

NEXT IAS

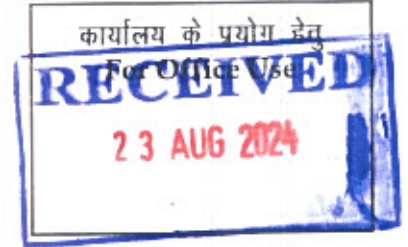
January-2024

ESSAY-Test 5

निबन्ध-परीक्षा 5

CSE 2024

निर्धारित समय: तीन घंटे
Time Allowed: Three Hours



अधिकतम अंक: 250
Maximum Marks: 250

General Instructions

This question-cum-Answer (QCA) Booklet contains 32 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Two blank pages (Page Nos. 31-32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages, etc. If so, get it replaced with a fresh QCA Booklet.

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू० सी० ए०) पुस्तिका में 32 पृष्ठ हैं। प्रश्न-पत्र क्यू० सी० ए० पुस्तिका के अन्त में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरान्त अपने साथ ले जा सकते हैं।

रफ़ कार्य के लिए दो खाली पृष्ठ (पृष्ठ सं० 31-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जाँच कर लें कि इस क्यू० सी० ए० पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू० सी० ए० पुस्तिका प्राप्त कर लें।

(To be filled by candidate)

All fields mandatory

(Inaccurate/Incomplete information may lead to delay in the evaluation process)

Name of Candidate : RITIKA CHITLANGIA

Next IAS Roll No. : GSMAC24A1732 Phone No. : _____

Test Code → TC- 065 Date of Examination : 23/8/24

Exam Centre : Old Rajinder Nagar ☒ Jaipur ☐ Prayagraj ☐ Online ☐

निरीक्षक के हस्ताक्षर
Invigilator's Signature

कार्यालय के प्रयोग हेतु
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Student's Queries for the Evaluator (if any write them below)

Evaluator's response



प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए) / Marks Details [To be filled by the Examiner(s)]

	निबन्ध विषय सं० Essay Topic No.	अंक Marks	
खण्ड-A Section-A			
खण्ड-B Section-B			
सकल योग / Grand Total			

Your performance vis-a-vis other examinees-

Front Runner	Achiever	Aspirant

EVALUATOR'S FEEDBACK: ESSAY SECTION-A

Parameters	<i>Exemplary</i>	<i>Good</i>	<i>Average</i>	<i>Needs Improvement</i>
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



EVALUATOR'S FEEDBACK: ESSAY SECTION-B

Parameters	<i>Exemplary</i>	<i>Good</i>	<i>Average</i>	<i>Needs Improvement</i>
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना पना है।
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- Q.1 Procrastination is like taking a loan, enjoy it only till you have to pay the bill.
टालमटोल करना कर्ज लेने जैसा है, इसका आनंद तब तक ही लें, जब तक आपको बिल का भुगतान न करना पड़े।
- Q.2 The India way, especially now, would be more of a shaper or decider rather than just be an abstainer.
भारत का तरीका, विशेष रूप से अब, केवल बचने वाले के बजाय एक आकार देने वाला या निर्णायक बनने वाला होगा।
- Q.3 Space, the fascination, the lure and the challenges.
अंतरिक्ष: आकर्षण, प्रलोभन और चुनौतियाँ।
- Q.4 We may brave human laws but can not resist natural laws.
हम मानवीय कानूनों का साहसपूर्वक सामना कर सकते हैं, लेकिन प्राकृतिक कानूनों का विरोध नहीं कर सकते।

Q3. space, the fascination, the lure
the challenges

It was a warm, starry night in ancient Rome. The streets were bustling with chaos and confusion, but there was one person, who remain unperturbed by the noises. He was lost in space.

Having figured out the heliocentrism of the outer space,

Copernicus established the modern
society's tryst with space.

Space, the latest frontier of
man kind, has offered us the
goldmine of fascination,
love, and challenges.

In the 21st century, it has
become humanity's playground,
encapsulating the enthusiasm
of a child, the wisdom of
the learned, and the legacy
of the old.

This essay will embark with
understanding the sectoral
segments of space, with an
emphasis on its opportunities,
attractions, and the challenges.

The roots of the human's wonderment with space goes back to ancient Greece. Thales, followed by Anaximander and Pythagoreus, were curious about decoding our natural world, and for that, they looked towards the cosmos.

Since then, great scientists like Archimedes, Einstein, and many others, have continued to use their genius, to deepen our understanding of the space.

The fascination with space, and its all encompassing tentacles, have reached India as well. Vikram Sarabhai and

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Satish Dhawan devoted their lives,
under the harem of space.

After all, what is it that makes
space, so fascinating?

Could it be the sun? Well, a
hot body of constant fusion
and fission, which burns so
bright, that it has created
civilizations, has to be fascinating.

The entire space weather, from
the thunderous coronal mass
ejections, to the mighty
geomagnetic storms, is influenced
by the sun. The testimony of
the same is reflected in our
efforts like the Parker probe
of NASA, or the Aditya L-1 of
India.

Without the sun, even the moon would be shrouded in darkness.

And without the moon, the Earth would be incomplete.

From Buzz Aldrin to Rakesh Chawla, the fascination with moon, dates back to centuries. The lunar south pole has witnessed the 'curiosity' and 'Perserverance' of mankind. The resources of moon, its geological history and its future utility for space habitation, has rendered moon as the magnet of human admiration. Even the geopolitical great games, like the Asteris Accords, to the symbol of national prowess, Chandrayaan, moon is central to life on earth.

Just a little far away from the moon, lies our red neighbour, the Mars. Science has it, that some billion years ago, Mars was hospitable to life, like Earth is today. This opens up the rockets of curiosity, and propels all our fuel in exploring the dreary red barrenness. The scope of life and habitation, has brought together astrobiology missions like the 'Hope' of UAE, and the 'Maven' of NASA. Even India has claimed itself as the first Asian country to reach Mars.

Well, the next question which arises, is the luxure of space

limited to our admiration and exploration of celestial objects?

Well, No. Space does not only limit its fascination to the dark outer margins. Its impact has reached the remotest of land corners.

The first visible impact is the ladder of economic growth that space provides. With a valuation of \$200 billion, the private startups have captured the space arena. From Elon Musk's space tourism prospects, to 3-D printed private rockets, like Vikram-S and Agnibaan, space has been the latest frontier of economic commercialisation.

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Not only economy, but the growth and development of science of space, has attracted billions of dollars. From the Large Hadron collider; to the Large Underground Xenon Observatory; to the LIGO of space, there is so much that humans are trying to investigate.

And the best thing about space? It does not discriminate and manifest the biases of the land. Space has ignited dreams of female empowerment. It has become the garden of female emancipation and the telescope of inspirational equality. To exemplify, Nandini Harinath,

a leading scientist at ISRO,
has changed her destiny, by
catching the flight of empowerment
to space. Being born in a poor
tamil family, rushed into the
palanquin of patriarchy, she
defied all odds to emerge as
an indispensable assets in missions
like chandrayan and mangal-
yan.

No matter the brightness of the
stars, the truth is that space
is a vessel of darkness. It has
several challenges that continues
to haunt humanity.

Margaret Mead remarked "For
every missile launched into space,
there lies a hungry, who has
not been fed, there lies a
naked, who has not been clothed".

Our resources are limited. Every penny that goes into unraveling the mystery of space, someone on earth, goes to sleep, impoverished.

The ethicality of space probes does come under question, when millions on Earth still don't have basic humanitarian amenities like food, education, health and shelter. Space is an exclusive and elitist field of excitation, that limits itself to the likes of scientists.

Moreover, the evergrowing geopolitical complexity, has moulded space as the hottest geopolitical pawn.

China's anti-satellite space mission, has compelled the USA and India to amp up its game

of militarizing the space. space should be a commonality between nations, but the latest developments like politics of international space station, and space alliances have transformed it into a competitive arena.

In addition, the growing private participation within space has increased the load of satellites. Its improper disposal, and further segmentation, as synthesised by Kessler's syndrome, creates hurdles for space sustainability.

Nevertheless, going back to Copernicus's sparkling eyes, which said, "I've loved the stars too fondly, to be afraid"

of the darkness", space and humans are inseparable.

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The plethora of space's are encompasses the mysteries of physics and biology. From gravitational waves, to neutrinos, to dark matter and dark energy, our tryst with space has a long road ahead.

And who knows, Gandhi's conception of 'Tamasyo a Jyotirgamaya' (from darkness to light), may come its way through space?

खण्ड-B / Section-B

उम्मीदवारों को
इस भाग में
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- Q.5 Truth is a trek of faith.
सत्य विश्वास का मार्ग है।
- Q.6 Darkness is nothing, but only absence of light.
अन्धकार कुछ नहीं, केवल प्रकाश का अभाव है।
- Q.7 An eye for an eye only ends up making the whole world blind.
आँख के बदले आँख का अर्थ है, पूरे विश्व को अंधा बनाना।
- Q.8 Life is not about finding yourself, it is about creating yourself.
जीवन स्वयं को खोजने के बारे में नहीं है, यह स्वयं को बनाने के बारे में है।

Q.7. "An eye for an eye only makes the whole world blind".

It was a momentous day for South Africa. After years of discrimination, dehumanisation and desiccation, finally they were about to taste the sweet freedom of equality.

When Nelson Mandela entered office as the leader of the blacks, he had all the power in the world to punish his perpetrators. If he wanted, he

could avenge his captivity of 27 years. He could have taken an 'eye' for an 'eye'.

But to everyone's awe, he forgave his oppressors, and embraced them in a warm hug. It was then he remarked, "I've just found my freedom and peace.
I can't afford to lose it again."

This instance shows how the power of love can overcome the love for vengeance. If all of humanity starts responding to their oppressors, the way the latter did, the world will go blind with the darkness of vengeance and hatred.

This essay will focus on the multi-stakeholder effects of 'forgiveness' and 'vengeance', followed by an elaboration on how to cultivate forgiveness.

Starting with the segment of the oppressed, the power dynamics will always leave someone marginalised, deprived and deserted. Once the equilibrium is restored, comes the scope for forgiveness or holding on to the anger of the past.

Let us understand the implications of the anger-forgiveness dichotomy by comparing post world war I Germany and post world war II Japan.

Germany was at the losing end of treaty of Versailles, which built up anger and frustration. where anger seeps, extremism blooms.

The vengeance of germans was exploited by Hitler, who in his fit for an 'eye', made the whole world blind, with the howers of holocaust, war and destruction.

As apposed to the German anger, Japan dwelled onto its love for development. Post nuked society had to bear the brunt of shattering kunamis, fiery volcanoes and enguefing quakes. But, their love for oppressors, whether it be human or natural, made them

overcome all darkness, to finally illuminate the whole world.

This shows that forgiveness, as a virtue, is the application of one's moral strength, behavioural emancipation and the quest to do better than their oppressors.

When one displays feelings of compassion and forgiveness to their culpits, it benefits the latter too. Even the hardest of human demons have a secret inside, appealing to the humanity of which, can bring core changes.

After the Kalinga war, when Ashoka went to see the glitters of his victorious lands, all he could see was the streams

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blood, bones and banes. His
'eye' for an 'eye' had left
nothing, but a trail of death
and disempowerment. It was
then that 'Chandha Ashoka'
transformed to 'Dhamma Ashoka'
to repent for his mistakes.

The best way to realise the
mistakes of the oppressors, is to
forgive them. Forgiveness has the
sharpest edge, which cuts
through the hardest of demons.
Their guilt pushes them to
improve upon their wrongdoings,
and ignites the fuel of being
better humans.

lastly, when the oppressed and
the oppressor fight each other

'an eye for an eye', the world suffers the most.

The by-standers are the worst victims of every fight. As it is often said, "war is not about who is right, but who is left".

Even today, as seen in the context of power struggles between Ukraine and Russia; or Israel and Palestine, the worst sufferers are not the political leaders, sitting in a cozy room, giving orders. But, the refugees who had to give up their homes, livelihood, families, culture, peace, and even their lives, to satiate the hunger of vengeance.

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Having discovered the multi-dimensional fallouts of the quest for an eye for an eye, it is not always that the world becomes blind.

sometimes, it is imperative that feelings of vengeance harbours within a person, to fight for change.

If Rosa Parks had not harboured the feelings of anger for her identity; if Ambedkar had not voiced his frustration for inequality; if Malala Yousafzai had not stood up for her vengeance, the world would have continued to be a place, riddled with divisions of colour, caste, creed and gender.

Nonetheless, even Rosa Parks, Ambedkar and Yusufzai would have had to cultivate the garden of forgiveness and contentment, to ensure their inner peace.

The question which arises is, how can one cultivate forgiveness, especially against one's oppressors?

Kant guides us through his categorical imperative, when he advises one to always treat humans with dignity and love.

Despite oppression, dignity of oppressor is also important and humanising their mistakes can help one to let go of their anger.

Even the Chinese philosopher, Confucius, propounds the principle

'golden rule', that is, to treat one in the same manner that one wants to be treated.

Every revolution starts with the aspiration for establishing equality, freedom and harmony. When one attains that, they should make conscious effort to sustain those aspirations.

And finally, one should expand their ambit of love. Social justice is the manifestation of 'love for all'. It is often said that inequalities, hatred and vengeance arise because our circle of love remains limited.

So, as Aristotle remarked, "we should expand our ambit of love, till it covers the whole".

village, town, city, country
and the world."

Thus, as we move towards the end of this essay, it is imperative to realise that power of love has to be stronger than power of hatred, vengeance and dividedness.

Just imagine a world, where Diogenes had not forgiven the catholic church; a world where Thoreau had continued to oppress his oppressors; a world where Gandhi's 'satyagraha' had not appealed to the heart of sinner; in such a world, a Nelson Mandela would not have changed

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the destiny of South Africa.

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Space for Rough Work

Q7. An eye for an eye only ends up making the whole world blind.

Intro: Nelson Mandela $\Rightarrow$ came out of prison and had a larger task ahead $\Rightarrow$ letting go & forgiveness.

Explain Q. $\Rightarrow$ ~~for~~ vengeance and ill feelings costs the world.

Dimensions $\Rightarrow$ 3 stakeholders.

Individual $\Rightarrow$ does it let go $\Rightarrow$ peace is gone
No dev., repeating the history.

Eg: Hung saan syu hi; Gandhi, Lincoln $\Rightarrow$ give alt. Japan & German

Oppressor $\Rightarrow$ chance for salvation.

Gandhi's $\rightarrow$ satyagraha $\Rightarrow$ A.O. Hume; HS elcott
& Blavatsky; $\Rightarrow$ give alt. also $\Rightarrow$ feminism

World $\Rightarrow$ "No one is right in war, but who is left"
 $\Rightarrow$ No growth & dev.

$\hookrightarrow$ pawns of leaders $\Rightarrow$ no growth & dev.
Eg: ~~India~~ & ~~C~~ Le Chambon. & Narai Juko.

How to cultivate forgiveness

$\hookrightarrow$ love for all.
 $\hookrightarrow$ Kant's human dignity
 $\hookrightarrow$ Confucius's colder mean.

But not always $\Rightarrow$ holding on to anger.

$\hookrightarrow$ Eg: Kailash Satyarthi & Rosa Parks.

Conclusion $\Rightarrow$ Love $\Rightarrow$ Kabir - Prempure
 $\hookrightarrow$ dialogue & collaboration.

Space for Rough Work

Q3. Procrastination is like taking a loan, enjoy it only if you have to pay the bill.

Q3. space - the fascination, the lure, the challenges.

Intro: Copernicus's eq. $\Rightarrow$ ancient Rome
"I've loved the stars too fondly, to be afraid of night" $\Rightarrow$ started our kyst with space. - ②

$\Rightarrow$ New frontier of mankind.

Fascination

$\rightarrow$ Einstein $\Rightarrow$ The start with Thales, Anaximander $\Rightarrow$ Einstein $\Rightarrow$ Vikram

- $\rightarrow$ sarabhai
- $\rightarrow$ Moon's minerals, Mars's settlement
- $\rightarrow$ resources for dev. Moon, Mars, sun, grav. waves
- $\rightarrow$ spa.

Lure

- $\rightarrow$ geopolitical race
- $\rightarrow$ space tourism.

Challenges

- $\rightarrow$ Space science vs everyday science
- $\rightarrow$ Inequity in space
- $\rightarrow$ Ethics of space
- $\rightarrow$ sustainability of space.

the con.

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