

TEST CODE : 5 1 5 3 2

FIAS | MGP 2022 (C-11) | Essay Test #2

ForumIAS

ESSAY

Name Of Candidate: GIRISHA

Roll No. _____ Date: 20/8/22

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION
Q. No.	Max. Marks	Marks Obtained	<p>1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.</p> <p>2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part</p> <p>3. One question in each part is compulsory.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>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.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p> <p><i>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p> <p>-----</p>
Q.1			
Q.2			
Total:	250		
Evaluator's Discretion:			
Total Marks:			<p style="text-align: center;">For Student Only</p> <p>Start Time 2:00 pm End Time 4:45 pm</p> <p>Mode Of Examination: Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/></p>
Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			<p style="text-align: center;">For Office Use Only</p> <p>ECN CODE: EG: Evaluation Date:</p>

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. Our moral, religious, and political traditions are united in their respect for the dignity of human life.

हमारी नैतिक, धार्मिक और राजनीतिक परंपराएं मानव जीवन की गरिमा के सम्मान में एकजुट हैं।

2. Neither a life of self-indulgence nor one of self-mortification can bring happiness.

न तो आत्म-भोग का जीवन और न ही आत्म-यातना का जीवन प्रसन्नता ला सकता है।

3. Reality is ultimately a selective act of perception and interpretation.

वास्तविकता अंततः धारणा और व्याख्या का एक चयनात्मक कार्य है।

4. Conversation enriches the understanding but solitude is the school of genius.

संवाद समझ को विकसित करती है लेकिन एकांत प्रतिभावान की पाठशाला है।

Our moral, religious and political traditions are united in their respect for dignity of human life

It was mid 2020. The world in general, and India in particular, tightly gripped by Covid seemed to be falling in the bottomless pit of darkness. We had just started

vaccinating our people. But there were other countries with worse fate than ours. They helplessly requested for vaccines from us. This put us into one of the worst dilemmas ever. On one hand, the piles of our own people's bodies outside cremation ground were increasing day by day and on the other hand were the helpless but hopeful faces of countries standing at our doorstep asking for help.

It was at this time, that our

Morals reminded us of the principle of 'Vasudhaiv Kutumbakam' i.e. whole world is a family;

Our religion reminded us of philosophy of 'Sarve Santu Niramaya'
"May all be healthy & disease free";

And our political principles showed us the mirror of our self created ideology of 'Panchsheel'.

We did not think a second before launching Operation 'Vaccine Maitri', donating vaccines to less privileged nations.

Thus our political, moral & religious principles had united for the purpose of 'humanity'.

In this essay, we will observe how different moralities, religions & political philosophies are oriented towards human dignity and what happens when they deviate.

And finally, we'll see how we can avoid this deviation.

Morality, Religion & Politics: Different Paths to single goal: Human Dignity

Immanuel Kant in his categorical imperative gave the principle of humanism which kept 'humans' as central to morality. It says that our actions should never be oriented towards using human

beings as means to our selfish ends.

Similarly, Gandhi's morality of non violence has respect for human dignity as its basis.

He says that humans are by nature gentle, violence makes them stone.

Raja Ram Mohan Roy and Baba

Sahab Ambedkar were lone fighters

in their respective battles who

suffered humiliation, torture and

harassment but their morality

gave them the strength to

tread the difficult path of

establishing dignity of women & dalits, respectively.

Our history has witnessed wars and bloodshed in order to safeguard the dignity of individuals.

Dharmayuddha Mahabharata was fought to protect the dignity of Droupadi. Similarly, Ramayana happened to restore the honour of Goddess Sita.

Different religions that have flourished in our motherland India have also promoted human welfare & dignity.

Hinduism says that 'Moksha' cannot be attained without 'Dharma'.

Dharma reflects our duty towards fellow human beings.

Islam encourages human dignity through the concept of zakat (charity) & brotherhood.

'Anekant vada' is the philosophy of Jainism that gives the message of tolerance of diverse views & multiple truths.

Christianity promulgates empathy and compassion towards poor. Lord Jesus laid down his life

for the welfare of humanity.
A similar path was tread by
the Gurus of Sikhism. Today
Gurdwaras feed humans of all
religions, castes, creeds and races.

~~Buddha~~ Buddha's Dhamma forbid
casteism and gave the message
of egalitarianism.

Similarly, our political traditions
have institutionalised the motto
of 'Manushyatah Sarvopari', meaning
humanity is above all.

Gandhiji called politics without

principles as a sin. whenever human dignity has been in danger, all the fellow citizens have raised their voice in a single rhythm, be it protests led by SEWA to penalise domestic violence or candle marches demanding justice for Niebhaya.

Our Directive Principles uphold dignity of weaker sections, labour, scheduled castes, women, children.

Art 21 ^{of Indian Constitution} envisages dignified life for each and every citizen of the country.

One refugee welcoming framework
does not differentiate among
humans belonging to different
nationalities

But the above mentioned principles
and philosophies are not free of ills

Rusting of Moral, Religious & Political
Ethics

The morality of mob justice
and easy offence have exposed
the dark side of our morality.
The Pehlu Khan murder case and
Palghat lynching are testimony to
this.

Moral policing by Anti Romeo Squad, Cow Vigilantism & cold blooded murder of tailor Kanhaiya Kumar show that our real religion has lost its identity within these misguided interpretations.

The desire for instant justice, through fake encounters, politically charged hate speeches and criminalisation of politics show the 'other' side of our political traditions. When the esteemed politicians, to whom entire Nation looks upto, openly condone rapes and make casteist remarks, humanity hangs its head in shame.

So what is the solution for this?
How to restore our old glory &
turn our Nation into 'Rameajya'?

The Road to 'Rameajya'

There is a severe moral deficit
in the people today who have
a false sense of ego & degraded
ethics. Moral education is the
key for them.

Religious Godmen, who are
revered and obeyed unconditionally
also have a special responsibility
towards humanity. They must
take up the task of spreading

the message of peace. Swami Vivekananda said, 'All Religions lead to the same God.'

lastly, we need to clean our politics. we need more people like Shastriji, APJ Abdul Kalam and

Atal Bihari Vajpayee. we need to follow the message of Churchill: 'For me, first comes my Nation, then my constituency, and at last my Party'

At the end of the day, we must not forget,

'In the service of Jiva, lies the service of Shiva'

- Swami Vivekananda

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. Digital minimalism - the path towards solving social media paradox.
डिजिटल न्यूनतावाद - सोशल मीडिया विरोधनास को हल करने का मार्ग।
2. Big tech - Algorithm without humanity is mental holocaust.
बड़ी तकनीक - मानवता के बिना एल्गोरिदम मानसिक प्रलय है।
3. Agricultural Revolution: Road to progress and prosperity OR to perdition
कृषि क्रांति - प्रगति और समृद्धि की राह या विनाश की ओर
4. Work is meaningful when it develops and exercises the talents, capabilities and skills of workers.
कार्य तब सार्थक होता है जब वह श्रमिकों की प्रतिभा, क्षमताओं और कौशल का विकास और प्रयोग करता है।

*Agricultural Revolution: Road to
Progress and Prosperity or to Perdition*

*It was the time of 1960s in India.
The euphoria of newly attained
independence had not even sunk
in, that we faced back to back
betrayals. First by china in 1962,
then by Pakistan in 1965 and*

finally, the worst of all by USA which refused to import PL-480 wheat seeds to India, bringing the entire Nation to its knees.

It was so bad, that Lal Bahadur Shastriji had to plead fellow Indians to skip a meal on Monday.

In those times, Dr MS Swaminathan took the charge and single handedly changed the destiny of entire Nation through Green Revolution. We became net exporter from importer of food grains and became self sufficient and a food secure Nation.

But there is more to this. The productivity of wheat almost doubled and there was surplus which led to price crash.

Moreover, the revolution was successful only in regions like Haryana, Punjab & West UP, and actually worsened the conditions of other farmers. So, it was not all rosy.

So, the question is "Do we need Agriculture Revolution or not?"

We will see. In this essay, we will discuss the prospects of Agricultural Revolution towards Progress as well as Production & what

could be the way out.

Agricultural Revolution: A Double
edged sword

The thought of 'revolution'
brings to mind some structural
overhauls and radical changes.

Agricultural Revolution is no
different.

One revolution in agriculture
was brought by British through
exploitative land revenue systems,
privatisation of land and commercialisation
of agriculture which pushed
agricultural sector so deep that
even today we have not been able

to recover completely.

Another revolution was sponsored by the government of Independent India. It was characterised by land reforms, Green Revolution, Nationalisation of Banks and irrigation and fertiliser subsidies.

~~It was a mixed bag.~~

These measures changed the picture of agricultural sector.

Productivity of rice and wheat doubled. Farmers became price

'makers' from price takers.

Wages of labourers increased.

Mechanisation exponentially raised

their productivity.

Farmers came to be known as 'bullock capitalists'. There was prosperity all over. Farmer lobbies began to form. Such was their power of influence that, they played a very important role in the loss of incumbent government in 1989 elections. They also had a vital role in the announcement of mega loan waiver of 2008.

At micro level too, there was a huge progress. Tenants became landowners, zamindari was abolished, and ceiling was imposed on individual

land ownership.

This progress and prosperity quadrupled with announcement of a host of other revolutions, like white Revolution for milk, golden revolution for honey & pink revolution for meat etc. This ensured that along with crop cultivation, other sectors like beekeeping, animal husbandry and poultry too became stakeholders in the prosperity brought by revolutions.

But, where there are roses, there are thorns too. Land Reforms were only successful in regions dominated by communist ideology

like West Bengal, Kerala and Jammu and Kashmir. About 52 Lakh acres of land was redistributed about 60% of which was unfit for cultivation. The collusion of landlords and officials combined with judicial delays and ignorance among small farmers exacerbated the situation further.

Green Revolution increased the disparity among big and small farmers. Price crash due to surplus drove farmers of non irrigated regions like Vidarbha, Rayalseema to stress migration, indebtedness

and suicides.

Socially backward farmers fell into the intergenerational trap of bonded labour. With introduction of machines, ~~women~~ labour was rendered jobless in huge numbers coming under the category of Reserve Army of Labour's footlose labour with women forming a majority chunk.

Also, the share of agriculture began reducing in overall GDP, especially after LPG reforms but population dependent is still about 45% with share of agricultural

GDP being 18%. This led to increased pressure on land and its fragmentation. Today average landholding is just 1.08 ha according to Agricultural Census.

Also, environment had its own share of perdition due to fertiliser led land degradation & water pollution & methane emissions contributing to global warming.

Having seen various dimensions of progress and perdition due to revolution, what should be our take on Agricultural Revolution?

It should be to bring the revolution but caliberate it in such a way that minimises the perdition & maximises the prosperity.

Agricultural Revolution 2.0

Agricultural revolution is very important to improve the stagnant share of agriculture in India's GDP and to double farmers' income.

But this time it needs to be more inclusive. Focus must be on increasing productivity in dryland farming areas. 'Bringing Green Revolution to Eastern India' needs to be implemented in letter and spirit.

Environment must be made an important stakeholder. Organic farming, zero budget natural farming and judicious use of resources must be encouraged.

Phased mechanisation with focus on eco friendly technologies & machines like happy seeder must be brought.

Objective must shift from land redistribution to land consolidation through cooperatives and Farmer Produce Organisations (FPOs). NABARD has been tasked with formation of 10000 FPOs

Finally, all these reforms would
fructify only with right marketing.

Reform of APMCs is a sine qua non.

It must be accompanied by

promotion of contract farming,

futures trading, food processing

and integration of APMCs with

e-NAM. Krishi Rail & Krishi Udan
will play a supporting role.

If all these reforms are made the

part of (~~the~~) Agricultural Revolution

2.0, nothing can stop our agriculture

from coming at par with its

Western counterpart. This will

result in only prosperity and no

perdition.

Thus, Agricultural Revolution is inevitable for manifestation of

Jai Jawaan

Jai Kisan

Jai Anusandhaan

Mei

1

2

3

4

5

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

Mentor Feedback Questions

- 1
- 2
- 3
- 4
- 5

Test Goal

- 1
- 2
- 3

Outcomes

-
-
-
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Marking Scheme

Mark	Good	Average	Below average
10 Marker	3.75 – 5.0	3.0 – 3.5	< 3.0
15 Marker	5.75 – 7.0	4.0 – 5.5	< 4.0
✓	Key / Relevant Point		
✗	Vague / Irrelevant		

* Subject to change without prior notice.