

TEST CODE 6 2 0 3 0 5



FIAS | MGP 2023

Time Allowed : 3 Hours
समय : 3 घंटे

ForumIAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	YOGESH DILHOR		
Roll No./अनुक्रमांक	1910096644	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1902	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 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।	
For Student Only / केवल परीक्षार्थी प्रयोग हेतु				
Start Time/प्रारंभ करने का समय :			End Time/समाप्त करने का समय :	
Mode Of Examination/ परीक्षा की विधि :			Online/ऑनलाइन <input 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>Marks Allotted</i>	<i>Essay 1</i>	<i>Essay 2</i>
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		

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

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
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।

2. "All things come by into being by
conflict of opposites"

It has often been asked with
much curiosity as to whether non-violence
was the only way to defeat the British
in India. Would Indian National Movement
have taken a completely different route
if Gandhi was not on the political
scene?

I would argue that to defeat a

truly entrenched position like that of the British state in India, no other method of struggle would have worked, except the one that is complete opposite to the character of the British state.

The British state was based on the violence of its character. Military, economic, or even social violence was at the heart of British colonialism in India. Hence, only a truly non-violent endeavour could have given a moral challenge to the colonisers. Only by a true conflict of opposites, is there an effective test of the two opposing thesis and only after such a clash do we get a new order.

I will examine the thesis of this topic that all things come by into being by conflict of opposites. I will use examples from around the world to test

the thesis. Finally I would converge upon some essential truths and ^{words} we could put them to use in our present.

If we labour upon this thought, we could see that the very existence of the universe is a result of a clash of opposite forces. Just before the big bang, 'pressure' was condensing everything and the 'energy' generated from that squeeze was trying to come out and express itself. When the two forces could not maintain an equality, something had to give and the universe was born, that includes all the matter and energies. The big bang itself was a conflict of opposites and ~~the~~ all of us have come into being through this conflict.

Much like the physical order, the natural order also follows the thesis.

The defining force of the natural order is the process of evolution. Evolution can be thought of as a conflict between the challenges posed by the physical world and the survival instinct of the biological world. 'Teeth' are nothing but food processing aids to overcome the hard shells that store fats and proteins (nuts).

So this twist holds firm for the natural world and the physical world. Let's call this the world or the 'realm of matter'. Let's examine whether this theme works even for the 'educational world' or the 'world of ideas'.

The global order that we see today

MID - ESSAY REVIEW

live in, is a product of ideas. More precisely, a 'clash of ideas'. In the world war, the Nazis of Germany clashed with the Allied powers. While neither power had command over morality, the Axis powers, led by Germany was blatantly totalitarian and presided over the 'Holocaust' or the Jewish genocide. The allied powers themselves had profited off their colonial possessions and impoverished millions. But the world order they wanted was starkly different. It is from this clash do we see the emergence of the Bretton Woods Order led by United States.

This world order is today again under challenge. China challenges this order by presenting a view of its own as to what ideas should drive globalisation. It's often referred to as 'glob-

alisation with Chinese characteristics:

This idea is in direct conflict with the Western idea of a global regime based on international laws, peaceful conduct and "freedom". Much like all things, a new geopolitical order would come into being from this clash. This conflict of opposites is not necessarily between the "good" and the "bad", but between two alternative visions of how the world is to be governed.

Good v. Bad conflicts are important at a very cultural level. Ideas of what is good conduct and what is bad conduct 'inhere' in the minds of people for generations. Culture dies the slowest death.

Ramayana in the Indian tradition

presents one such 'epic' conflict between two opposites. Ravana represents the evil that lives among us and Rama represents the goodness of our nature. At the gates of Lanka, Rama defeated the evil Ravana. This story of ideal conduct lives on among Indian people guiding actions by setting standards for conduct of husband, wife, brother etc.

The importance of such a clash could be understood from societies where there hasn't been such conflicts. The Russian society is considered an 'ethical hole'. Hackers target own citizens and that of others, ^{states} and the Russian state takes a cut. People move around the country with weapons, and insurance costs are high as no one trusts anyone.

Russian folktales do not talk of the conflict between the evil and the good; only of the powerful versus the less powerful. India is blessed to have a cultural order that, at a deeper level, values goodness over bad deeds.

It is upon the foundations of this ~~past~~ cultural order that our current political order is constructed. When Indian founding fathers were drafting the constitution, there was a direct conflict going on between the west and the east. West was led by US and Europe representing the value of 'liberty' and the east was led by Soviet Union representing the value of 'equality'.

Indian Constitution makers took cognizance of this dilemma at an ideological level. They resolved this 'conflict of opposites' by ~~the~~ creating a 'synthesis' of ideas from both the west and the east. Indian Constitution has enforceable Fundamental rights, much like the Western tradition. But the Indian Constitution also has socialist Directive Principles and Duties that reflect its 'location' in the East. Hence, at the ideological level, India was the 'swing state' at the level of ideas even in 1950.

The conflict for the soul of the Indian Republic was again played out in the Indian courts in the 1960s and 70s. Parliament of India claimed

absolute 'Parliamentary sovereignty' such like Britain. By 24th, 25th, and 42nd Constitutional Amendments, it argued that Parliament can amend any part of the Constitution including Fundamental Rights. This thesis was then presented with an 'anti-thesis' by the 'Apex Court' in the Golaknath judgement in 1967 where it stated that Parliament had no power to amend Fundamental Rights. This anti-thesis was a position of 'Judicial supremacy'. This conflict of opposites was finally resolved by the Supreme Court in Kesavananda Bharati case in 1973 by creating the 'doctrine of Basic Structure' giving way for 'Constitutional supremacy'. This political order that emerged from a clash of opposites still governs us to this date.

It is important to note at this juncture, that more than the clash itself; it is the perennial and everlasting nature of the 'clash' that is interesting. It is almost as if it's a law of universe that one position of power cannot be too powerful.

Princes would kill their brothers during succession battles because they knew that even the existence of an alternative would or could lead people to revolt. It is for the same reason that 'unipolarity' in global order is the least stable as gradually, but surely, ~~no power is allowed to dominate the~~ opposing powers surge and 'accrue' towards a newly emerging pole. And then a new conflict of opposites ~~emerges~~ emerges.

An argument has been presented in the past by Francis Fukuyama that the end point of the clash or conflict between 'liberty' of the west and 'equality' of the east is the liberal welfare state that the western civilisation has achieved. He called it the 'end of history'.

His thesis was sternly rejected by time and events. West wasted its political capital on Iraq and Afghanistan, 2008 Financial Crisis and the rise of China have proven Francis Fukuyama wrong; and the subsequent period has often been called the 'Revenge of history'.

From the above analysis, let's return to Gandhiji and Non-Violence. He chose the direct opposite of ~~the~~ the British rule ~~from~~ -

violence to fight ^{our} **FEEDBACK** cause. Similarly, scholars have argued that 'Palestinians' should also adopt the path of non-violence to resist the violence of the British state. Any use of violence by the ~~the~~ Palestinians leads to more counter-violence by the Israeli state.

Hence, the essence of the law of 'conflict of opposites' is not to just understand it, but also to deploy it. For there is no point in lighting the candle of knowledge if it does not extinguish darkness.



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"

The British after arriving in India and reading a few books about Indian history, proclaimed to the world that Indians don't have a linear conception of time. This idea gripped the Western Intellectual world in the 19th century.

An army of 'Indologists' in Europe examined whether Indians even had the 'faculty'

to tell one 'age' of ~~time~~ from another.

The British scholars had latched on to something interesting. But they painted this observation with pejorative colours. A civilisation that doesn't even understand the concept of time might need being ruled by another civilisation; perhaps even themselves. The perceived cyclic nature of time was an observation made by Indian texts after years of accumulated experience.

In this essay, we will examine the thesis by Indian texts about the cyclic nature of time/history; western conception of history and figure out whether history repeats itself or it rhymes. While repetition would imply the same

set of facts occurring in the same order, 'rhyming' would mean that the essence of history resonates with earlier times. At the end of such examination, we will try and deploy the results to understand our own place in history.

The Indian view of cyclical nature of time was more 'poetic' than factual. Hence, it rhymed well. Perhaps it was inspired by the repeated phases of urbanisations and de-urbanisations. The Harappans urbanised and then climate catastrophe annihilated the civilisation. The Ganga valley urbanised in the 6th century B.C. and then political upheaval again led to de-urbanisation. The causes differed, but the result was the same.

Perhaps this 'near certainty' of

construction and destruction is where the tradition prophecies come into the Indian way of life. Even our gods engage routinely in making new worlds (Brahma) and then destroying it (Shiva) with routine interventions by Vishnu to keep 'justice' the foundational principle.

Repeated waves of conquests and assimilation into the Indian subcontinent would be another reason for this cyclical view of history. Scythians, Huns, Arabs; all have entered India with conflict through the west and all have found a home in India, enriching the fabric of the country.

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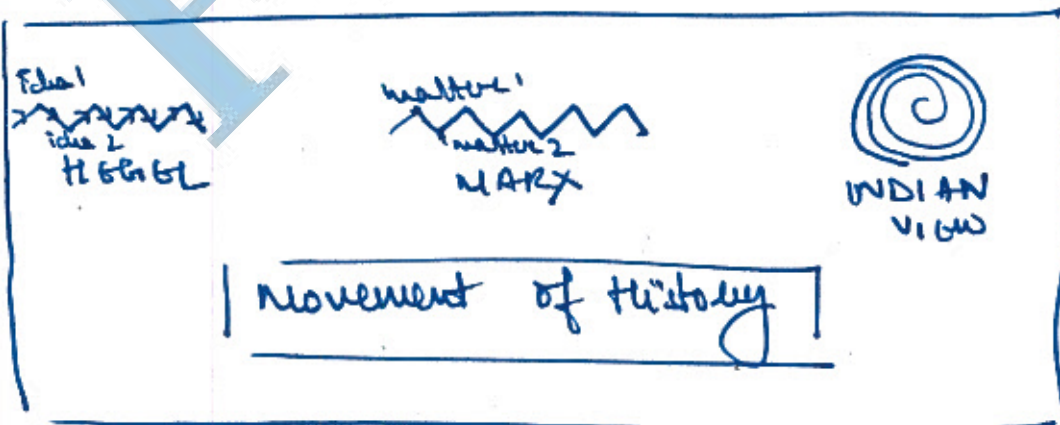
Let's contrast this with the Western view of history. The British plainly refused to ~~believe~~ entertain any thought other than a linear view of history with the birth of Christ being the anchor of this timeline.

But German thought ~~long and~~ hard about it. Hegel, the ~~most~~ philosopher of Frederick the Great argued something ~~reminiscent~~ of this. History, he said is a movement of ideas. In fact, history moves from one opposite to another opposite. So, according to this logic, the idea of capitalism dominates the world, then in some time the idea of socialism would grip the world (as socialism is the opposite of capitalism).

Karl Marx, the famous philosopher

offered a simple but interesting change in this view. He claimed that history is not a movement of ideas, but that of matters. In one age, one group of people have all the means of production, and then in another age, the other (completely opposite) group would use for control of the means of production.

Both Hegel and Marx turned history into a series of laws: while western philosophers were poetic about their understanding of history, Germans were rather mechanical about it.



So why is it that people all over the world see patterns in history. Why would Great powers keep invading Afghanistan and keep looting? Why would society not allow disadvantaged sections of society from serving in the military? Why would my sister keep buying gym memberships only to stop going to the gym after a few weeks?

I would argue the reason for such patterns is the structural nature of this world. Take geography for example. Napoleon invaded Russia and marched on Moscow. It seemed a fateful decision to outrelax but Napoleon could not dominate Europe without conquering Russia. Despite the epic failure of Napoleon, Hitler did it again.

in 1941 via operation Barbarossa.
He had been cautioned by analysts
that the first rule of military tactics
is 'never march on Moscow'. But Hitler
had to march on Moscow as he needed
the resources to keep the war machine
running on the western front. The
near repetition of history here was
on account of similar considerations
that reigned.

Afghanistan is located in the
'centre of the world'. These lands are
rugged and form a buffer zone between
the Indian subcontinent and Central
Asia. The British tried to tame the
Afghans in 1840s, and then again
in 1860s. They failed miserably and
lost global prestige in the process.

In the 1700s, Brits walked into Afghanistan and lost their empire as a result of it. The Americans attacked Afghanistan in 2001 and left in a rush in 20 years. This near identical loop of history is played out over and over again in Afghanistan due to its strategic geography. Now China is eyeing the mineral resources of Afghanistan. Could it repeat again? Perhaps if China refuses to learn the lessons of history.

In the 1960s when 'all-caste' regiments of the Indian Army were being created, there was much resistance in the forces. The reason stated was that it would threaten discipline and cohesion of the units. Integration happened and the

Army today does not remember that it was a radical change. In the recent past, Military opposed the inclusion of women in the Army in 'permanent commission' or in 'combat roles'. The reason today was that it would hamper the discipline of the units and affect social cohesion. So that it rhymes, the added reason was the eventuality of women caught as POWs. I hope history would repeat again and women would add to the defensive strength of the Armed Forces.

Similarly, it is the greed of human nature and resource scarce society that leads to routine uncovering of corruption scams from Harshad Mehta, Telgi scam, Niranjan Mochi etc.

Human nature is 'structural' and remains largely constant across generations. Perhaps it is the same reason why my sister keeps buying gym memberships that she doesn't use. She is aspirational about her lifestyle. That aspiration never dies. But the hectic schedule of a corporate life and responsibilities of the household also remain the same. History keeps rhyming even here.

So even if we take the fact of rhyming history as an essential truth, what do we do with that knowledge. For one, India should never invade Norway or Afghanistan. But beyond that, at an individual level, we should try and understand our

place in history and aim to find our
passion in life to complement that
place. India's advocacy of the interests
of global south is a result of that
understanding. Our destiny is tied to
the destiny of Africa and Latin America.

Perhaps my sister should focus
on Yoga, which does not take a toll
on her time and corporate schedule
and is easy to be consistent with.

The essence of examining history
is not to just avoid mistakes, but
learning to ride the 'waves' or 'rhythms'
or 'systems' of history.

FEEDBACK

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All things come into being by conflict of opposites

Mary → Dialectical Materialism
 ↳ IDEAS, MATTER
 Hegel → Dialectical Idealism

"The arc of the moral universe is long, but it bends towards justice"

Ideas

→ discovery (elaborate) v. Gandhi's Swarajya

→ Basic Structures doctrine

Indian culture → East v. West

Vision of the Constitution

FRs v. DPSRs

cultural evolve → Panayama

think Russia → where

ethics are not even part of society

economic order

working class v. capital
 peasants

welfare state

Matter, process v. energy
 ↳ universe - big bang
 ↳ post II new order

new peaceful?

↳ Palestine - not opp.

↳ had to be a clash of opposites

↳ explain the meaning

↳ what I will do

→ universe

→ cultural - sharma

→ political order + const + dem

→ economic order

→ new world order

Synthesis not essential

↳ cultural

↳ India - Pak - vision

↳ Francis Fukuyama

↳ need destiny on the road you take to create it

2001 → clash again

"History doesn't repeat itself, but it often rhymes"

↳ Afghanistan - Soviets, US, China

↳ Global South - NIC

↳ Integration of women in military v. caste

because of structural forces → Geography - Napoleon, Hitler

~~why did I never finish a hobby~~
~~my brother's books~~

→ society → women v. caste in military

→ Human nature → Greed → Vijay Malaya, Nitin Modi } political nexus

^{ideas}
Hegel v. Marx - matter

franching one's place in history - to not be logged down by the myths of history.

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