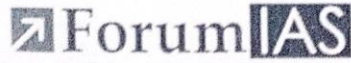


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FIAS - MGP 2023 - (C-13 Alt) - Essay Test (FLT) #1

Time Allowed : Three Hours  
समय : तीन घंटेMaximum Marks : 250  
अधिकतम अंक : 250**ESSAY / निबंध**

Name Of Candidate परीक्षार्थी का नाम	Twinkle Dahiya		
Roll No./अनुक्रमांक	1910129110	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1900	Date/दिनांक	13th July, 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. 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 :	
12:00 p.m.		3:25 p.m.	
Mode Of Examination/ परीक्षा की विधि :		Online/ऑनलाइन <input checked="" type="checkbox"/>	
		Offline/ऑफलाइन <input type="checkbox"/>	
<b>For Office Use Only / केवल कार्यालय प्रयोग हेतु</b>			
ECN CODE/ ईसीएन कोड :		EG/ईजी :	Evaluation Date/ मूल्यांकन तिथि :

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## 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. The ultimate renewable energy is the human ingenuity.  
मानव प्रतिभा सबसे बेहतर नवीकरणीय ऊर्जा है।
2. Human laws and natural laws mutually reinforce each other.  
मानवीय कानून और प्राकृतिक कानून परस्पर एक दूसरे को सुदृढ़ करते हैं।
3. History should be understood as evolution of society.  
इतिहास को समाज के उदभव के रूप में समझा जाना चाहिए।
4. If one has seen further than others it is by standing upon the shoulders of giants.  
अगर किसी ने दूसरों से दूर तक देखा है तो यह दिग्गजों के कंधों पर खड़े होने की वजह से है।

It was in the battleground of Kurukshetra, just before the eighteen day "dharma yudh", that Arjuna put down his weapons and ~~to~~ told his friend Shri Krishna that he cannot wage a war against his own relatives - not for the kingdom of Hastinapur, not even for avenging his brothers' and wife's insult. It was at this moment that Lord Krishna explained to him that the war was not between Pandavas and Kauravas but between



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dharna and adharma. Thus, standing on the shoulders of Lord Krishna, helped Arjuna look beyond the immediate aim for the war, he looked further than the others and realised that the war was to establish righteousness.

Many a times, situation demands us to look beyond what is visible to the eye — to look beyond common sense. In such moments, people who have been able to look further, to look ahead of times and to come up with solutions, ~~are other cases who~~ were able to do <sup>so</sup> by standing on the shoulders of giants, because everybody needs a guiding light, either in the



form of a role model or predecessor  
or even a body of knowledge or  
experience gathered by various such  
'giants'.

In this essay, we will explore  
the various facets of this statement  
to illustrate the point. We will also  
see how some people are able to  
see further, without the support  
of 'giants'. Such people, in fact,  
play the role of the foundation  
and provide their shoulders for others  
to stand on!

Let us first turn to our  
colonial past to understand this.  
The moderates were initially demand-  
-ing dominion states <sup>on lines of other British colonies</sup> and relied  
on constitutional struggle for the  
same. However, later a few sections



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of nationalists were able to look further and demand for Poona Swaraj. They were able to do so by standing on the shoulders of giants like Gandhi ji, Jawaharlal Nehru etc.

Fast forward to 26<sup>th</sup> November, 1949, the day India adopted its constitution. The Indian constitution looked further than its contemporaries (like Sri Lanka and Indonesia) could ~~see~~ and provided constitutional safeguards for religious minorities and enshrined principle of affirmative action within the constitution itself (article 15, 16).

Was it not because our constitution makers stood on the shoulders of giants like Gandhi ji, BR Ambed-



-kar, Raja Ram Mohan Roy, Swarni  
Vinekananda etc

In fact, it ~~was~~ <sup>is</sup> these social  
reformers and our constitutional  
forefathers only which has enabled  
us to look further than our  
own religion or culture and strive  
towards a Uniform Civil Code,  
which will ensure equal rights and  
dignity for women.

Speaking of women's rights  
brings us to the progressive  
judgements given by our Supreme  
Court, from Shah Bano case, to  
triple talaq case to Sabarna  
case, each time prioritising  
constitutional morality over social  
or religious morality. At times



Supreme Court has relied on various international rulings also. Thus, standing on shoulders of giants, SC was able to look further than the socio-cultural milieu of India.

Its judgements regarding passive euthanasia, decriminalisation of homosexuality etc, also illustrate this point.

Such examples are abundant not just within India, but also evident in our relations with other countries, where the Bayal doctrine and Panchsheel has continued to guide Indian foreign policy even now. India could look further than narrow military and security alliances and instead focus on multi-alignment - eg. being a



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Member of both, ~~Quad~~ QUAD and SCO ; deepening strategic partnership with US, buying oil from Russia etc)

This was possible by standing on the shoulders of giants who came up with the principle of non-alignment during the cold war era.

Moreover, it is the India's philosophy of 'vasudeva kutumbakam' is derived from our scriptures 'Maha Upanishad', the 'giant', by standing on shoulder of which, we can look further than narrow nationalism.

These 'giants' in form of ancient scriptures and upanishads, have led us to espouse the one-ness of humanity and nature, the value of harmonious existence with the environment, due to which we



are able to look farther than  
the other countries and playing  
a lead role in issues like  
climate change (Panchamrit targets)  
and clean energy (International  
Solar Alliance) etc.

Even Gautam Buddha, who  
was given the stature of 'god' by  
Kanishka, was able to progress on  
his path to enlightenment because  
of teachers like Gosala. Thus,  
standing on the shoulders of  
giants, he could later carve out  
his own path to look beyond  
farther than worldly desires  
and attain nirvana.

In fact, the Mahayana school  
of Buddhism places a lot of



emphasis on Bodhisattavas, standing on the shoulders of whom, others can attain nirvana!

But what does this statement mean at a personal level? Or at professional level? ~~How does it guide us in our conduct?~~ Let us look at these dimensions now.

At personal level it means that ~~no individual~~ what separates or distinguishes a person who is more successful ~~than~~ or frightened than others, is not his extraordinary capabilities or talents, but his ability to leverage the knowledge and expertise of his predecessors.

The humility to seek help, to ask for support along with the determination and competency to build on that. In professional



life it ~~meant~~ stresses the importance of having mentors and role models.

Had it not been for the ruler of Baroda who sponsored BR Ambedkar's education, he would not have been the highly regarded figure he is!

Had it not been for ~~Dr~~ Malala Yousafzai who took a shot in her head at the age of 16, women's education would've been a far more neglected cause!

Thus, we must imbibe this principle in our daily lives, to ensure ~~into~~ our personal development and upliftment of those around us. We must induct the values espoused by these 'giants' to enable us to look farther and farther and strive



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towards creating a 'New India',  
standing on the shoulders of these  
giants.

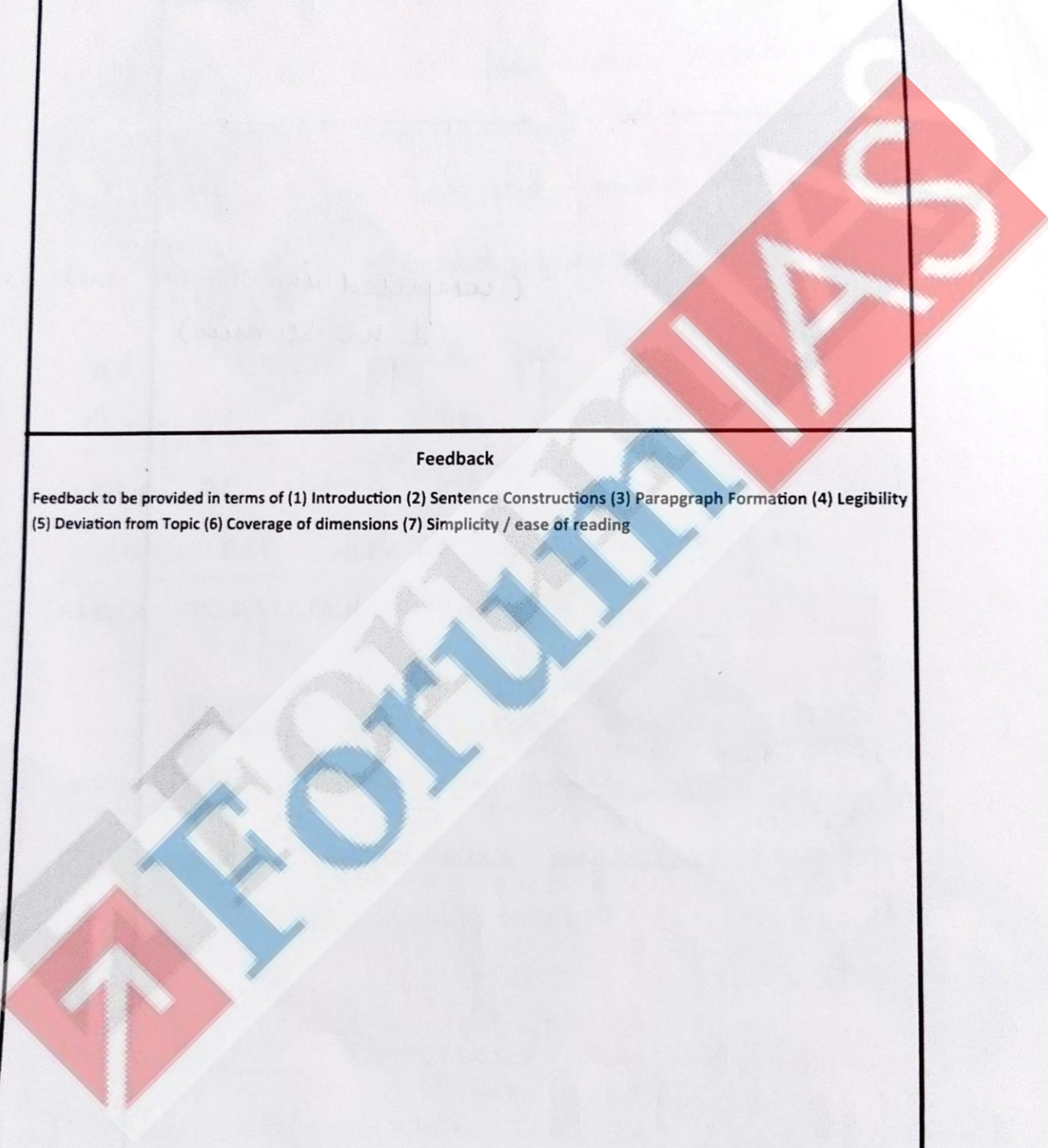
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2 hr 50 min)



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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





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Man often enjoys the comfort of opinion, without the discomfort for thought

---

A lady was travelling by air and had to use the washroom. As she headed towards the washroom, she was stopped by the cabin crew and was told "Sorry ma'am, but the washroom for economy class is towards that side!"

The lady was Priyanka Chopra and was travelling on a business class ticket. But the crew members had the opinion that how could a "brown" travel on business class?

And they were quick to express this opinion, without giving themselves the discomfort for thought!



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People often form prejudices and stereotypes based on certain unverified opinions and use these as "short-cuts" for navigating through daily social lines. Such opinions are often based on a limited view of reality. People find comfort in these unchallenged opinions and thus, often form groups with like-minded people.

'Thought', on the other hand, requires reflection, introspection and being receptive. It gives discomfort, might even lead to cognitive dissonance. People have a confirmation bias and tend to brush away the facts or opinions which go against their own, thus preventing themselves from the discomfort of thought, but also from the benefits of it!



The consequences of this human tendency, gets manifested in various domains. ~~from environment~~ We shall look at them one by one.

Recently the Supreme Court has asked the central and state government to collect data on mob lynching and measures to deal with it. It leads us to ponder, is mob lynching not a manifestation of this very human tendency? To form an opinion and be quick to act on it, without giving the time and effort for thought.

This is also one of the reasons for religious intolerance and communalism, in which a negative opinion about the other religion is easily exploited by some



people for their vested interests.  
The people involved in the communal  
act do not give themselves the  
discomfort of thought - that whose  
interests are actually being served  
by this?

In fact, many of the social  
evils like honour killing, caste  
discrimination etc, trace their roots  
to this. Is patriarchy not based  
on the opinion we have about  
suitable gender roles? without giving  
a thought about rationality or  
equality, we just tag certain roles as  
"feminine" or "masculine".

While in the social arena  
we may lack conclusive evidence  
or data to modify our opinions  
at times, this tendency of  
choosing the comfort of opinion  
without the discomfort for thought



is no less common in the  
economic arena also!

The critics of globalization  
blamed it for increasing unemployment.  
They formed this opinion based on  
limited evidence, and ~~failed to give~~  
~~a thought about it~~ Had they  
given it a little thought, they  
would've realised that globalization  
has led to decreased employment  
in unskilled sectors and increased  
employment in skilled sectors.

The problem therefore, is not globali-  
zation, but lack of investment  
in human resources, lack of skilling!

A more recent example could  
be of "greedflation" - a term in  
vogue post-pandemic, which says  
that the present inflation is due  
to the greed of big companies to



keep profits high. This opinion has been countered by various economists.

The consequences of this approach is that it prevents us from seeing the actual reality and working to make it better. Having a strong opinion, not backed by impartial thought can even lead us towards dangerous consequences.

The phenomenon of cult leader-ship illustrates this point. Having a high opinion about a personality <sup>at times</sup> makes us devoted followers, <sup>blind</sup> to rationality. Followers of Baba Ram Rahim supporting him despite his conviction in a heinous offence, is a case in point.

This point is further established by looking at post-World War I Germany and the cult leadership



of Adolf Hitler who mobilised  
the anti-semitic opinion to lead  
to genocide of Jews!

If history gives us any use,  
the present situation is even more  
horrible. Thanks to the age of  
media, social media, where it  
takes just a few key strokes to  
express our opinion, without the  
discomfort for thought - regarding  
the reality of facts on which the  
opinion is based or the consequences  
of having or expressing such  
opinion, for, the menace of  
hate speech and defamation shows  
us that not every opinion has to  
be expressed!

Not only exp in expressing  
opinions, but social media has



even had an impact on forming  
opinions or modifying / influencing  
them. The burgeoning social media  
influencer industry is a testimony!

The emerging trends of 'media  
trials' and 'cancel culture' has led to  
villainisation of certain public  
personalities. Clearly no thought goes  
into this kind of 'mob justice'.

Now that we have seen the  
various manifestations of this human  
tendency and its adverse consequences,  
the next obvious question in our  
minds is how to prevent this?  
How do we train ourselves to  
step out of the comfort zone of our  
opinions and progress on the dison-  
-forming path of thought? As it is  
said, anything worthwhile begins



outside our comfort zones!

To be able to do this requires emotional as well as social intelligence.

It can be seen as a three-step process. In the first step, we become aware about our opinions and the causes for the same. Next, we become aware about the opinion of others people around us and of society, in general. We also try to gather certain facts on the matter. Lastly, we go through the thought process of comparing and contrasting these opinions and checking them against the facts available.

As Hegel had theorised, ideas develop in a dialectic process. An idea leads to a counter idea, their interaction forms a new idea and



this process continues. Thus, there is no absolute right or wrong opinion. It ~~evolves with time~~ & differs spatially and temporally and ~~evolves with time~~.

~~The basis of the~~ At the base of ~~knowledge,~~ this process, ~~has to be some~~ rational thought process.

(92 minutes  
taken)



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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

