

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	SAURABH SHARMA		
Roll No./अनुक्रमांक	1910124130	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1901.	Date/दिनांक	

\*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-पुरतिका 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।	
<b>For Student Only / केवल परीक्षार्थी प्रयोग हेतु</b>				
Start Time/प्रारंभ करने का समय :			End Time/समाप्त करने का समय :	
3:00 PM.			6:00 PM.	
Mode Of Examination/ परीक्षा की विधि :			Online/ऑनलाइन <input type="checkbox"/>	
			Offline/ऑफलाइन <input checked="" type="checkbox"/>	
<b>For Office Use Only / केवल कार्यालय प्रयोग हेतु</b>				
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>
<b>Basic Format</b>	Introduction + Conclusion	10		
	Body	15		
<b>Content</b>	Data/Facts/Interpretation/ Analysis	25		
<b>Organisation</b>	Flow of ideas/ Absence of Deviation from the topic	25		
<b>Language Skills</b>	Punctuation/Grammar/ Sentence Formation/Spellings	25		
<b>Examiner's Discretion</b>	Perception/ Innovation/ Engaging	25		

<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. 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'

Around 2500 years ago, when Prince Siddharth was born in Lumbini, the royal priest predicted that he would leave the throne in search of something spiritual. Siddharth's father made all arrangements to negate this prediction. The prince was confined in the forewalls of palace throughout his childhood.

However, all these efforts went in vain when Prince Siddharth left his family and State on his horse. For he had the "why" to live for rather "explore for", thus would bear/ confront any "how" so as to get enlightenment.

Thus, if one is aware of one's purpose in life, which unfortunately only a handful do, any uncertainty, obstacle, challenge, hinderances can be overcome.

Human ingenuity has immense potential to challenge/expand its own horizon to develop innovative ways and means to accomplish a goal. The inner drive of "why", turns every crisis into an opportunity. As it's said, in times of distress, some men break, while some men can break records.

This essay is thus an endeavour to explore how a purpose in life can drive large scale fruitful impacts even with minimal resources and numerous challenges. An attempt to analyze, why one has to face challenges to pursue one's goal has also been made. Moreover, how different "why" can lead to different manifestation of actions and outcome has been highlighted. Lastly, the role of perseverance has been explained in tackling the "how's".

Firstly, this ability to pursue the 'why' is not confined to human species. One can find numerous examples from nature as to how different species take their own set of obstacles in pursuing "their purpose of life". Ants, for instance, carry weight which is multiple times their body mass. Honeybees work day and night, tirelessly to fulfill their own why of existence.

Often, it's the scarce resources or opportunities which drive competition and unleash hurdles. Take for instance, small island states which lack geographical resources. For ~~not~~ realizing their "why" of existence through growth of the economy and country, they have to innovate with what they have. South Korea offers an interesting role model in this regard. By investing in research, human resources, it has born all the "how" to achieve economic advancements.

Similar is the case with Japan which is marred by frequent earthquakes and other natural disasters. It has adapted to these "hows" through robust disaster management practices for it had the "why" to live and grow.

However, one can ponder as to why should fulfilling the purpose of life be challenging in itself. The answer probably lies in the fact that he who has a why to live for is the one who wants to bring change in the existing order.

Numerous human species would have been born on this planet till now. However most of them submitted to norms of society, lived a mechanical life without any sense of purpose and died one day.

Only a minority of individuals would realize the "why" of their life at the first place, thus placing them apart from rest. Hence they faced challenge of orthodoxy as well as the fear of travelling on a road less travelled.

Taking an insight from lives of socio-religious reformers such as R.K. Mohan Roy, J.C. Roy we realize that fulfilling the 'why' of one's life is n't a cakewalk. The reformers of the day would have faced the wrath of masses (who might have lacked the "why" of life in state of ignorance). However it the courage and fortitude to face what may come that made these personalities great.

For instance, Dr. Ambedkar right from his childhood faced discrimination of every form. This helped shape the "why" of his life which indeed gave him the spirit to fight against the same evil throughout his life.

The life of Malala Yusuf Zai (Noble Prize winner) is no different. Faced by attacks and threats most girls of her age in her shoes would have given up. However it was her "why" in life i.e. to promote education that helped her sail through.

Having said this, one can argue that the "why" of an individual can differ from other individual. For some, materialistic pleasure may be of utmost importance, while others may consider service as their goal of life. Be it any sphere/dimension, the spirit of "why" can do wonders, standing against any obstacle that may come through.

Taking the case of how a petrol pump worker turned into a millionaire and business tycoon in form of Shri Shri Dhireubhai Ambani, one gets to realize that nothing is impossible if one has the ~~drive~~ <sup>drive</sup> to accomplish the same. However, blind love for one's goal can also lead to compromise in means. Donny Peddler's Underworld goons also survive the "how" due to their drive for accumulation albeit by exploiting/using wrong means.



On the other hand, individuals who are moved by a spirit of service ~~of~~ also are able face any challenge.

IAS Gurupriyasud Mahapatra, was arranging facilities, drugs, oxygen for COVID-19 affected patients despite himself being ill till his last breath.

"As one can truly find oneself in service of others" — that discovery can give a human, superhuman capabilities to give back and impact lives despite any hurdles.

Similar is the case with those who are infused by a sense of patriotism/nationalism. Nelson Mandela spent his entire 30 years of youth ~~of~~ in prison for his "why" i.e. to fight unjust apartheid and liberate his country.

Thus almost any "how" can be overcome if one has the why to live for.

Equally true is the case with those who know their "why" to die for.

Suicide bombers overcome the fear ~~the~~ of their own death for the purpose which they want to sacrifice their life.

Revolutionary freedom fighters like Blagat Singh, Sukhdev, Rajguru, Kludi, Ram Bose and others happily embraced death for their "why" that was ~~to~~ to liberate their motherland.

Analogously, Socrates choose to drink poison rather than leave the city of Athens. The "why" for his life was to promote ~~in~~ rationality, inquisitiveness and refusal to submit to dogmas. On similar note, Madam Curie died by radiation due to her own research.

Great personalities like them knew their purpose of their life very well and thus had the conviction to face any obstacle.

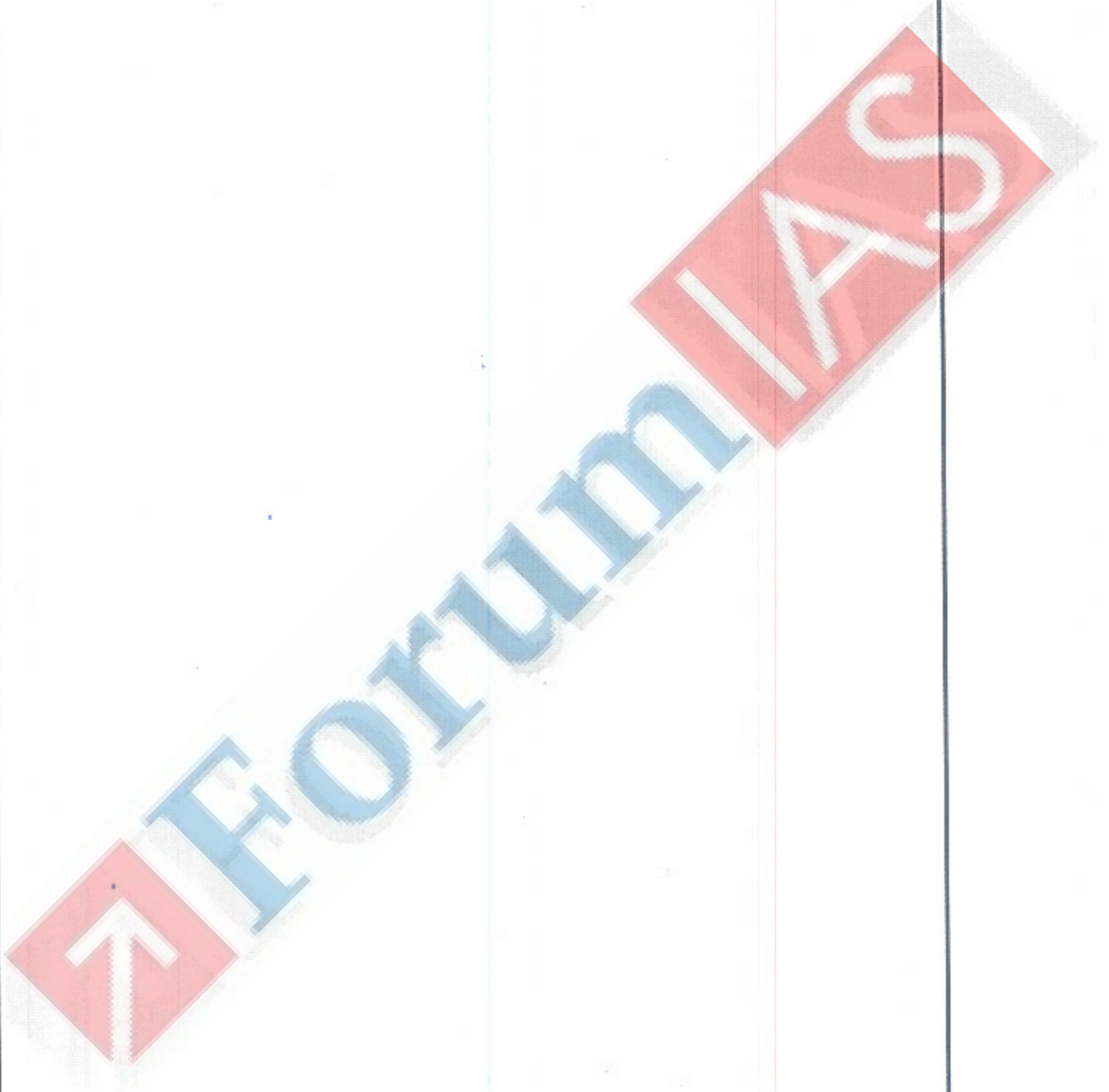
However, what happens when one fails to identify one's purpose or "why" in life?? Modern world is marked by numerous such stories when after accumulation of all the success one faces an identity and existential crisis.

This may accentuate to depression or suicide as was the case with the owner of cafe Coffee Day.

Similarly, one may also lose the purpose of their life, thus obliterating the view. Demands of legalizing Euthanasia reflect how despite all the means ("how") to sustain life, people are willing to accept silent death. Reason for the same lies in the fact that a "why" is essential for humans to lead a meaningful life.

When endowed with a "why",  
a man can even break a mountain  
by his drive as was done by  
Dashrath Manjhi "the mountain man"

It's rightly said that  
"Where there is a will, there is a way"



**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 HAVEN'T COMPLETELY LEFT GROUND INSTEAD ARE CHANGING FORM

"A class 5, Dalit school children thrashed to death by school teacher for drinking water from his bottle"

Headlines such as these in 21<sup>st</sup> century India highlight how social evils are all pervasive despite reforms, legislations and work by leaders. Constitutional promise of equality, liberty, fraternity remain an elusive goal as social evils have acquired new forms.

Before analysing the changing forms, one must ponder why haven't social evils lost their ground despite the secular forces like industrialisation, science, modernisation, globalisation etc.

Culture and blind allegiance towards the same would be one of the culprit. However, the root lies in ideology of subjugation. One section of society be it a particular gender, caste, class, political group doesn't want to lose its grip over authority.

This force of status-quoism held by these powerful elite results in social evils getting consensus of all thus reproducing themselves in different forms. Thus even after uprooting of some social evil, its old seeds give rise to new social evil.



Nature gifted humanity with equality and egalitarianism as was seen in primitive - premodern tribal society. However, it was the evils in minds of some spoil fishes that rendered the whole pond dirty.

Coming back to the story with which this essay started, one must think how untouchability must have begun. Enquiring upon the same will help understand how the same is getting perpetuated in new forms.

The notion of purity and pollution segregate a section of population which may be deemed as worst form of violation of human right.

With forces of modernisation, lawe this conjecture has got challenged. However, the rising "Dalit Assertiveness" i.e. taking pride in Dalit culture is in itself not letting a casteless society take shape.

For instance, trade unions today are formed on caste lines.

Ascriptive identity are used for job referrals, awarding contract overlooking merit. Thus evils associated with caste are taking new identity in modern world. Old form of inequality is getting replaced by new form of social inequality.

Similar is the case with tribal community who earlier faced the evil of isolation from mainstream.

Replacing the same with forced policy of assimilation and integration has only heightened the problems.

Loss of tribal languages, culture, developmental induced displacement, marginalisation, discrimination are the new forms of social evils, which tribes have to face today.

It was argued that affirmative action in form of reservation would annul the historic injustice and remove the social evil of discrimination. Instead, it has lead to "competition for backwardness" i.e. even the forward groups demanding backward status for availing benefits of State.

"Compensatory discrimination" has fuelled alienation among those who are left out from benefit of reservation, thus breeding new form of social evil i.e. to look down upon the candidates coming from reservation quota.

Moreover, the benefits of reservation have been cornered by few "elites" among backwards. Thus "class has formed within caste" as a new social evil rather than caste getting replaced by an egalitarian social order.

The evils faced by women have no different story. Old evils are getting replaced by new forms of evil sometime even more inhumane ones.

Dowry for instance has been described as "modern sati", psychologically "subjugating women to an inferior status."

Earlier women faced the exploitation within the realms of four walls. As entry of women into public sphere got celebrated, along with it came multiple forms of social evils.

Entry to modern employment opportunity didn't mean that women got emancipation from those household chores or care work. Instead they were overburdened with "dual burden of work" - Thus social evil of patriarchy acquired new shapes.

Moreover, at workplace, life for women wasn't easy either. Faced by glass ceiling and glass cliff, they were deemed to be incapable leaders.

Many faced sexual exploitation of ~~four~~ various forms. Along with this, heinous crimes in form of acid attack, rapes got a momentum. This was an attempt to reinstate the subjugation of women by curbing their upward flight and assertiveness.

In addition to it, the social evil related to gender discrimination percolated in form of ostracization of LGBTQ+. Deemed as 'unnatural' 'mental disorder', the community has been pushed to corner by society in modern world. Thus social evils instead of losing ground have only got amplified.

In economic realm, as factory based exploitation (which got birth post industrial revolution) is slowly getting diluted with legislations, new forms of social evil are getting stronger.

Large Multi National Corporations, engaging in unfair trade practices to monopolize their capital is heightening social inequality. (20% of Indian hold 76% of national wealth as per Oxfam)

Moreover, race to bottom unleashed by competitive market have led to search for cheap labour resulting into menace of child labour and human trafficking.

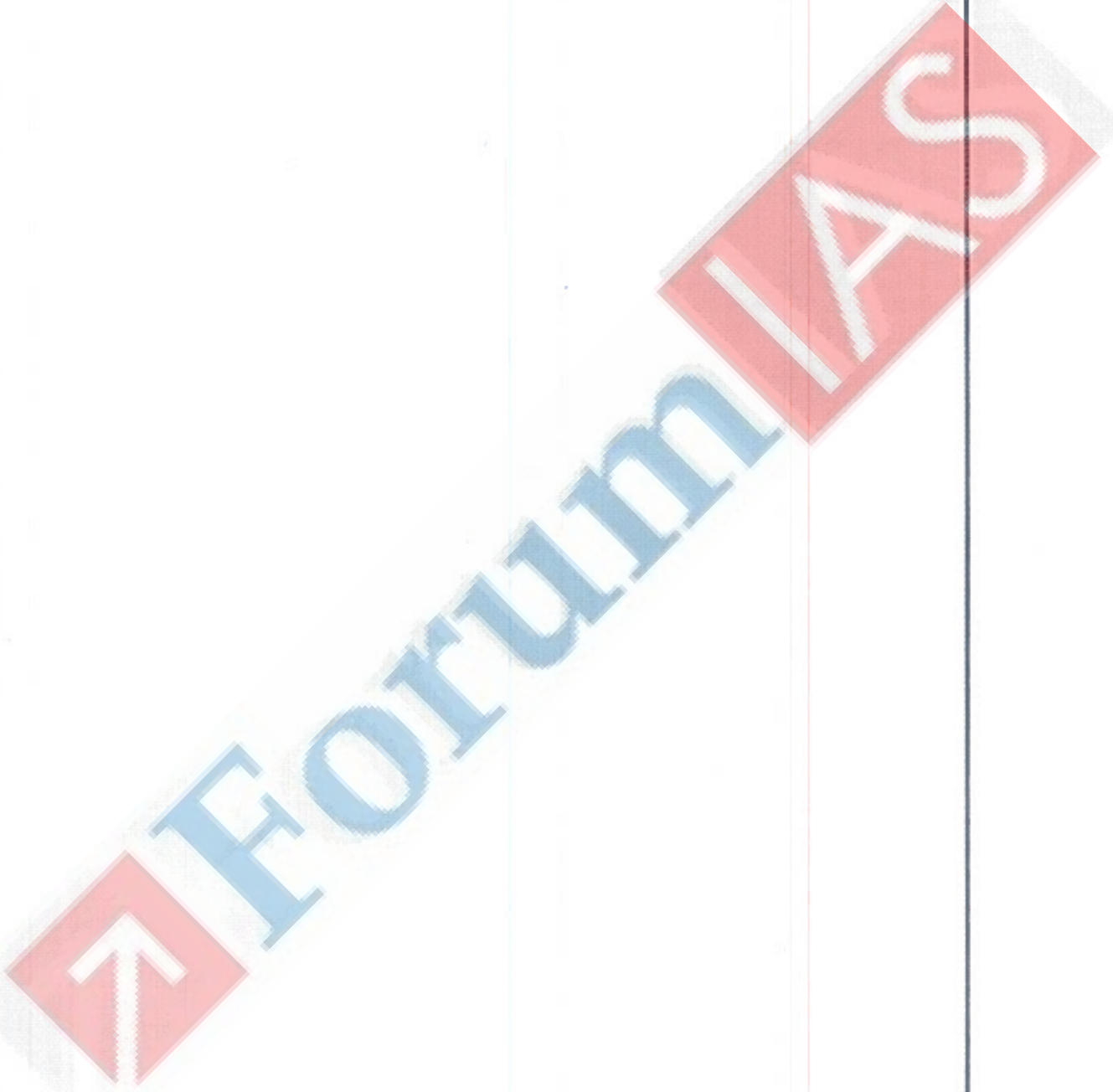
Exploitation at low wages, informalisation, subcontractualisation highlight how economic inequality is breeding new social evils with dire consequences.

In political sphere, with the face of democracy, majoritarian autocracy is getting momentum across the world. Elections are manipulated, rigged, dominated by post truth politics, resulting in social chaos. Communal politics for votebank is disturbing the social fabric. Such evils didn't exist before and have got birth only in recent times.

Similar to this is the case with predatory exploitation and conspicuous consumption which have fuelled global warming and climate change. It often the most socially vulnerable who take the shape of climate refugee. Thus the marginalised are getting penalised for the mistakes committed by affluent. Hence social evils have only accentuated today.

As we celebrate the ascendance of first tribal, woman to the highest post of republic, need of the hour is to rise above symbolism and shake the ground completely to remove social evils once and for all!!





**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