

TEST CODE 710307

FIAS – MGP – GS –

Time Allowed : Three Hours
समय : तीन घंटे**Forum IAS**Maximum Marks : 250
अधिकतम अंक : 250**GENERAL STUDIES / सामान्य अध्ययन**

Name Of Candidate परीक्षार्थी का नाम	AKHILESH GONDU		
Roll No./अनुक्रमांक	1910159504	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र		Date/दिनांक	09/09/2024

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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।	
1			2. There are TWENTY questions printed in ENGLISH & HINDI, all questions are compulsory. उत्तर पुस्तिका में अंग्रेजी/हिंदी में बीस प्रश्न दिए गए हैं, सभी प्रश्न अनिवार्य हैं।	
2			3. The number of marks carried by a question/part is indicated against it. प्रत्येक प्रश्न/भाग के लिए निर्धारित अंक उसके सामने अंकित किए गए हैं।	
3			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।	
4			5. Word limit in questions, if specified, should be adhered to. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाए। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गये किसी भी पृष्ठ या पृष्ठ के भाग को स्पष्ट रूप से काट दें।	
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Total Marks/कुल अंक :			Mode Of Examination/ परीक्षा की विधि :	Online/ऑनलाइन <input type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>
*Examiner's Discretion is the marks awarded at the discretion of the examiner 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. मूल्यांकन कर्ता का विवेक अंक, आपकी लिखावट, प्रस्तुति, आरेखों के उपयोग, फ्लोचार्ट, तथ्यों और आंकड़ों या समग्र रूप किसी अन्य विषय वस्तु, जो मूल्यांकन कर्ता को आपकी कॉपी में पसंद आयी के आधार पर (लेकिन इन्हीं तक सीमित नहीं) पर दिए गए अंक हैं।			For Office Use Only / केवल कार्यालय प्रयोग हेतु	
			ECN CODE/ ईसीएन कोड :	Evaluation Date/ मूल्यांकन तिथि :
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EXAMINER'S REMARKS

CRITERIA FOR THE FEEDBACK SECTION AT THE END OF EACH QUESTION

1. **AWIS = Answered What is Asked.** This means whether you have addressed the core demand of the question or not. Addressing the core demand of the question gets you an objectively fair score. It is examiner's perception if you have understood the question and if you know the answer in the first place. Creative answer writing, sometimes missing the core demand, may fetch very high or very low scores, and exposes your answer to the subjectivity of the examiner.
2. **CD & VA = Content Density & Value Addition.** Examiner will evaluate the quality and quantity of your content in the answer. In the same word limit and space limit have you (a) written what is asked (b) gone beyond what is asked (c) enriched answers through combination of (but not all!) suggestions, ideas, quotes, flowcharts, diagrams, facts and figures, data etc. This affects objective components of assessment.
3. **S & F = Structure & Flow =** Whether you have structured your answer properly or not. Whether the answer has been broken into parts and sub-parts and each part has been addressed appropriately or not. Whether the flow of the answer is maintained. Affects both subjective and objective components of assessment.
4. **P & R =** How your answer performs on the criteria of **presentation, ease of read, clarity and apparent effort** in writing the answer. This affects the subjective components of assessment.

Write **two** essays, choosing **one** topic from each of the following Section A and B in about 1000 - 1200 words each. 125*2 = 250 Marks

खण्ड A व B प्रत्येक में से **एक** विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 – 1200 शब्दों का हो: 125*2 = 250 अंक

SECTION – A

1. Not everything that can be counted counts, and not everything that counts can be counted.

हर वो चीज़ मायने नहीं रखती जो गिनी जा सकती है, और हर वो चीज़ जो मायने रखती है, उसे गिना नहीं जा सकता

2. Learning without thought is labor lost; thought without learning is perilous.

बिना सोचे-समझे सीखना व्यर्थ है; बिना सीखे सोचना जोखिमपूर्ण है।

3. The worst form of inequality is to try to make unequal things equal.

असमानता का सबसे बुरा रूप है असमान चीज़ों को बराबर बनाने की कोशिश करना।

4. To attain knowledge, add things everyday; to attain wisdom, remove things everyday

ज्ञान प्राप्त करने के लिए प्रतिदिन चीज़ों को जोड़ना आवश्यक है; लेकिन बुद्धिमता प्राप्त करने के लिए, प्रतिदिन चीज़ों को हटाना आवश्यक है

SECTION – B

1. Law stays alive by being in touch with social contracts pierced together among real people on the ground.

विधि वास्तविक लोगों के बीच स्थापित सामाजिक अनुबंधों के संपर्क में रहकर प्राणमय रहती है।

2. violence is a disease; you cannot cure by spreading it to more people.

हिंसा एक बीमारी है; आप इसे अधिक लोगों में फैलाकर समाधान नहीं कर सकते।

3. To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

एक ऐसी दुनिया में स्वयं का होना जो लगातार आपको कुछ और बनाने की कोशिश कर रहा हो, सबसे बड़ी उपलब्धि है

4. The best is the enemy of the good

सर्वोत्तम ही उत्तम का शत्रु है

Instructions / अनुदेश

The essay 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.

No marks will be given for answers written in medium other than authorized one.

Word limit, as specified, should be adhered to.

Any page or portion of the page left blank, must be struck off clearly.

निबंध को प्रवेश प्रमाण पत्र में अधिकृत माध्यम में ही लिखा जाना चाहिए, जिसका उल्लेख इस प्रश्न-सह-उत्तर (QCA) पुस्तिका के प्रथम पृष्ठ पर दिए गए स्थान पर स्पष्ट रूप से किया जाना चाहिए।

अधिकृत माध्यम के अलावा किसी अन्य माध्यम में लिखे गए उत्तरों के लिए कोई अंक नहीं दिए जाएंगे। निर्दिष्ट शब्द सीमा का पालन किया जाना चाहिए।

यदि कोई पृष्ठ या उसका कोई भाग खाली छोड़ा गया है, तो उसे स्पष्ट रूप से पेन की सहायता से काटा जाना चाहिए।

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Section A

5) The worst form of inequality is to try to make unequal things equal

Once upon a time, there

was a small kingdom in the southern part of Indian subcontinent. There lived two farmers Ram and Bhim who had different sizes of agricultural land. Ram has just one acre while Bhim has ten acres of fertile land. The king once observed that Bhim is rich and prosperous while Ram is crippled with poverty.

The king then order both the farmers that they shall bring their agricultural produce and submit to him after every cropping season. Upon collecting the produce, the king divided it equally between Ram and Bhim. After carrying out this exercise

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— for few cropping seasons, the king observed that the produce collected was decreasing season after season.

The king then enquired both the farmers individually the reasons for decline in production. Bham (large farmer) replied that he lost the motivation to grow more as he was getting a less share. Similarly Ram (small farmer) replied that whatever he produce he would eventually get more than that. He too lost interest in ^{enhancing} production.

The moral of the anecdote is that making unequal things equal would have a layer rimped on the society and would lead to further inequality.

In the essay, let us examine what exactly the given statement mean? How

making unequal things equal is the worst form of inequality? Is making unequal things equal always detrimental and causes inequality? and finally look at some ways to address inequality without actually making unequal things equal.

To begin with the given statement essentially means that sometimes in order to reduce inequality we tend to make things equal which usually are unequal. This often leads to further inequality and might take an even worse form. Let us understand it in detail through various dimensions and illustrations.

from the ancient times, the world is crippled with gender based discrimination. It is hampering the growth and progress of half

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of the population. As Mary Wollstonecraft, mother of feminism, once said "We cannot all progress when half of us are held back". However,

the modern extreme feminism misunderstood the essence of equality. This was evident from the recent 'Nipple free movement' in Europe, where they demanded for equality to pose shirtless photos on social media in line with men. This would further worsen inequality making women more vulnerable to cyber bullying and harassment.

Further, unequal things should not be made equal as the root causes and circumstances for inequality may be quite different from one another. To illustrate

from a legal perspective if a juvenile and an adult commit a same crime, it

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should not attract same punishment as the maturity and intellectual levels of a juvenile may be different from an adult. That is the reason why our judicial system follows "Equal protection of law" rather than only "Equality before law". It follows the principle "Only equals must be treated equally".

However, in recent times there is a growing demand for Uniform Civil code which aspires to device a uniform law for replacing religious personal laws. By making unequal things equal it would threaten the customs and traditions of few sections of society. For instance, many tribes have their own culture with respect to marriage, adoption, inheritance etc. Go for

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Uniformity would threaten these cultures survival. Rather, a piecemeal approach must be adopted first addressing gender discriminatory provisions of personal laws and gradually move towards inter-religious uniformity.

Similarly, the western form of secularism tries to make unequal things equal. It follows strict equality amongst religions, where public display of religious identity is banned in many countries. Consider the case of france, which imposes 'Burqa ban' on muslim women. This process of making unequal things equal is a cause for growing inequality in french society. Rather they must follow 'positive' form of secularism which is more accomodative. Further, making unequal things equal would lead to loss of diversity and unity in

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the society. It sometimes leads to unrest among the masses. This is evident from the Bangladesh liberation movement, which started against the imposition of Urdu on Bengali speaking Muslims of east Pakistan. Pakistan tried to make unequal things equal which led to social unrest and ultimately Bangladesh was created.

Additionally, sometimes making unequal things equal would lead to injustice. As once Winston Churchill said "The inherent virtue of socialism is equal sharing of miseries". However, equal sharing of miseries would worsen inequalities. From an environmental perspective, the developed nations are historically responsible for nearly

80% of carbon emission according to IPCC. However, it would amount to grave injustice to ask developing countries to cut their

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emissions equally alongside developing nations.
 Instead of trying to make unequal things equal
 the nations must adhere to the principle
 of 'Common but differentiated responsibilities' to
 fight climate change.

Now, going to the flip side
 of the discussion "Is making unequal things
 equal always leads to inequality?" the answer
 is NO. Sometime it is essential to make
 unequal things equal to reduce disparity in
 the society and motivate people. From a
 gender perspective, the concept of "Equal
 pay for equal work" is vital to reduce the
 wage gap between men and women. It would
 encourage more women to enter the workforce.
 Accordingly to periodic labour force survey in India

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Only 37% of women are in labour force as compared to 78% of men. To address these unequal things must be made equal.

Further, making unequal things equal would lead to inclusive and sustainable growth.

As once Dr. B.R. Ambedkar said "If you want to go faster go alone, but if you want to go far go together". To put it in perspective, the

Apartheid system in South Africa was hampering the growth of the nation. Nelson Mandela fought for 27 yrs for its abolishment to promote equality and inclusive growth.

Additionally, from an international relations perspective, making unequal things equal would give voice to voiceless. Gives small nations voice equal say in global decisions. For instance, the United Nations General Assembly is

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One of the few multilateral global organisations which have equal voting rights. This gives opportunity to a small island nation like Maldives to raise its concerns due to climate change. Hence making unequal things equal must be transcended to other organisations as well.

Now, the ultimate question arises Is it possible to address inequality without actually making unequal things equal? Yes it is possible. Sometimes it is essential to respect the inequalities and differences in different sections of society. It would protect and preserve the culture. This is evident from the "Tribal Panchsheel principles" adopted by India post independence, where autonomy and non-interference was guaranteed to the tribal population which led to their peaceful integration into the Indian Union. This has been the case with the more recent Panchayats (Extension to the Scheduled Areas) Act 1996.

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which gives autonomy in local governance.

Further, to address inequality it is not sufficient to just make unequal things equal, we must go beyond that to ensure equality of opportunity. When the Constitution of India was drafted, the founding fathers did not merely stop at making everyone equal through 'Right to Equality' (Article 14 to Article 18), rather they went beyond equality and drafted provisions for affirmative action to weaker sections such as SC & ST in the form of reservations.

Finally, it is important to promote unity rather than uniformity to address inequalities. We must embrace the rich diversity of the nation and preserve its heritage rather than going for uniformity. To achieve this we must move towards decentralisation rather than

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rigid, uniform centralisation. This was envisioned by the 73rd and 74th constitutional amendment Acts, which advocated for local self governance. However, further measures like decentralised policy implementation etc needed to achieve Gandhi's Gram Swaraj and reduce inequality.

To sum up, inequality cannot be addressed merely by making unequal things equal, rather addressing the root cause of inequality is needed, which might ask for going beyond equality. As seen in the beginning in the case of Ram and Blom, instead of equally distributing the produce, the king must have supported the small farmer, Ram through subsidised inputs to enhance his profitability and address his poverty.

"We all are equal in the fact that we all are all different"
- Martin Luther King

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Section B

To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

It was in late 19th century Europe, one day a pregnant woman gave birth to a healthy and active girl child which brought joy and bliss to the family. However, their happiness was short-lived as the infant girl at the age of 19 months caught on infectious disease which resulted in loss of vision and sense of hearing.

People around in the family and society persuaded the mother to give up on the child as she could not

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See, hear or speak and it is impossible for her to communicate.

However, the mother found her a sight teacher, Annie Sullivan, who created Tactile language (communicate through touch) to help the girl survive the world. The young girl, Helen Keller, later became a famous author, lecturer and activist. Helen Keller, her mother and her teacher overcame the world that is constantly trying to make her something else and became an inspiration to millions across the globe which is a great accomplishment.

In this essay, let us examine what the given statement means? How being oneself in a world that is constantly trying to make you something else is a

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great accomplishment through various people and events in human history. Does being oneself always leads to greatest accomplishments? and finally what needs to be done to be yourself in this world?

To begin with, the given statement means that the world around you, whether it is friends, family or society want you to be someone else as per their expectation. However overcoming it and being the person that you wanted to be is itself a great achievement.

To be yourself is not an easy task. It needs immense Courage and determination to resist the world. People sometimes may not take you seriously.

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As Mahatma Gandhi said in his book
"The story of my experiments with truth" that

"first they will ignore you, then they will
laugh at you, then they fight you and
then you ^{will} win". Gandhi demonstrated the

essence of being oneself adhering to his
principle of Non-violence when the world

is witnessing violent revolutions and wars.

From the ancient historical
times to modern contemporary times, the
world is constantly regulating women
in the society. from what you wear,
what you do, whom to marry etc, the
people around have a larger say. To be
yourself in such situations need perseverance
and resilience. Sudha shortly in her book

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'Wise and Otherwise' illustrated how she overcome gender stereotyping and prejudices while being the only girl in her Engineering class and the only woman to work on the shop-floor in factory. She stayed herself throughout her life. Even today she is admired for her simplicity.

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In the ever changing modern world, gender issues are not restricted to women. The LGBTQ+ community is constantly fighting the world to be themselves. To be yourself, you need self awareness and understanding. Despite being aware about one's sexual orientation, the people around discriminate and undermine your significance. Their fight in the case Navtej Singh Johar vs Union of India (2018) led to the decriminalisation of homosexuality.

However, the fight is not over to be yourself for the LGBTQ+ community in the world.

From the environmental perspective, many individuals and organisations are fighting the world to preserve the nature. In the

1990's, Sunderlal Bahuguna and Gauri Devi organised Chipko Movement to protect the forests from deforestation. In contemporary times,

Greta Thunberg, a climate activist is fighting to protect the planet through her movement "Fridays for Future". She is being herself despite facing backlash from the world in the form of social media trolling.

Further, to be yourself, you must possess slight and positive attitude towards yourself and others. You need self belief and constant motivation to stay

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In your path. To put to perspective till the 20th century everyone in the scientific community believed that time is constant. However, Albert Einstein through his general theory of relativity demonstrated that time is relative. Albert Einstein, being himself, has revolutionised the way we see our Universe.

Likewise, from the geopolitical perspective, to be yourself you must need consistent and strong adherence to foundational principles of foreign policy, this has been demonstrated by India during the Ongoing Russia Ukraine War, where the world is pushing you to take sides. However, India adhered to its principle of non-alignment. When questioned by the Western media about

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India's stand", the External Affairs Minister responded by saying "India is not standing on the fence rather standing on its own ground". India being itself demonstrating the significance of 'Nandhaina Kutumbakam'

Having discussed the essence of being yourself in the world that tries to make you someone else, let us turn our attention to the question does being oneself always leads to greatest accomplishments?

Being yourself and unique does not guarantee greatness. It needs slight purpose and means in your journey. The world sometimes guide you in the slight direction. To illustrate,

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Mythologically, both pandaves and kauraves in Mahabharat had similar education and environment. Despite acquiring knowledge & wisdom from the world around, Kauraves, being themselves, were driven by their love for power, which ultimately led to their demise in the war of Kurukshetra.

Similarly, being yourself should not cost the collective good of the society i.e. the Utilitarian principle. To be yourself you must respect the rights and opinions of others. In the mid 20th century, Adolf Hitler, being himself, developed hatred towards jews. Approximately 6 million jews were killed in his regime.

Further, to be yourself, you must not violate the rules and regulations or universally acceptable principles. Liberty, fraternity

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and equality must be upheld. However, the 2nd amendment to the US Constitution, which gave its citizens ~~the~~ ^{the} right to hold arms is violating the right to life of others. Being one self, many adolescents are indulging in Gun violence in schools. Hence being yourself cannot always lead to creativity.

Moving forward with the discussion now let us see what can be done to enable individuals to be themselves.

To begin with, as Melale Yousafzai once said "One child, one teacher, one book and one pen can change the world". Children must be the starting point of change. Right from early childhood days children must

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be taught that they are unique in their own way. They must be encouraged to express themselves freely. The parents, schools and society must inculcate values & morals in children's mind in order to ensure that they stay in the right path while being themselves. For instance, Japanese schools conduct school cleanliness drives, role playing games to inculcate right behaviour.

Next, at the society level, all the members must strive to preserve the culture and tradition. World is constantly trying to prove you wrong but being oneself ourselves it is our duty & responsibility to protect it. For instance tribes across the country were termed uncivilized & backward by the world. However, they are preserving and protecting the culture through "Sacred groves" as demonstrated by Santal tribe in Odisha.

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finally, at the international level, the nations must be themselves along with alignment to right principles to ensure a peaceful and prosperous world. Consider the case of Bhutan, where the world is fighting to cut its carbon emissions, it is already carbon negative. Bhutan also emphasises on overall happiness rather than on only economic progress.

To sum up, it is always better to live your life the way you wanted to live rather than living someone else's life. As demonstrated by Helen Keller in the beginning world has its opinions, but we must have our way through it.

"Be yourself; everyone else is already taken"
- Maya Angelou

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