



drishti

# Distance Learning Programme

UPPCS Mains

## Essay & Letter Writing





drishti

# **ESSAY & LETTER WRITING**

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## PREVIOUS YEAR UPPCS ESSAYS (2017)

### Section-A

#### Literature is the Motive Factor for the Protection of Humanity

Literature is the mirror of the society. A true writer always tries to portray the actual picture of society in his writings. Whatever feelings a writer gets from the society, be it love, compassion, tolerance, sensitivity or hatred, cruelty or disgust, it gets reflected in his work. Though these feelings are found in animals too, but since there is a lack of sharp logical and analytical skills in animals, we can safely say that it is only humans who are blessed with the ability to create literature and draw inspiration from the elements which are deemed to constitute humanity. In this way, both humans and literature are two sides of the same coin.

It goes without saying that sans humanity people may not cooperate with each other or may even become each others' enemies. Therefore, any activity which tends to reinforce humanity, be it literature, sculpture or art of any kind is a facilitator of humanity. In fact, whenever there is a crisis of human values in the society, literature has emerged as a protector and a facilitator of these values. In the medieval times the poets used to adorn the courts of the Emperors and create literature, but despite staying in courts and drawing salaries from the kings, they were not apathetic to their social responsibilities. There have been numerous examples when the poets of the courts have exhorted their patrons to follow the righteous path and work towards the interests of the people.

Perhaps the most important feature of humanity is the ability to remain sensitive to the pain and agonies of other people. Literature is an instrument through which human beings are made sensitive to the environment around them. Marx believed that the ultimate objective of literature must be to protect the interests of the weak and the marginalized. It is important to note that, post industrial revolution the social disparity within the society became very stark and therefore the literature of this period tried to bring out this disparity and promote human values, thereby trying to re-establish and strengthen the idea that human values should be the foundation of the organization of the society.

Another aspect of literature which draws its inspiration from the humanitarian theme is its progressive nature. Literature has on several occasions become the mouthpiece of reform aimed at shedding the orthodox ideas and embracing new values and paradigms which have contributed to the growth and development of the society both in materialistic terms as well as in the spiritual terms. In India, for example the works of poets like Kabir Das and Rai Das tried to expose the futility of religious orthodoxy and punctilious aspects of both the faiths, thereby becoming instrumental in bringing reform in the form of Bhakti movement and Sufi movement. Further, they tried to hit hard on religious bigotry and instill virtues of good conduct and humane treatment for all sections of the society.

Love is another feeling which is an effective gel for humanity. In fact, love is the superset in which all the cherished human values find their source. Love should not only be towards



human beings, but all beings of nature and the nature itself. Good literature also helps in cultivating mutual love and respect in the society, not only towards fellow human beings, but towards the entire nature and all its beings. Good literature in almost all the languages has cherished this value and has tried to establish it as the foundation of culture and civilization.

Human life is full of problems and the essence of life lies in cultivating the ability to deal with them. However, there are sometimes when man while trying to overcome the problems falls short of identifying the problem itself, as a result, he starts struggling to find the proper solution of the problem. Good literature always has this ability, not only to make an identification of the problems of the society but also to suggest solutions. For instance Jaishankar Prasad revealed that the basic problem of man is his inability to strike a balance between thought, speech and action, at the same time Muktibodh points out that the middle class intellectual is unable to fulfil its historical responsibility. Its practical mind inspires it to become self centred while his ethical mind inspires it to work towards eliminating the problems of the society. In this way the middle class intellectual is in a state of constant struggle.

In elementary terms, it can be stated that both literature and humanity are faces of the same coin. Literature is not only affected by the society, but also affects the society. Good literature, however is always aware of the direction towards which it wants to push the society, i.e. the direction which tends to conserve and propagate the values of humanity and goodness, thereby making itself indispensable to the society.

## The Triangle of Literature, Culture and Politics

Culture is the name of the intrinsic qualitative aspects of a society, which is reflected in the thinking, habits, literature, dance, dress, food or any other way of life. Literature is one of the aspects of culture in which values, beliefs, traditions of the culture are expressed. In this way there is a multidimensional relationship between culture and literature.

Some scholars believe that writers take up the escapist route from politics, but this is just a partial truth. Literature has in-fact been the torch bearer of politics. Whenever politics deteriorates and shifts its focus from welfare of people to the accumulation of power, serving personal vested interests, literature steps in and inspires it to work for the welfare of the masses. In this way there is a strong relationship between literature and politics. The aforesaid discussion clearly reveals that there is a triangular relationship between politics, literature and culture and it is this triangle which preserves the values of the society and guides it towards its goals.

It is worth mentioning that similar to Indian culture, Indian literature is also primitive. The Vedas, Upanishads or the Aranyakas are ancient literary sources. The various facets of Indian culture like 'Vasudaiva Kutumbukam', tolerance, unity in diversity, etc., are amply reflected in the various literary masterpieces. In-fact a deeper analysis of Indian culture reveals a balance of both spiritual thought and materialistic thought. Strong emphasis placed on spirituality is the cause that there is a prosperous tradition of religion and philosophy. If we try to explore other themes of Indian culture, we find that it is blended with colours of love, tolerance; coexistence of man with nature, liberalism, assimilative attitude etc., and the same rainbow is reflected in the literature of the land. The Faag of Gujarat, Mani Pravalam of Malayalam, Ghazals of Urdu, Sangam literature of Tamil, Bhakti literature of Hindi etc., are flowers of this bouquet. The ideal literature has established



the theme which seeks to emphasize on the common thread of universalism and cultural integration, based on the brotherhood of the mankind.

It is important to note that literature and politics have been also intricately connected because of their relation both to the society and culture. If we look at history, we find that the relation between literature and politics is not new. The Mahabharata is perhaps the oldest and most comprehensive commentary on politics and statecraft of which both Vidurniti and Shantiparva are important parts. Then we have Kautilya's Arthashastra followed by Shuknasopadesh which is chapter within Kadambari of Bannbhatt. Similar references to politics and statecraft can be found in works like Panchatantra, Mudrarakshas by Vishakadatta etc. These works have been part of our classic literature which has always been there as beacon lights for politicians and statesmen to show them the path on which their politics should be directed. Similar examples can be found even in the west in the works of famous philosophers like Machiavelli, Voltaire, Montesquieu and many more.

In fact literature is intricately related to society which is visible from the political environment of the 1970s. Indian politics, at that time was polluted by criminalization and in turn led to deterioration of political morality which culminated in imposition of national emergency. During this period and later on times, it was literature which through its commentaries, articles and black humour lifted the consciousness of the people and exhorted them to teach a lesson to the politicians. In this process it helped in creating a transformative wave against the follies and the shortcomings of the system.

In essence, the triangle of culture, literature and politics, is important in the sense that if this triangle works in the right direction, it can not only bring about a lift in the values of the society but also help in creating a better political system. This system in-turn not only helps to fulfil the individual aspirations of the people, but also to bring about an overall qualitative improvement in the lives of the people with greater freedom and opportunities in a more congenial and supportive environment. On the other hand, if the literature of a society does not work to carry out the aspirations of the people and bring about their welfare, it becomes meaningless and the culture which harbours such a literature starts to decline. Therefore the triangle of culture, politics and literature is very crucial for the emancipation of man in a matrix called 'society'.

## Impact of Political Thoughts to the Literature

Literature and political thought are not alien to each other, in-fact both of them are deeply related to each other. This is mainly because literature is an ocean in which the essence of the society resides while politics is the stream which guides the movement of the society. The stream of politics, both enriches the ocean of literature and also draws from it, therefore both of them are inextricably linked to each other.

The impact of political thought has been visible on literature right from the time of the very beginning of human civilization. Literature as an essential part of civilizational ethos came into being and literary writings have influenced the course of politics in such a way that the mutual relationship between the two has shaped the histories of various nations. If we look at the history of Europe, in the post industrial revolution period, we find that when Europe was facing the challenge of transcending from the feudal era to the industrial era, it looked towards literature to find answers to the questions thrown out of the

## CULTURE AND LITERATURE

## What is Real Education?

*“Education is that which remains when one has forgotten everything he learned in school”*

– Albert Einstein

This quote precisely sums up the meaning of education. Real education is beyond the grades and degrees which a person earns in his schools or colleges rather it is about cultivating the values and wisdom which help in creating an inspiring and fulfilled personality. It is about inculcating good conduct reflected in thoughts, words and actions. Though there may be differences in opinion on what is the definition of good conduct, yet there are certain sets of values which share space across all cultures and ideologies and are almost immune to any debate. Some of these values are honesty, integrity, commitment, dedication, pursuit of excellence, sense of responsibility and collective well being. The above list is however not exhaustive, but what remains is that if a system of education is able to inculcate such enchanting values in its pupils, it could be deemed to have imparted real education. What essentially follows from this is that education in its real sense is inseparably connected to the overall well being and quality of life of the people of the society.

Further, there is a precise difference between education and training. While training is all about cultivating the requisite skills to perform certain jobs, education is about cultivating those guiding principles which could propel an individual towards self development and collective common good. Again the same idea differentiates it from literacy. While literacy indicates a capacity to read and write in a particular language, education is a much broader concept which incorporates within itself the extracts available when one applies his capacity to read and write to acquire higher goals. Therefore, what comes fore is an idea of education which is very subtle and sublime as compared to the popular understanding.

Now, the important question which cries for its answers is as to whether our present educational system or our societal structure is imparting education in its real sense or it is limited to an enterprise trying to churn out workers with certain specific skills capable of earning their livelihood? The answer of this question can be deciphered from the fact that in the latest World Happiness Report (2019), which ranks 156 countries on the scale of Happiness Index, India ranked at 133<sup>rd</sup> place well below even Pakistan (75<sup>th</sup> place) and Bangladesh (115<sup>th</sup> place). The poor ranking of our country on the Happiness Index is an indicator that people in India are largely in dissonance with the values of satisfaction and well being which are the hallmarks of an educated society.

Once there is a realization that our educational system has not been successful in creating a happier and contended society, then the next question is as to why the situation



is so awful and what can be done to improve the situation? The primary reason for the present state of affairs is perhaps the fact that in a huge country like India the concerns of basic livelihood and employability largely push us to accept education merely as a conduit for skill creation and employability which could prove instrumental in generating economic growth. However, the fact is that such an understanding which chooses to ignore the intrinsic value of education can at best produce high economic growth and not a happier society. Moreover, even the economic growth which it produces is not sustainable in the long term as if there is a conspicuous absence of the values of commitment to work and pursuit of excellence the culture of wealth creation and collective common good cannot be cultivated. Therefore, in the absence of a genuine appreciation of the values of real education, it is very difficult to achieve sustained economic growth.

Finally, we need to focus on the measures which can be pursued to make things better. At the heart of it is perhaps the fact that education like any other institution is a part of the society so it harbours a mutually reinforcing relationship with the larger society. Now, instead of suggesting piecemeal solutions, if we can cultivate a culture in the society which champions or appreciates the values of honesty and collective well being over individual success in terms of accumulation of wealth and power, the same is expected to find its reflection in the educational system, automatically bringing in appreciation for these intrinsic values in all aspects of teaching and impartation. This will ultimately find resonance in the characters and personalities of the students coming out of the educational system into the society.

## Gandhi – The Ambassador of Indian Culture

*“Generations to come, it may well be,  
will scarce believe that such a man  
as this one ever in flesh and blood  
walked upon this Earth.”*

– Albert Einstein on Gandhi

The greatness of Gandhi does not need a composition to be acknowledged. But, what needs to be emphasized is the source of the values which are the bedrock of Gandhian thought. Gandhi was a revolutionary thinker of his times not merely because he was the supreme leader of India’s struggle for freedom against the British, but more-so because he was an innovator and pioneer in the sense that he invented the weapon of “Satyagraha” and dared to utilize it as a potent weapon to fight injustice and exploitation, particularly when the entire world was looking towards developing more and more deadly weapons of mass destruction so that they could obliterate and annihilate their adversaries.

Further, he was way ahead of his times in the sense that he advocated the virtues of humane treatment and fair-play in politics and diplomacy at a time when the allied powers were dictating humiliating conditions of peace to the defeated Germany in the Treaty of Versailles. His decision of withdrawal from the Non-Cooperation movement when it was at its peak displayed his commitment to the values of non-violence and peaceful agitation for obtaining political rights unlike the Bolshevik revolution, which was shedding blood of the Czar and his loyalists for capturing political power. These things bring to fore the fact that his values and methods were original to him rather than being inspired from any alien thought or ideology.



Now the obvious question which follows this discussion is as to how is that Gandhi could develop such original and intrinsic ideas which had such universal appeal so as to become a foundational value of the modern democratic thought and international diplomacy? The answer to this question sets the tone for justifying the title of this discussion. The fact is that the core appreciation to the values of “Ahimsa” which is the mother of “Satyagraha” is fundamental to Indian culture and ethos.

India has since time immemorial been a land of wisdom and learning which has been an essential part of the Indian civilization. This culture of learning at its culmination point brought about the realization of the presence of the Divine in all beings. This innate appreciation of the Divine in all beings created a consciousness which dictated just and humane treatment for all beings irrespective of their caste, race, gender, ethnicity or any other distinction. The idea of just and humane treatment for all which is fundamental to Indian ethos finds resonance in Gandhi’s social programme when he advocated the abolition of the practice of untouchability. This idea finds repeated visibility in his political programmes starting from the *Champaran Satyagraha*, to protest against Rowlatt Act or the Dandi March. The appeal for justice which it invokes in fact went on to shape the entire narrative of our freedom struggle and ultimately was also reflected in the ideals and aspirations of our Constitution. This helped to shape our national identity which was largely distinct from those of other countries helping us create a mature and self reliant nation.

Further, this new nation was not only clear about its goal of achieving maximum common good for all but also on the effectiveness of the deliberative and democratic methods to achieve those goals. All this helped us in wielding together the gigantic diversity in one fold. Not only this, India’s identity of being a country of villages, and having its soul residing in it is also protected by the Gandhian ideology, which is carved in our Constitution in the form of Directive Principles of State Policy.

The credit of all these achievements largely goes to the towering personality of Gandhi who had the wisdom of not only distilling those pristine values out of Indian culture but also transforming them into practical instruments potent enough to achieve political goals in a largely hostile and exploitative environment. It was he who revitalized Indian culture of brotherhood, secularism, tolerance, truth and non-violence not only through his great thoughts but also through imbibing them at heart and bringin them into action. Truly, he served as the ambassador of Indian culture.

## Impact of Globalization on Indian Culture

The idea of globalization is linked to the concept of the global village. In the ordinary sense the meaning of globalization is understood in terms of creating a bridge within various cultures and weaving them together in a single thread. This means that globalization is all about mutual exchange and sharing of economic, political and cultural relations with people across the world. Though no single entity can be ascribed the credit for bringing about globalization, yet the most important determinant is ofcourse technology. There is no doubt that evolution of internet and telecommunication has revolutionized relations within the global community by acting as a conduit of ideas, capital and resources.

Globalization as is understood in its contemporary sense has been embraced by India mainly after the year 1991 as a result of which we have witnessed development in all areas of the economy in the sense that our production has improved several folds, our trade and

# पत्र-लेखन

आधुनिक युग में पत्र लेखन को 'कला' की संज्ञा प्रदान की गई है। यह एक विशेष प्रकार का माध्यम होता है जिसके द्वारा एक व्यक्ति दूसरे व्यक्ति को अपने मन के विचारों एवं भावों अथवा किसी संस्था या समिति या आयोग के निर्णयों, निर्देशों, तथ्यों या सूचनाओं आदि को लिखित रूप में संप्रेषित करता है।

वर्तमान समय में पत्र-लेखन के अनेक प्रारूप मौजूद हैं, जैसे- शासकीय/अर्द्धशासकीय पत्र, कार्यालय आदेश, अधिसूचना, परिपत्र, विज्ञप्ति, प्रतिवेदन, कार्यालय ज्ञापन इत्यादि।

## शासकीय ( सरकारी ) पत्र (Official Letter)

शासकीय (सरकारी) पत्र उन विशेष प्रकार के पत्रों को कहा जाता है, जिनका प्रयोग सरकार के कामकाज में किया जाता है। इस प्रकार के पत्र साधारणतः औपचारिक होते हैं। ऐसे पत्रों में सरकार के किसी नीति या विषय या समस्या अथवा उसके किसी निर्णय आदि का उल्लेख होता है। सरकार के कामकाज में इस प्रकार के पत्रों का प्रयोग सबसे अधिक किया जाता है।

इस प्रकार के पत्रों का एक निश्चित प्रारूप व शैली होती है तथा उसी को ध्यान में रखकर इस प्रकार के पत्र लिखे जाते हैं अर्थात् यह एक निश्चित ढाँचे में ढली होती है तथा इसकी विषयवस्तु तथ्यपरख, सुसंगत, स्पष्ट एवं सर्वथा शुद्ध होती है। इस प्रकार के पत्रों में पद के हिसाब से प्रारूप में कोई बदलाव नहीं होता (सभी के लिये समान आदर व सम्मानसूचक शब्दों का प्रयोग किया जाता है)। यह पत्र सरकारी कार्यालयों के साथ-साथ व्यक्तियों, कंपनियों, संस्थाओं, स्वैच्छिक संगठनों, राज्य सरकारों आदि से सूचनाओं के आदान-प्रदान हेतु प्रेषित किया जाता है।

## शासकीय ( सरकारी ) पत्र की विशेषताएँ

शासकीय (सरकारी) पत्र की विशेषताएँ निम्नलिखित हैं-

- इस प्रकार के पत्रों में नपे-तुले शब्दों या संक्षिप्त एवं संतुलित शब्दों का प्रयोग किया जाता है।
- ऐसे पत्रों में व्यक्तिगत परिचय का अभाव होता है तथा ये पूर्ण रूप से औपचारिक होते हैं।
- इस पत्र में सरकार की नीति या समस्या या उसके किसी विषय या निर्णय आदि का उल्लेख होता है।
- इस प्रकार के पत्रों का सरकारी कामकाज में सरकारी विभागों/कार्यालयों द्वारा पत्राचार के लिये सबसे अधिक प्रयोग किया जाता है।
- ऐसे पत्रों का एक निश्चित प्रारूप एवं शैली होने के कारण पत्रों को लिखते समय उन प्रारूपों का विशेष ध्यान रखना होता है।
- इस प्रकार के पत्रों में प्रयोग की जाने वाली भाषा संयत एवं शिष्ट होती है।
- ऐसे पत्र अन्य पुरुष शैली में लिखे जाते हैं।
- इस प्रकार के पत्रों में एक सूचना या निर्देश एक ही पैराग्राफ में लिखा जाता है, यदि दूसरी या तीसरी सूचना या निर्देश आदि को लिखना है तो 2 या 3 संख्या अंकित करके नए पैराग्राफ से लिखा जाता है।
- सरकारी पत्र को वैधानिक प्रमाण के रूप में प्रस्तुत किया जा सकता है।

## शासकीय ( सरकारी ) पत्र की संरचना

शासकीय पत्र को मुख्यतः पाँच भागों में विभाजित किया जा सकता है-

1. **पत्रांक:** इसके अंतर्गत पत्र संख्या, अनुभाग, वर्ष, तिथि एवं स्थान का उल्लेख किया जाता है।
2. **संबोधन:** इसके अंतर्गत प्रेषक, प्रेषित, विषय एवं संबोधन का उल्लेख किया जाता है।
3. **मुख्य भाग:** इसके अंतर्गत प्रसंग/भूमिका, तथ्य-कारणों का उल्लेख, तर्क एवं परिसमाप्ति का उल्लेख किया जाता है।
4. निर्देश/अनुरोध/निष्कर्ष/समापन।
5. पृष्ठांकन/प्रतिलिपि।



### शासकीय (सरकारी) पत्रों के लेखन में ध्यान रखी जाने योग्य विशेष जानकारी

शासकीय (सरकारी) पत्रों में सर्वप्रथम प्रेषक का नाम और पदनाम दोनों 'प्रेषक' लिखकर उसके नीचे लिखे जाते हैं, लेकिन यहाँ ध्यान यह दिया जाना चाहिये कि जिस अधिकारी के पास वह पत्र प्रेषित किया जाता है, उसका केवल पदनाम 'सेवा में' लिखकर उसके नीचे दिया जाता है, भले ही संबंधित अधिकारी का नाम हमें ज्ञात हो, लेकिन किसी भी शासकीय पत्र में उसका उल्लेख नहीं किया जाता है।

### शासकीय (सरकारी) पत्र का प्रारूप

	पत्र संख्या/पत्रांक
प्रेषक,	
.....,	
.....,	
.....।	
सेवा में,	
.....,	
.....।	
विभाग/अनुभाग का नाम .....	स्थान ....., दिनांक .....
विषय: .....	.....।
महोदय/महोदया,	
.....	
.....	
.....।	
(2) .....	
.....।	
(3) .....	
.....।	
	भवदीय/भवदीया,
	हस्ताक्षर
	(नाम .....)।
	पदनाम .....
संलग्नक .....	
पत्र संख्या/पत्रांक	
प्रतिलिपि निम्नलिखित को सूचनार्थ एवं आवश्यक कार्यवाही हेतु प्रेषित-	
1. ....।	
2. ....।	
3. ....।	
4. ....।	
	आज्ञा से,
	हस्ताक्षर
	(नाम .....)।
	पदनाम .....





## शासकीय (सरकारी) पत्र का नमूना

संख्या- 12/2018/13/5/1998 टी0सी0-का-1-2018

प्रेषक,  
अ०ब०स०,  
विशेष सचिव,  
उत्तर प्रदेश शासन।  
सेवा में,  
समस्त अपर मुख्य सचिव/प्रमुख सचिव/सचिव,  
उत्तर प्रदेश शासन।

कार्मिक अनुभाग-1

लखनऊ, दिनांक 14 दिसंबर, 2018

विषय: सरकारी सेवकों द्वारा अचल संपत्ति का विवरण नियुक्ति प्राधिकारी को उपलब्ध कराने के संबंध में।

महोदय,

आप अवगत है कि उत्तर प्रदेश सरकारी कर्मचारियों की आचरण नियमावली, 1956 (यथा संशोधित) के नियम-24 (3) में यह व्यवस्था है कि “प्रथम नियुक्ति के समय और तदुपरांत हर पाँच वर्ष की अवधि बीतने पर, प्रत्येक सरकारी कर्मचारी, सामान्य मार्ग के जरिये, नियुक्ति करने वाले अधिकारी को, ऐसी सभी अचल संपत्ति की घोषणा करेगा जिसका वह स्वयं स्वामी हो, जिसे उसने खुद अर्जित किया हो या जिसे उसने दाय के रूप में पाया हो या जिसे वह पट्टा या रेहन पर रखा हो और ऐसे हिस्सों को या अन्य लगी हुई पूँजियों की घोषणा करेगा, जिन्हें वह समय-समय पर रखे या अर्जित करे, या उसकी पत्नी या उसके साथ रहने वाले या किसी प्रकार भी उस पर आश्रित उसके परिवार के किसी सदस्य द्वारा रखी गई हो या अर्जित की गई हो। इन घोषणाओं में संपत्ति, हिस्सों और अन्य लगी हुई पूँजियों के पूरे ब्यौरे दिये जाने चाहियें।”

2- इस संबंध में मुझे यह कहने का निदेश हुआ है कि कृपया उपर्युक्त व्यवस्था का कड़ाई से अनुपालन सुनिश्चित कराने का कष्ट करें।

भवदीय,

(अ०ब०स०)  
विशेष सचिव।

संख्या- 12/2018/13/5/1998 टी0सी0-का-1-2018, तददिनांक।

प्रतिलिपि निम्नलिखित को सूचनार्थ एवं आवश्यक कार्यवाही हेतु प्रेषित—

1. समस्त मंडलायुक्त/जिलाधिकारी, उत्तर प्रदेश।
2. समस्त विभागाध्यक्ष/प्रमुख कार्यालयाध्यक्ष, उत्तर प्रदेश।
3. सचिवालय के समस्त अनुभाग।
4. गार्ड फाइल।

आज्ञा से,

(क०ख०ग०)  
अनु सचिव।