaning anything above sustenance. The inquisition still rings very true to the modern man. After a whole day of work, one again wonders, what does life hold for him. Is the 'civilisation' a guiding path for a more fulfilling life?

The intellectual curiosity of the hunters and gatherers paved way for association exploration. The

basinarian society thus progressed to form clans, and tribes, then family as a basic unit of society. This was not the result of 'consequentialist thinking', rather, a quest for a more civilized, more fulfilling life.

The mesolithic Bhimbetka Caves bears testimony of these uninterested curiosity. The drawings of 'hunting' (# Red goes coloured), 'community dances' and animals are an untoward evidence to portray the human imagination through art.

The actions continues in the society's effort in developing the most civilized state. Many Philosophers such as #Plato's Theory of Justice, #Manu's Matsya Nyāya, #Kautilya's Sapta Mandala Theory, #Ashvaka's hedonistic Theory sought to portray a society most suitable & society.

The 'notions' progressed from 'Earth being the Centre of universe'; to 'Earth being flat'

to Copernican revolution. And likewise progressed social ethics. Early Greek Sophists held "Homocentricity" — i.e. Human is the measure of everything! This gave rise to a hedonistic society. The rise of "Humanitarian Philosophy" is a testament to the short sightedness of "Homo mensura".

The progress parameter of progress becomes different for different civilizations. And this gives impetus for new innovation and development. # Nehru's Principle of Tribal Panchajanya emphasise how 'progress' cannot be equated only from narrow perspective of economic development. # Vivekananda talked about a mix of 'East's Spiritualism' and 'West's Materialism' for a blooming civilization. # Bentham focussed on the maximum happiness for maximum number, and they devised a happiness scale.

The thirst for 'knowing' becomes the basis for 'discovering'. And this shapes the human civilization. Actions such as

'Empathy', 'Compassion', 'Aest', 'Scientific temperament' are not born out of 'greed'. This is possibly the most apt reason, as to why, the 'Human being' was able to accomplish most, despite being the 'weakest' among all predators. The 'unsatisfying thirst for more knowledge' becomes the defining feature of it.

However, with its benefits, there also comes problems when the 'civilizational progress' is viewed through the 'lens of hierarchy' and personal benefit. The "Age of Colonisation" in eighteenth century is the perfect example for it. European powers (# British, Portuguese, Spaniards etc), came into the flourishing colonies with 'bag in one hand' and a 'racial superiority & Egoism' in other hand. The branded 'African' and 'Indian Civilizations' as barbaric, and sought to

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Introduce new forms of government, market, ethical-societal standards to 'civilize the uncivilized'.

Similarly, the 'Nazism', fuelled by its 'ultra nationalism' and a notion of 'superiority' aimed at purging the 'lowly' and re-establish the pure-Aryan

Race.

These efforts failed to benefit the civilization. Since the 'motivation' was purely 'hedonistic and self-centred'. "Gita" time and again mentions the notion of "Ni'skama Karma". The principle is not

only relevant for 'individual per se', but also applies on the 'community' and 'society' as a whole.

This is also the vision of Gandhiji's enlightened anarchism — a state where individual is not guided by 'selfish desires' but is guided through the 'sense of duty' and 'love'. Being a part of the 'spiritual soul'; every human possess the strength to 'become-one-with-the-unity'. He

Gandhiji thus devised 'Satyagraha' for a better society tomorrow. # Pleasure without Conscience

And Science without humanism are amongst the biggest ills.

Economy of the states progressed from Barter's system to money economy, and now it is digital ecosystem of economy. Money is often being touted as 'root cause of all evils', as 'destroyer of civilizations'. However, it is the 'selfish underlying interests' of humans which brings upon destruction. Money merely remains a "tool". This tool also progresses civilizations, just like it brings upon destructions —

Now with the digital revolution, Indian government is able to deliver the benefits at doorstep (#JAM Trinity, PM Ujan, Kangshree Yojana of West Bengal, etc.). The progress in the economic ecosystem indicate how the intellectual curiosity of the scientists brought about the digital revolution in the society.

The primitive man was frustrated by the toes and the sweet fruits it bore. It has been said that it was a woman who started

'growing food', i.e. agriculture. These actions were not guided by the 'desire of settled life'. The primitive commune was habitual of the hunter-gatherer life. But the 'agriculture' ultimately led to a settled more prosperous life. Once the man was able to grow surplus, he started dedicating his time for leisure activities and thus grew 'languages', 'art' and culture. The present

The present day society however faces conflicting issues. The rising population, logging soil health, lowering water table and rising sea level. Thus the efforts for present times are guided by 'food security' and 'sustenance'. The state of gloomy difficulties has been brought about by 'Materialistic' and 'individualistic tendencies'. Actions when governed by self interests, Gunst programs society.

Sometimes disinterested curiosity also brings about disasters which impedes civilisations.

The quest to understand the 'material' at subatomic level, ~~brought~~ gave rise to the concept of atom bombs. The destruction suffered by

Hiroshima - Nagasaki cannot be ignored by saying that the intellect 'curiosity' was not the 'bane' but the 'human intentions' were. These thus arise the

question? Should there be a limit to this curiosity? Could it be not the downfall of very civilization, which it itself brought about?

The present challenges of Rising sea level, 'disruption of biodiversity', aging consumeristic tendencies and crimes; pertinently raise these questions.

The help can be taken from Kantian doctrine. Kant proffers Secular Morality - "Duty for Duty's sake". As the Indian Constitution

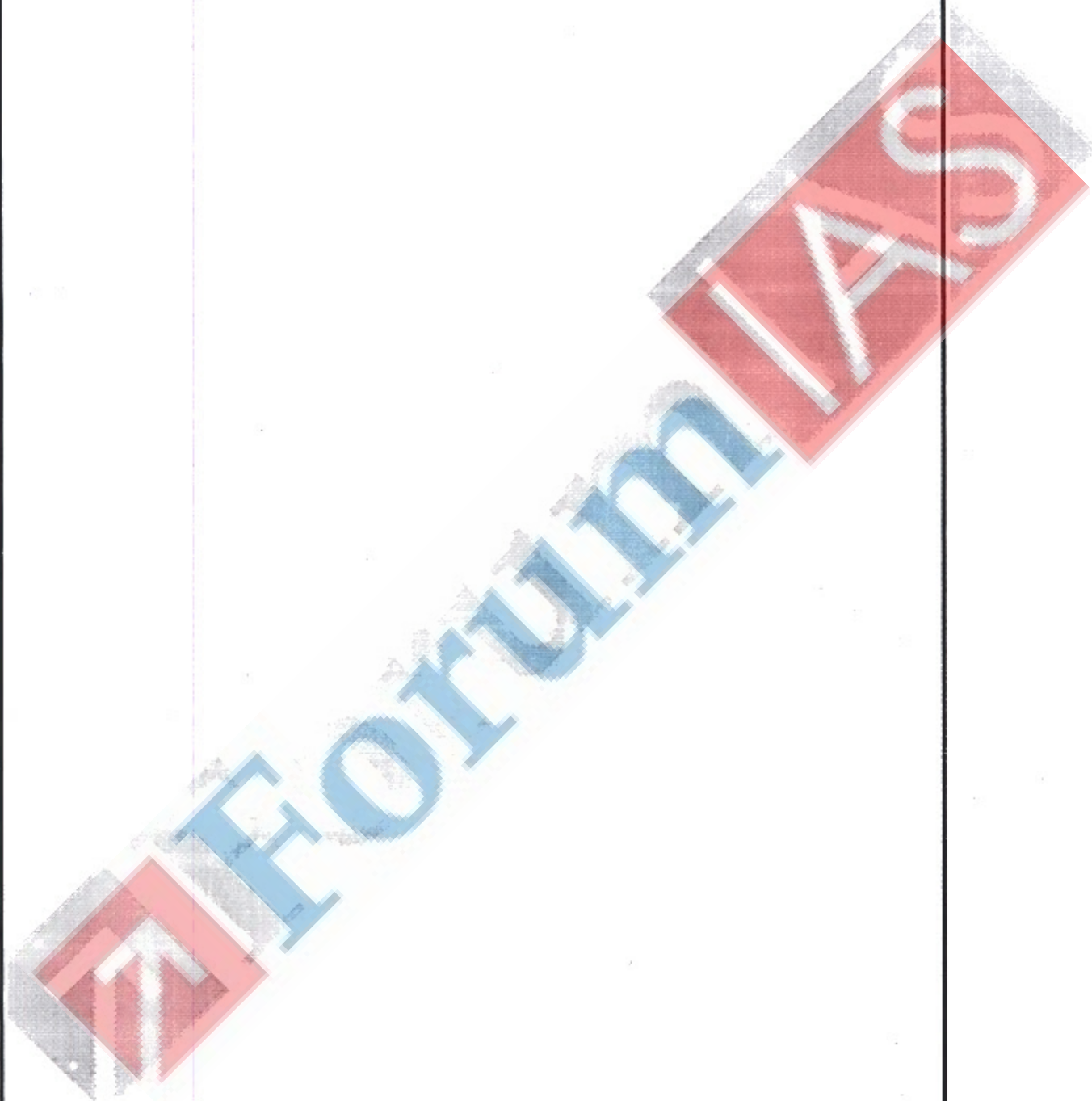
urges its citizens to develop 'scientific temperament' but simultaneously maintain communal harmony;

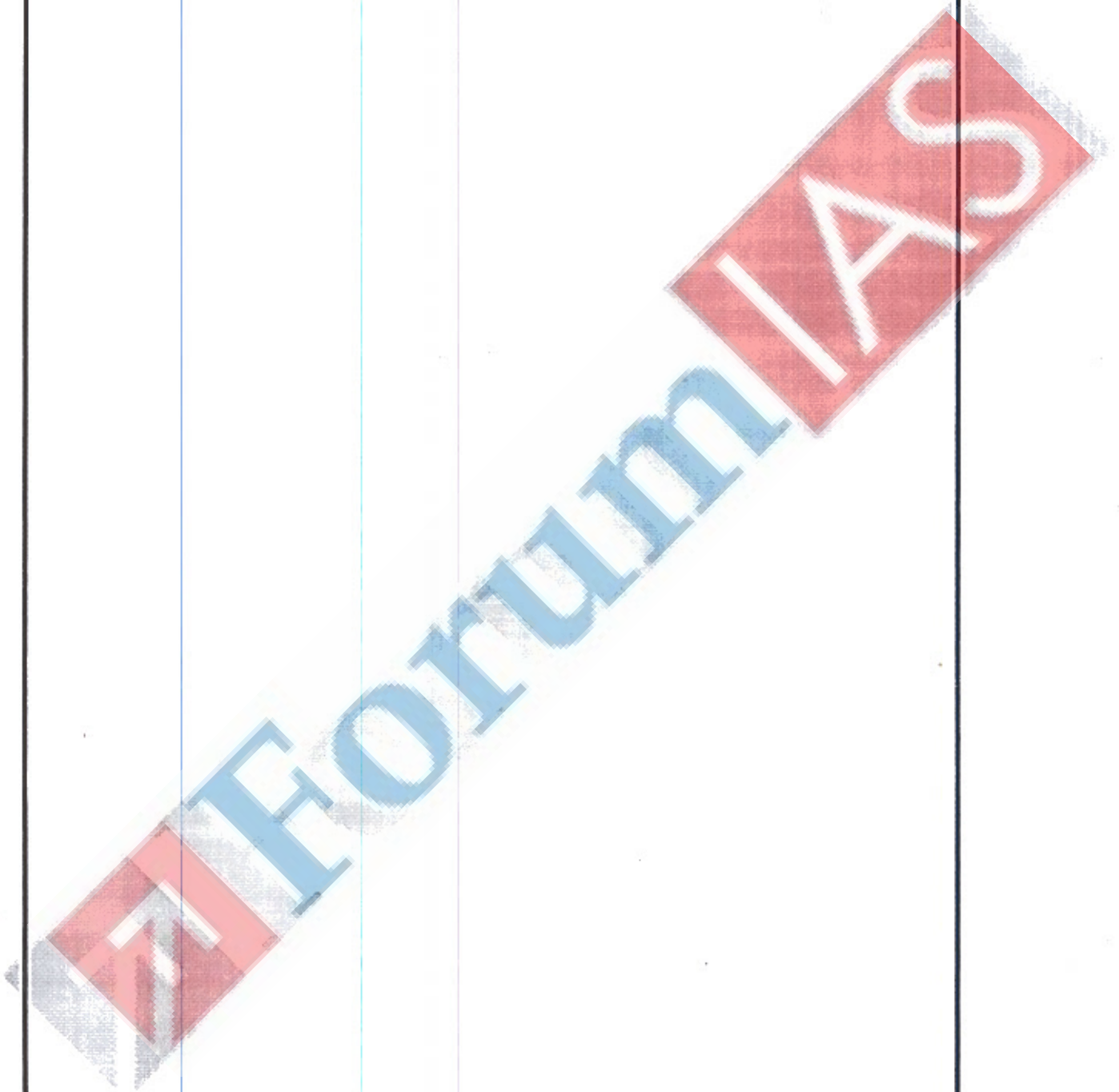
thus by Kantian notion, one can proceed to be engaged in endeavour of disinterested

intellectual curiosity, but keeping its implications in mind. But then how could it be disinterested? Every innovation is bound to have societal implications. It can either bring forth a new civilization or end the existing one. The 'quest for knowledge' is not wrong. However its use has to be restricted. Society thus developed "State instrument" to balance the 'Curiosity' and the 'Civilization'. As the Socialists and Positive Liberals holds, the 'State' functions as positive reinforcement for the betterment of Society.

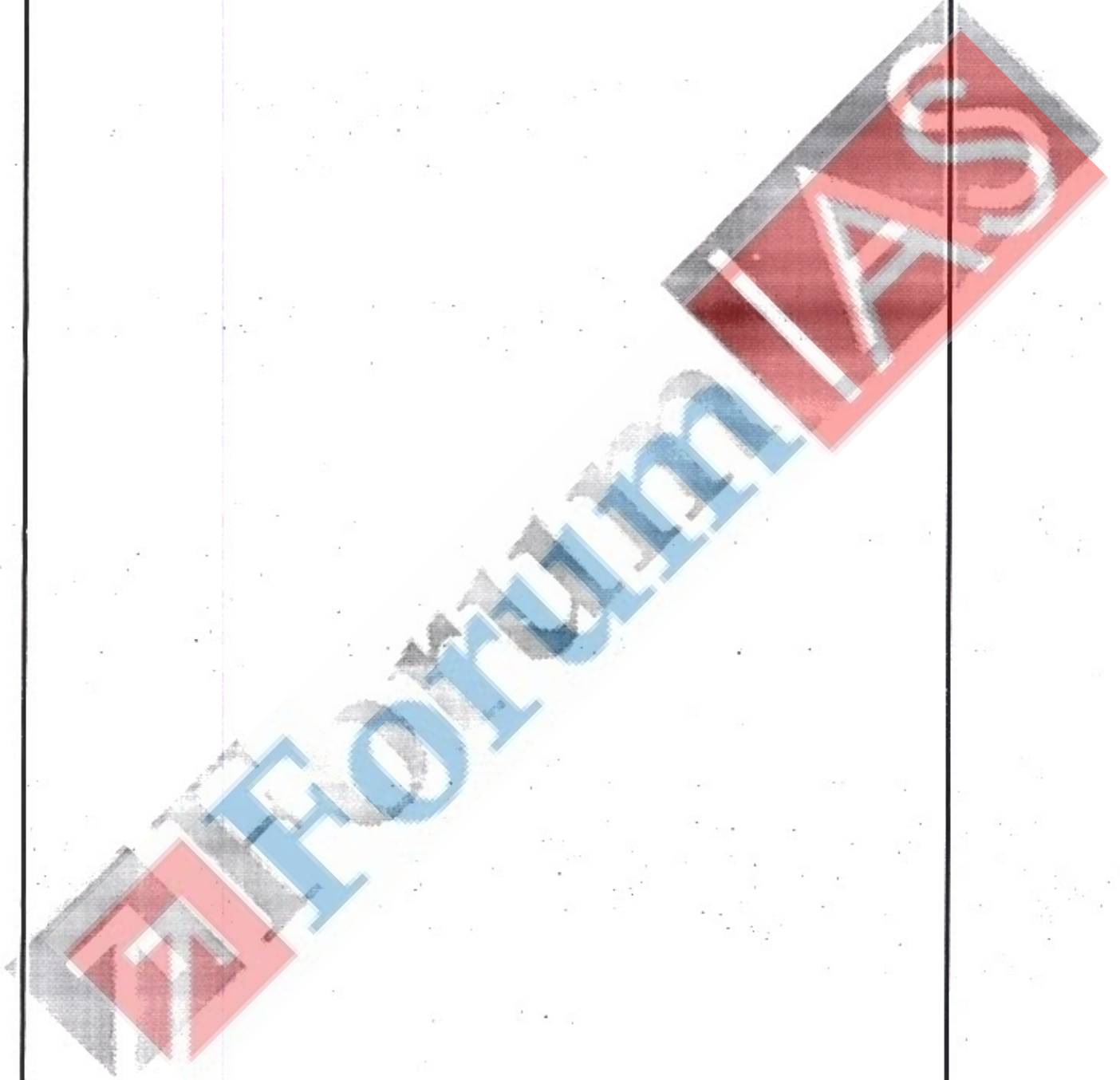
The primitive hunters and gatherers now seems to have it all — a 'stable society', time for leisure and even new forms (#NFT: digital art), a better life expectancy and in general a happy life. But is his quest ended? It is in the nature of this 'curiosity'

that it never ends; even when it seems to
have all. This is what ~~is~~ has the civilization
progress. And this becomes the very
"life blood of civilization".





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।

Women's freedom is the sign of social freedom

'Manu' an ancient philosopher, expanded that; "Whoever a woman is respected, the society progresses". 'Woman as a mother' is the first teacher and guide of child. She is the support system for her family; the first listener to her siblings; and the first responder to the crises. When the 'Society' curbs the freedom of women; the impact is reinforced — 'Social freedom becomes restricted'.

The primitive Stone age society was not guided by fast-engendered rules. It was an egalitarian commune. The society progressed fast by riding on two-equal-wheels of society's foundation - 'Man' and 'Woman'. With time, the 'Society's' actions became more of 'Commission' and 'omission' over woman's autonomy - her 'freedom to choose', 'her bodily autonomy' or her 'freedom even to think'. The continued suppression found expression in rising instances of 'female foeticide' (# son male preference), high 'female' 'infant Mortality rate'; woman seen as 'burden' and the subsequent transformation of woman as the 'Second Sex'. 'Simone de Beauvoir', an acclaimed feminist, explains how a 'woman' is not born, but created. The free-will child, suddenly is exposed to the harsh rules of society - She 'must conform' or she will be subjected to ridicule and even

Ostracisation. Thus the development of woman begins. It starts from accepting the lower hierarchy in the family, to understanding how 'she is the burden', to assuming the pre-determined roles for her — 'Mother', a 'fateful wife', a 'loving daughter-in-law' etc.

But with each step of determination by the 'society'; it itself loses the freedom of progress. The participation of women in Politics is miniscule (# only 13% MPs of Lok Sabha are women), for the first time in Indian Judiciary — 'an all women bench' held hearing. India is in the Seventy fifth of its independence; and the but still the emphasising examples are few. This discrimination and meagre participation restricts the 'Woman View' or perspective from coming to the fore. And the women's questions are ultimately decided by men-in-power.

The prime example is the Case of

Case of Sabrimala — The bench had only single woman. The question was to decide on the question of "woman's spiritual freedom". But woman themselves were not given opportunity to express. Surprisingly, the woman-judge ruled against the entry of women in the temple — she argued based on the "Sanctity of God's Stories and held ethical beliefs".

In nature, we see no barriers on gender. Some species are even capable of changing their gender with heat and time. There seems to be a natural harmony or balance. For eg — #
 a female sea horse transfers her eggs into the male's pouch before the birth. Nature doesn't have engendered laws. And these laws reinforce (natural) mutually on each other.
 Man on the other hand

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delicately Social rules and labour rules, and binds woman to a coterie of household. This not only limits woman's freedom, but it also snatches the economic growth of society. (# World Bank has stated that by bridging gender gap, the world GDP will grow exponentially).

The uneven distribution of "care work" and ascription of qualities (# 'yaving', 'compassion', 'weak') hinders woman's capabilities. If 'woman' is so weak, then she can never become a part of police force or army. This gendered vision is reflected in the army's biased selection. Recently, this historical injustice has been undone by Supreme Court by granting "Permanent Commission for women".
Strong female athletes like Mary Kom, PV Sindhu or continue to defy the ascribed attributes. But still the society which praises woman on international and national arena, continues to ridicule and exploit woman in private sphere (# ~~to~~ Domestic violence against women rose three times in pandemic as per NCRB data).

The persisting gender gap; not only is at national, but also international level limits woman's capability. According to a study, a woman spends nearly 70% of her income on her family's welfare. Impeding her economic opportunity will have direct impact on the inter-generational equity. This is one among many reasons why India faces challenge of high infant mortality, stunting, and wasting among children. For a more fruitful and balanced society, this gap has to close. 'Pandemic' however has exacerbated this gap and took the away the progress of 35 Years (UN) in closing this gender gap.

Archaeological ~~Scientific~~ studies has claimed that the first form was a 'woman'. In a 'society' whose woman's free thinking is restricted, this type of 'revolution' on woman's part becomes very difficult. It was the 'agriculture' which helped in attaining a settled life and allowed humans to pursue their 'intellectual curiosity'. Thus

developed 'wheels', 'automation', a more civilized society. As per data, woman's share in IPR production is only 16% of the total IPR acclaimed. This reflects the narrow freedom which a woman is entitled to.

The 'gendered vision' thus become reflected in economic arena — the predominance of woman in care jobs — "Pink Jobs", low 'Maternal Ceiling' impeding 'recruitment' and 'high positions'; speaks about the restricted freedom of woman.

The society in itself doesn't remain aloof. The patriarchal vision of restricting woman is reflected in men's lives too. The "men" become conditioned by the notion of 'being strong', 'being the provider' (#Men don't cry). This restricts them from to explore their own emotions. These bottled up emotions hampers mental health, public and private relations, and even lead to become the pats of 'crime'.

The 'Society' becomes restricted in its 'inclusivity'. The woman is 'second gender', but the LGBTQ+ community finds no place. Thus arises quest for finding rightful position — and society tumbles in to the darkness of "anarchy".

High crime rate against LGBTQ+, old people, disabled, low human development index, high pollution is an indication about how 'Societal freedom' becomes narrow and defined when woman's freedom is curbed.

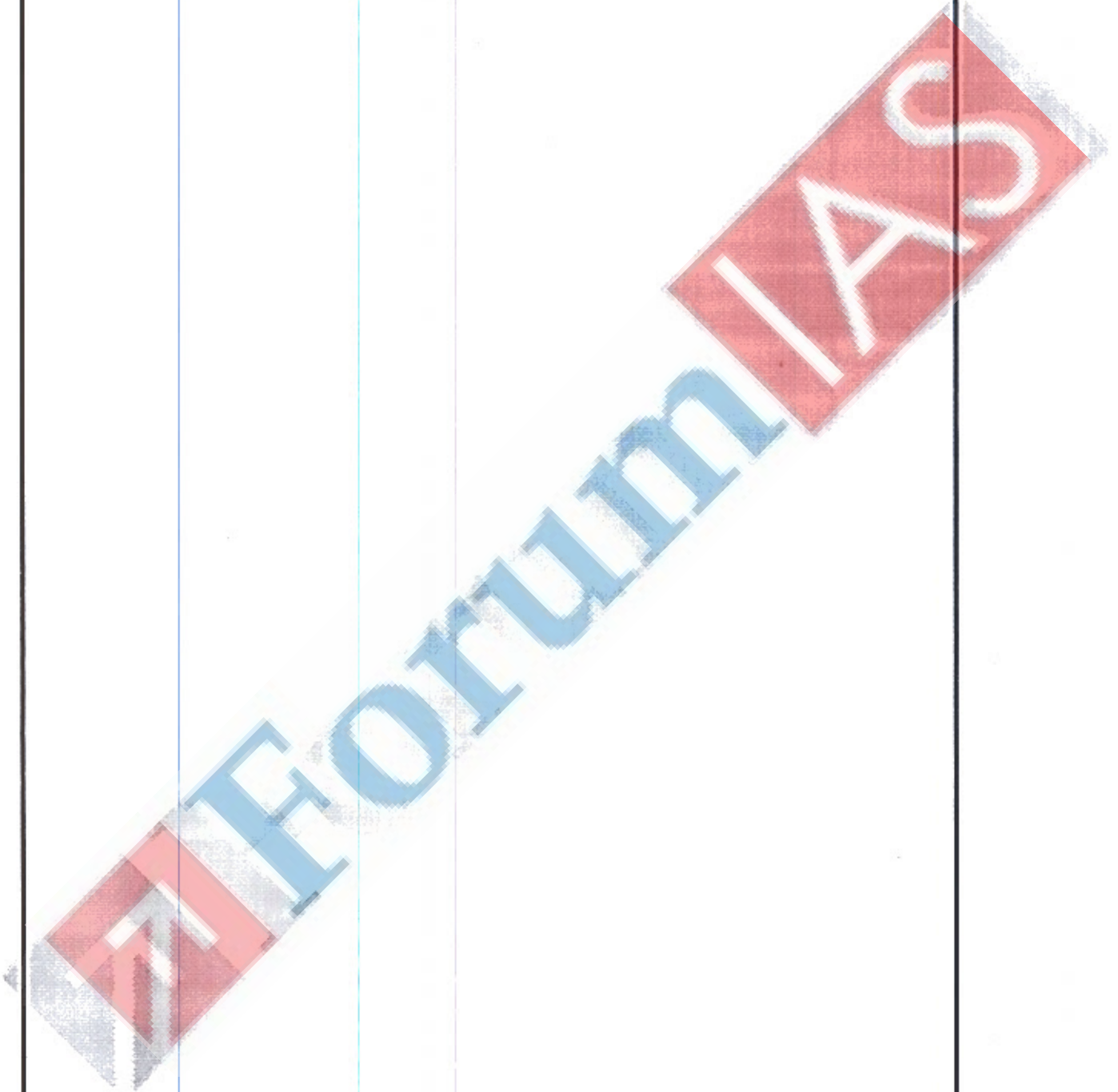
For social freedom to be realised in true sense, woman had to be empowered. Government of India has took significant steps to raise the 'status of women' both in private and public life — initiatives of 'skilling' under # PM Kaushal Vikas Yojana, empowering 'women scientists' under # 'Jigyasa', # 'Curie' and 'Kisan';

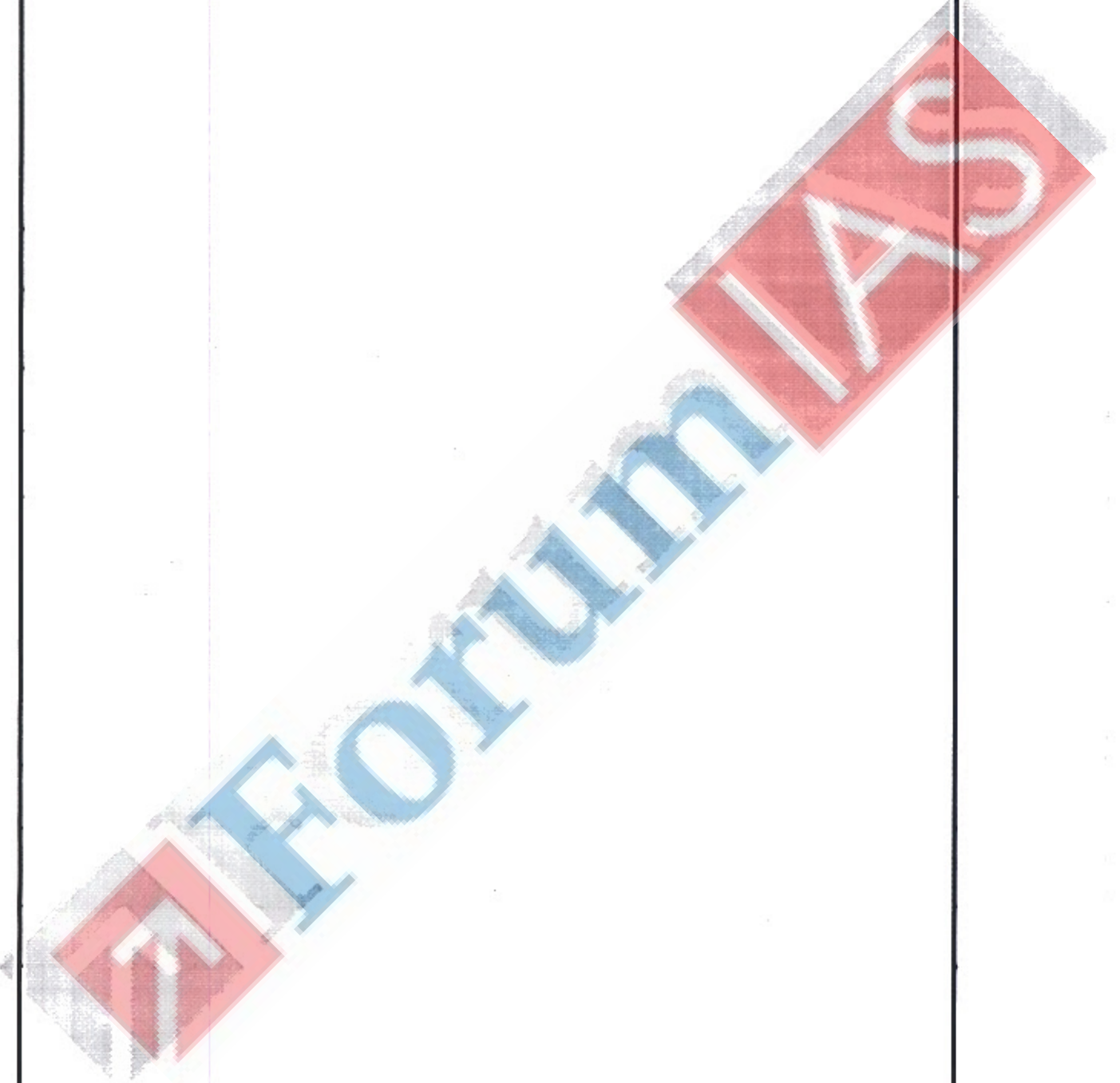
providing safe environment through #Swachh Bharat Mission, #"Jal Jeevan Mission", and recognizing the woman's role in family as 'head' in 'Ayushman Bharat Yojana' and 'PDS' are efforts in the right direction.

It has been attested that where 'woman leads', crime rate drops and woman related issues such as castes, sanitation saw good progress. India women currently hold 13-14 lakh political positions in various local bodies. Even though ills such as 'Panchayat Patil' exist, but on a larger picture, many 'social outcomes' have improved under woman's leadership.

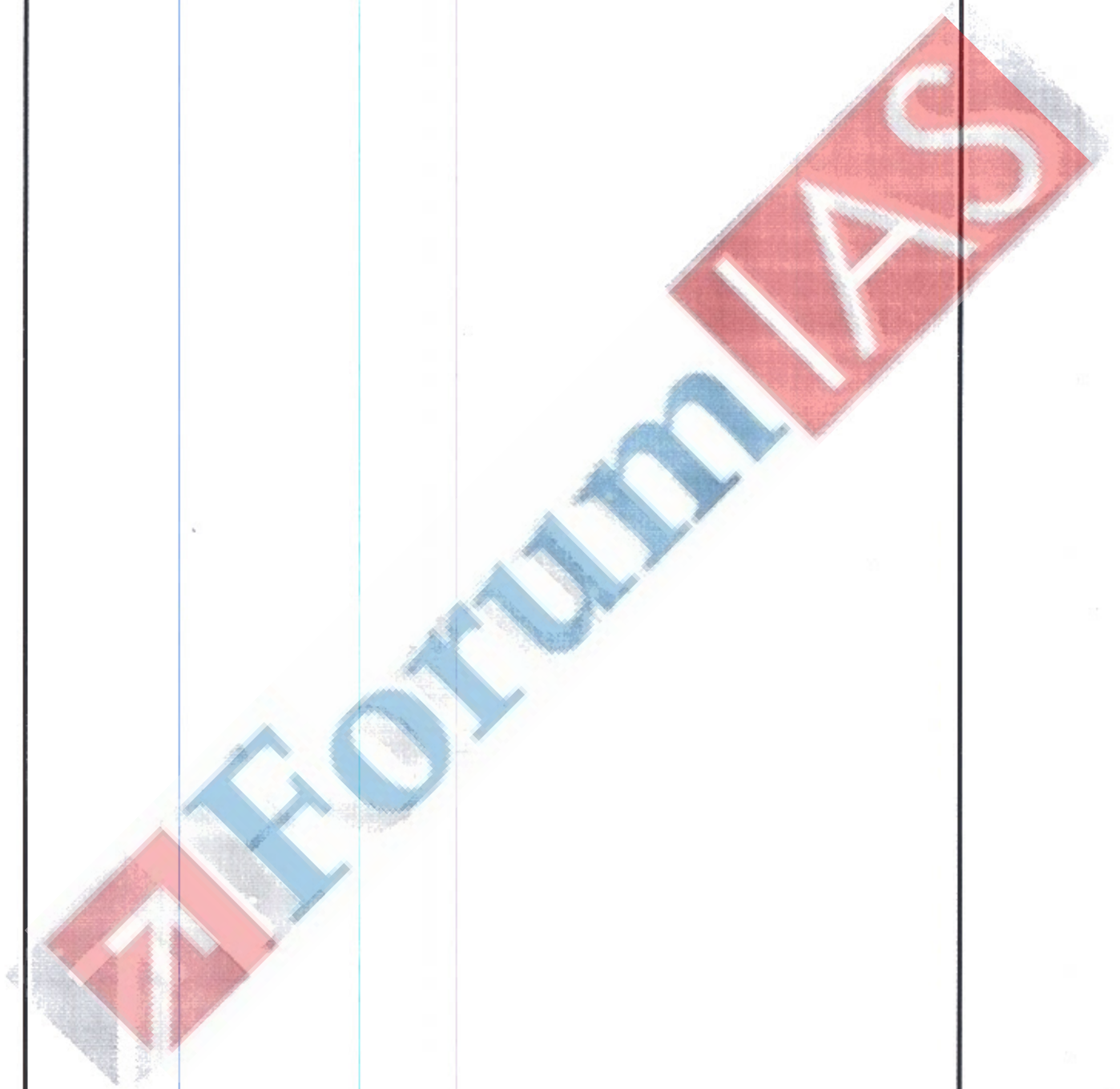
21st century is now faces plethora of problems ranging from environmental degradation to social crimes. It is now high time to find the 'lost balance' of the primitive commune. Society can progress with the right balance of two wheels only. Maximisation

of woman's freedom is the only way to
maximise social freedom.

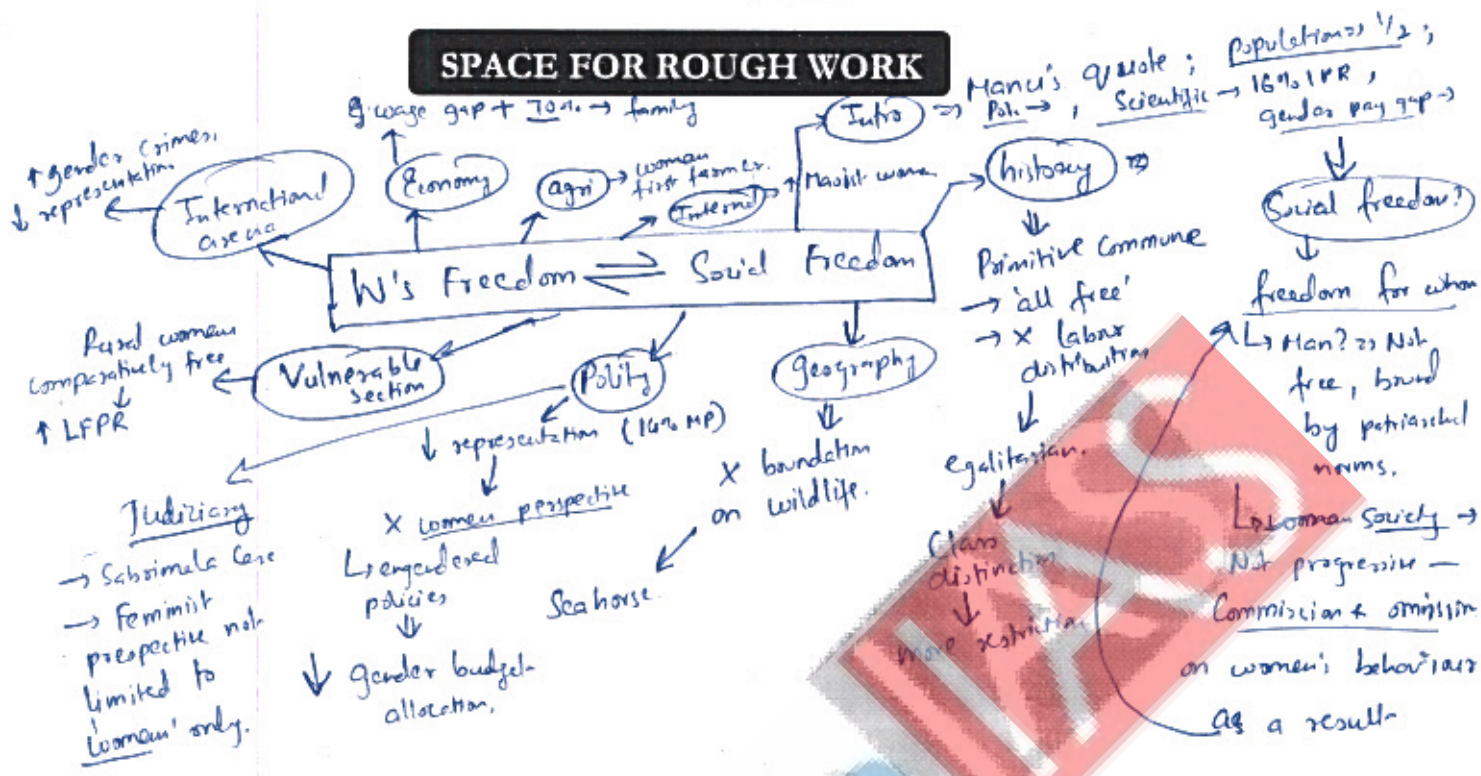




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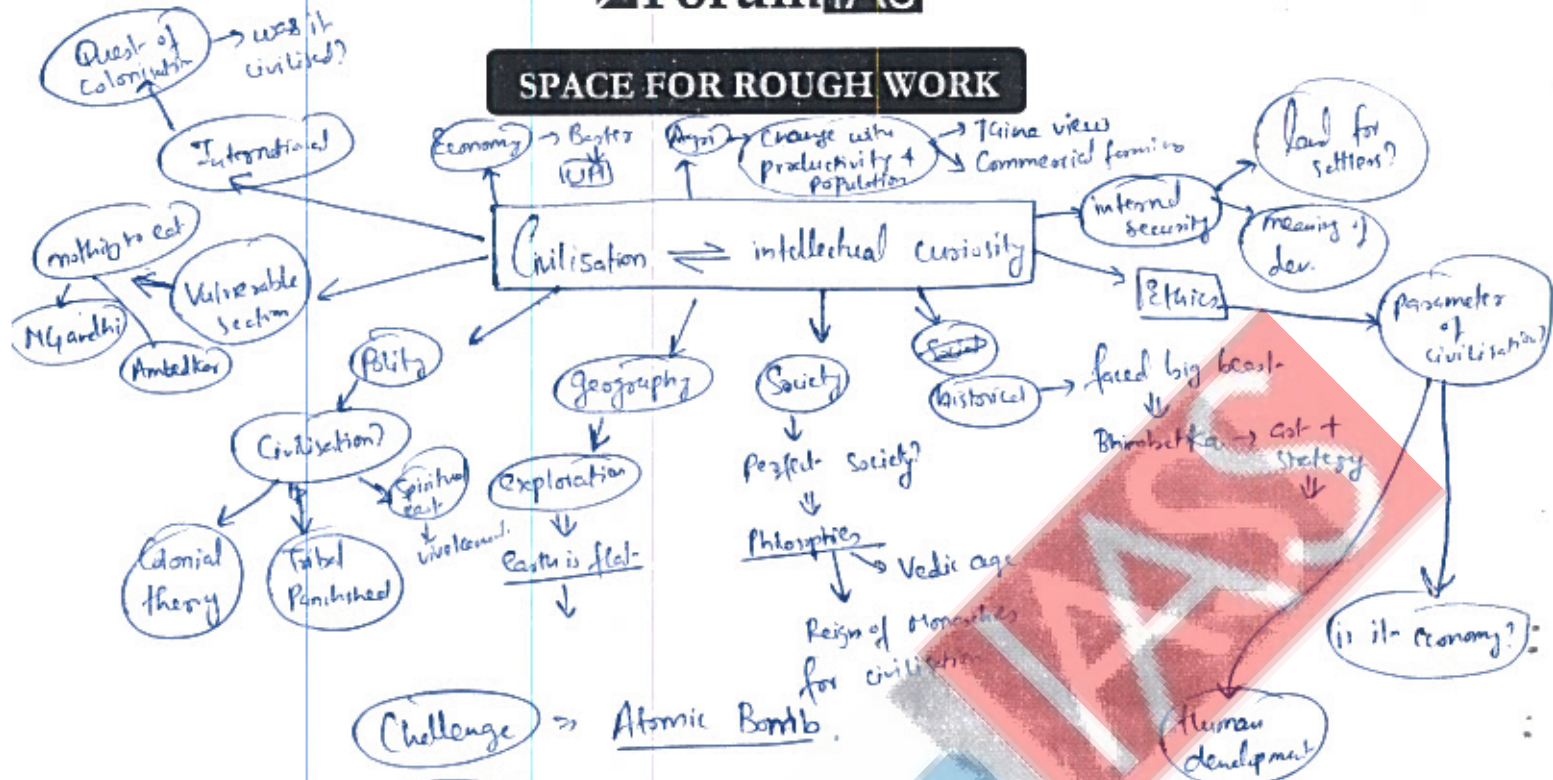
SPACE FOR ROUGH WORK



Conclⁿ ⇒ WB ⇒ Closing gender gap, GDP ↑ by 24%

• High time to reflect upon the 'quote' and 'judge society's' freedom w.r.t. woman's freedom.

SPACE FOR ROUGH WORK



Challenge -> Atomic Bomb.

Introduction -> Stone age man gazing upon stars.

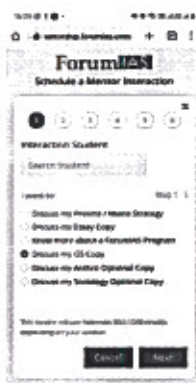
Concl -> The hunter & gatherer have it all, but is he actually civilized? The quest is the major part.

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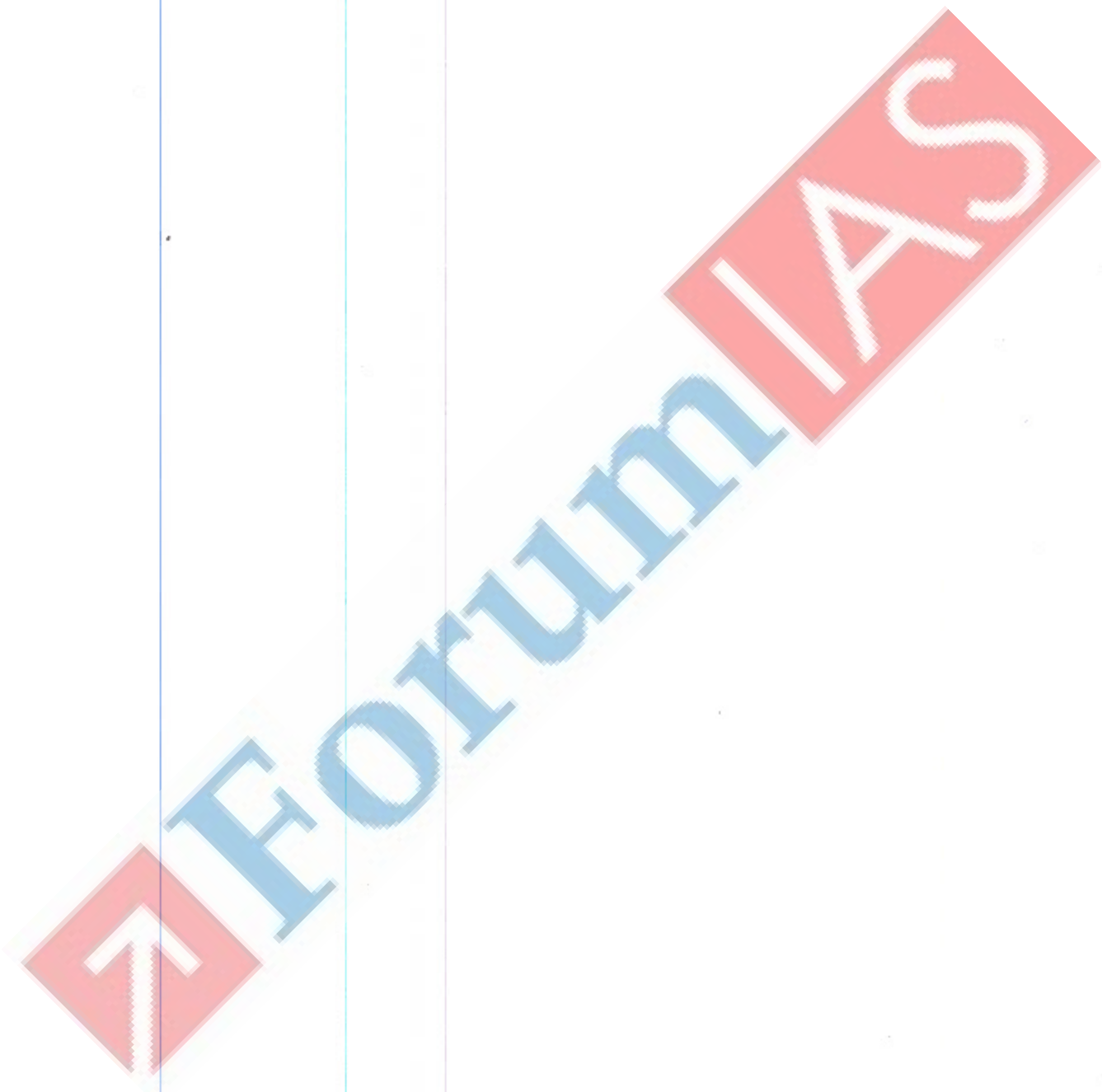
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