

ESSAY-Test 1 निबन्ध-परीक्षा 1 CSE 2024

कार्यालय के प्रयोग हेतु
For Office Use

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 (क्यूं सी० ए०) पुस्तिका में 32 पृष्ठ हैं। प्रश्न-पत्र क्यूं सी० ए० पुस्तिका के अन्त में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत 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 क्यूं 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 क्यूं 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 : PRASTUTI UPADHAYA

Next IAS Roll No. : GSMACT24A1674

Test Code → TC- 061

Date of Examination : 19-07-2024

Exam Centre : Old Rajinder Nagar ☐

Jaipur ☐

Prayagraj ☐

Online ☒

निरीक्षक के हस्ताक्षर
Invigilator's Signature

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Student's Queries for the Evaluator (if any write them below)

Evaluator's response



	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

Next IAS ID: GSMACT24A1674, TC061, 19-07-2024 11:16 PM

Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



EVALUATOR'S FEEDBACK: ESSAY SECTION-B

Next IAS ID: GSMACT24A1674, TC061, 19-07-2024 11:16 PM

Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



- Q.1 If it costs you your peace, it is too expensive.
यदि इससे आपकी शांति छिनती है, तो यह बहुत महँगी है।
- Q.2 In the flood of data, the thirst still remains.
आँकड़ों की बाढ़ में, प्यास अब भी बाकी है।
- Q.3 A star has to burn to give light to others but that's what stars are meant for.
एक सितारे को दूसरों को रोशनी देने के लिए जलना पड़ता है, लेकिन सितारे इसी के लिए बने हैं।
- Q.4 The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.
किसी व्यक्ति का अंतिम मापदंड यह नहीं है कि वह आराम और सुविधा के क्षणों में कहाँ खड़ा है, बल्कि यह है कि वह चुनौती और विवाद के समय कहाँ खड़ा है।

④ The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.

Chiune Sugihara was a ^{Japanese} career diplomat posted in Lithuania when the Nazis captured the country. The Jewish population of Lithuania knew what awaited them, and as a last hope, appealed to Sugihara to grant them Japanese visas, so that they can move out and escape after crossing Japan.

Sugihara was in a dilemma, he asked

the Japanese Foreign Office if he could do that, the answer was an unsurprising no. Japan was, after all, a German ally.

Moved by the deplorable situation of the Jews camping outside his house, Sugihara did the unthinkable. He started granting visas, defying orders of his superiors. He stamped visas himself and helped around 3,500 Jews escape Lithuania. Lithuanian Jewish population was wiped out by the Nazis in the next couple of years.

After the war, Sugihara was relieved from the foreign service and had to do odd jobs to survive. Nobody knew about his act of ~~val~~ courage during the war.

It was only in 1984, that the Israeli

government recognized his courage and ethics, and awarded him the prestigious "Righteous Among the Nations" honour.

What Sugihara did was an act of extreme courage, defiance and bravery, showing his moral standing among the race of humans. He could have easily moved onto his next posting without any controversy, and lived out a life of comfort in Japan.

But he didn't and that's what showed his measure as a man. In this essay, we shall explore how a man's true worth, his fortitude is revealed not during times when it is comfortable, but during times of challenges.

COMFORT AND CONVENIENCE - NOT A MEASURE

Life is easy when there are no moral dilemmas, when one does not have to choose.

When there is comfort and ease, one's moral standing is irrelevant.

During the Battle of Plassey, Mir Jafar deceived the Nawab and supported the British. It showed his moral standing as a traitor who abandons ship at the first instance. He might have become the Nawab, but his name became synonymous with traitors in the annals of history.

When the situation does not demand that a person must choose, or make a choice, it is easy for humans. We have an insatiable

उम्मीदवादी
इस भाग में
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Candidates
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write on
this margin

thirst for getting everything - money, fame, glory, a clear conscience. Times of challenge and controversy force us to choose one of the above, and that's where men falter. And that's also where men of greatness are formed.

Conformity to norms is always rewarded in human society. When Raja Ram Mohan Roy fought against sati, most people opposed him, revealing their measure as men of herd mentality. That is why, ~~as~~ more than 150 years hence, we only remember Raja Ram Mohan Roy.

HOW CHALLENGE AND CONTROVERSY REVEALS A

MAN'S TRUE MEASURE

During times of challenge and controversy, a man has to take a stand, and that stand often reveals his true nature.

An example of this from the political world is that in 1971, PM Indira Gandhi was faced with the challenge of millions of refugees entering India from East Pakistan, and thousands of Bengalis being killed by the Pakistani Army there.

Added to this were the American threats of war when the USA even sent a nuclear submarine to the Bay of Bengal, to intimidate Ms. Gandhi. She, with help of the Soviets tackling the nuclear threat, took a firm stand and led India to war with Pakistan.

Her courageous decision to save human life and prevent a refugee crisis showed her leadership skills and commitment to maintaining regional peace.

Challenges and controversial situations bring

out the best or worst in people. This is backed by many philosophies. In the Kurukshetra war, while Arjuna was worried about going to war with his own blood, the Kauravas were waiting to eliminate their own cousins whom they saw as enemies.

This very difference of empathy, as highlighted by Lord Krishna, shows why the Pandavas were fighting for dharma.

When a person takes a decision that goes against their beliefs, they often feel a sense of dissonance. This is seen best in international relations. India had to suspend its diplomatic relations with South Africa as we were unable to make peace with the practice of apartheid, a reminder of our own

history with colonialism.

A child is taught to not lie because it is wrong. However, he may lie to watch his favourite cartoon. Later, he feels guilt and confesses to it. As the child grows up, he socializes and forms his own value system, morality and imbibes societal ethics.

Depending upon these things, he may lie with ease as an adult or still find it difficult. But even if he does lie, he still feels a sense of diminished guilt. His decision in these situations measure his worth as a man and decide his ethical standing.

A man who is satisfied being comfortable and does not stand for the right, is bound to have a weak position in morality.

During the 1991 economic crisis, India was in a terrible position. This led to Dr. Manmohan Singh, the then-finance minister to introduce radical reforms for the economy, turning the page in the book of India's economic history. He faced massive criticism at that time but was steadfast in his conviction. ³⁰ ~~40~~ years later, India is still one of the fastest growing economies.

Contrasting this with our neighbour Sri Lanka, which is reeling under extreme economic constraints, the President left the country in shambles to protect himself. This shows the difference in leadership and their measure as men of substance, ~~no~~ who stayed their ground during times of challenge and controversy, and those who didn't.

BUREAUCRACY - THE CURIOUS CASE OF INDIA

This principle of taking the correct stand is extremely relevant for the bureaucracy for proper and ethical governance.

Satyendra Dubey was a government official who was a whistleblower that revealed the corruption in the construction sector in Bihar. As a result, he was shot dead for speaking up. He still took the risk despite knowing the ^{dangers} ~~risks~~ involved in speaking up. He had to lose his life to remain committed to his stand of integrity and transparency.

Weber describes bureaucracy as a highly-efficient organization to ensure hassle-free governance. Yet, Ashok Khemka was transferred

around ⁵⁶~~30~~ times over a period of 30 years of his service.

This points to a system that penalizes people for standing for what's right. Nothing much has changed from the times of Chiune Sugihara to today. However, it is necessary, to still do the right thing.

Fear of reprisal should not quiet people into submission. Speaking up for what's right is every human's dharma, and as the saying goes -

"Dharmo ~~Rakshati~~ Rakshitah"
[Dharma protects those who protect Dharma].

Neutrality and sticking to comfort is a sign of the weak, and such people are

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often considered as bad as the perpetrators of injustice itself. This has been summed up by Dante wonderfully -

"The hottest places in Hell are reserved for those who, in times of a moral crisis, maintain their neutrality."



- Q.5 Civilization begins with order, grows with liberty, and dies with chaos.
सभ्यता व्यवस्था के साथ प्रारंभ होती है, स्वतंत्रता के साथ बढ़ती है, और अराजकता के साथ समाप्त हो जाती है।
- Q.6 A single drop never feels responsible for the flood.
एक बूँद कभी भी बाढ़ के लिए खुद को उत्तरदायी नहीं मानती।
- Q.7 Never does nature say one thing and wisdom another.
प्रकृति और बुद्धि अलग-अलग बात नहीं कहते।
- Q.8 Present demonstrates the lessons of history, albeit the hard way.
वर्तमान इतिहास के सबक को दर्शाता है, यद्यपि कठिन तरीके से।

⑧ Present demonstrates the lessons of history,
albeit the hard way

"History repeats itself, first as a tragedy,
then as a farce." - Karl Marx

In April of 1919, the entire nation of
India was shaken to its core at the
brutality of the Jallianwala Bagh massacre,
carried out with impunity by a British
General Dyer. Such was the extent of the

brutality that he fired at an unarmed gathering of children, women and elderly included.

Indian leaders were jolted out of their delusion that the British could ever treat Indians as their equals, or even as humans. This led to the launch of the Non-Cooperation Movement and in a way, this unfortunate incident kicked off the last 25 years of the British Raj.

But one must wonder, was this truly a once in a millenia occurrence, was it really not exactly how the British treated Indians? Only 60 years back, the British had brutally suppressed the Revolt of 1857, and killed thousands of people in a blood-thirsty, revenge triad.

The Jallianwala Bagh massacre was simply a repeat of events that had already happened. It was amply clear that the British treated Indians worse than second-class citizens. Why else would Dyer not just be allowed to leave without punishment but also be praised and given money by the British public?

The lessons of history are with us always, that's in fact the basic premise of studying the discipline itself! It gives a foundation on which we base our entire existence, and hence, unexpectedly so, our present often encounters situations from that very foundation.

In this essay, we explore how history and its lessons are often demonstrated by the present and how we must learn from them. We first explore history as a cycle of time and

then explore various areas where present has learnings from history - the environment, politics, economics and society. Finally, we explore how we as a race have learnt from history and prevented mishaps.

HISTORY - A CYCLE OF TIME

Hindu philosophy talks of the concept of "YUGAS" and Jainas talk about ascending and descending cycles called "AVSARPINIS" and "UTSARPINIS". Cyclical history is an integral component of Eastern philosophies.

Karma theory also finds some relevance here. The basic idea is that a person's actions, or karma, carry forward with him to the next life. This is the reason why history and present feels so repetitive.

The basic essence is that human nature,

despite all technological advancements, is constant. Humans in Indus Valley in 2500 BC also felt the same emotions as humans today. Emotions drive our actions, and hence actions are also similar throughout history.

The Kurukshetra war fought over a piece of land using divine astras, while families today fight over property in court or mediation centres. The experience of humanity is the same.

Even when history does not repeat itself, it often rhymes. That's why present scenarios always tend to reflect the cyclical nature of history, and its lessons are learnt in the hard way.

The Mahabharata often ^{cites} ~~cites~~ instances of the characters' past lives and how their actions led to their present conditions, and how they still might not learn and err again. Such is the nature of humans.

THE PRESENT AND ITS LEARNINGS OF THE PAST

Our present existence has in store, many inferences from our past and the environment is the best example of this. Earth's history is made up of regular cycles of Ice Ages and other natural events that would wipe off substantial life off the face of earth.

When Mt. Vesuvius in Italy erupted, it engulfed an entire city and made it a living time capsule, captured in an eternal stone age.

It points to how insignificant humans are that an entire civilization can be wiped out in an instant.

Yet, we do not learn. Our current ecological plight of climate change is not even natural, but manmade. We challenge nature as if we can fight it. Increasing floods, droughts, failing crops are all lessons from history, indicator of a civilization on the brink of endangering themselves.

In the political sphere, the spread of right wing governments and democratic backsliding is an alarm call from history. Fall of democracy is often coupled with rise of fascism, violence and human rights violation, as seen in the rise of Hitler in Nazi Germany, leading to genocide of European Jews.

Myanmar had a democratic government that has been uprooted by a coup d'état of the military. The Military Junta has been accused of violent repression of pro-democracy activists. Similar military coups in African countries has led to ethnic violence. None of these present events are new. Only names of people and places change, the fact remains the same and so does the result and the lesson. We learn the lesson the hard way and forget it often, when the same situation arises with a new face again.

On the economic side of history, the French Revolution is often said to have started due to the rising economic disparities between the system of the three Estates.

Economic crisis in Lebanon has driven the country to the point of civil war. Rising inequalities in wealth are often the cause of revolutions and mass movements.

Muhammad Bin Tughlaq is often considered a king who made bad decisions. One such decision was to mint copper coins, during a shortage of silver. However this plan failed grandly when people started minting their own coins, forcing the king to withdraw this policy.

Many centuries later, Germany decided to counter the Great Depression by printing more and more money, leading to hyperinflation and broke the German economy.

Lessons of the history are ~~will~~ repeated in present even from a social perspective. In India, caste is rapidly being replaced by class as a means for discrimination, but ^{it} ~~is~~ is not a coincidence that most poor people are also from lower castes.

Women today have many so-called freedoms but are still expected to take care of most of the child rearing and housework.

Hence, it is obvious that such lessons of history are reflected in our past in difficult situations. As humans, we are the most intelligent species and one wonders if we ever learn from these misgivings? Or do we only realize it once it's too late?

Our past does teach us many things and we have imbibed these learnings in many instances.

LEARNING FROM HISTORY

When 26/11 attack happened in Mumbai, it showed a gaping hole in our intelligence apparatus. That was when India collectively decided that enough was enough. The formation of organizations like the NIA, powers given to authorities for security has ensured that there has been no other major terror attack in an Indian megacity after that.

During the British Raj and for a few decades even after independence, India was a food insecure country and faced devastating famines. That was why food security became a priority in the 1960s leading to Green Revolution. We achieved food surplus status and are today one of the largest food exporters of the world.

Learning from lessons of history is an intrinsic part of human experience. We are often reminded of how many times we make the same mistake and cause destruction, but not of how many times we have learnt and prevented tragedies, large and small.

Our present is dotted with such rhymes from history that tell us to not repeat our mistakes, to not be discriminatory, to not promote hate, to shun bigotry, to respect women, to conserve life of all forms. It is our duty to learn and reflect and also ensure it is not repeated ever again.

It is human nature to make mistakes but it is also his nature to learn and prevent mistakes. That's what makes us so

distinct.

The cycle of time shall continue, the present and its learnings will soon be history as new people and new places replace the current in the same scenario, but we must remember what Lord Krishna said to Arjuna as he faced his ethical dilemma on the Kurukshetra battleground-

"You and I have been here before."

reflecting how nothing is truly new, the same choices existed before, as they do today.
