

ESSAY-Test 2 निबन्ध-परिक्षा 2 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

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Test Code → TC- 0 6 2

Date of Examination : 06-08-2024

Exam Centre : Old Rajinder Nagar ☐

Jaipur ☐

Prayagraj ☐

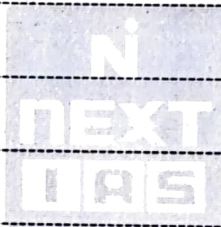
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निरीक्षक के हस्ताक्षर
Invigilator's Signature

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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, TC062, 06-08-2024 02:58 PM

Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



EVALUATOR'S FEEDBACK: ESSAY SECTION-B
Next IAS ID: GSMACT24A1674, TC062, 06-08-2024 02:58 PM

Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



- Q.1 The function of education is to teach one to think intensively and to think critically.
शिक्षा का कार्य व्यक्ति को गहनता और आलोचनात्मक ढंग से सोचना सिखाना है।
- Q.2 Life is what happens when you're busy making other plans.
जब आप अन्य योजनाएँ बनाने में व्यस्त होते हैं, तब जो घटित होता है, वही जीवन है।
- Q.3 The heaviest penalty for declining to rule is to be ruled by someone inferior.
शासन करने से इनकार करने की सबसे बड़ी सजा किसी निम्नतर व्यक्ति द्वारा शासित होना है।
- Q.4 Competition is the law of the jungle, but cooperation is the law of civilization.
प्रतिस्पर्धा, जंगल का कानून है और सहयोग, सभ्यता का कानून है।

COMPETITION IS THE LAW OF THE JUNGLE, BUT
COOPERATION IS THE LAW OF CIVILIZATION

Hindu philosophy discusses the definition of "Dharma" as a concept at length. One of the defining features of a civilized society is said to be adherence to Dharma. This is contrasted with the concept of "Matsya Nyaya". The term literally means "fish's justice" but is used to refer to the law of the jungle. It says that in the jungle, the small fish is eaten by the larger fish, which in turn is eaten by the even larger fish.

This is, however, not how a civilized society

functions. In a civilization, the basic tenet is cooperation among all humans and protection of the weak. This is called "Dharma", and it is what sets us apart from wild animals living in the jungle.

This idea is not particular to Indian philosophy, but has been found across the world in different ways. Even modern societies, whether democracy or not, aims to promote some level of justice to weaker sections and make way for cooperation among human beings.

Charles Darwin gave his much acclaimed theory of evolution and the doctrine of "survival of the fittest". It suggests that early humans (who were not a part of any civilization) competed with one-another for resources. The ones who won the competition, survived and those who could not

get the required resources, perished eventually.

This theory was extended by Herbert Spencer to the social realm, called "Social Darwinism". He suggests that even in human society, those races survive who win the competition for resources.

His theory however, is not wholly accepted due to the simple fact that he seems to suggest no differences between early humans and humans today. Social Darwinism has long been used to justify racist tropes against marginalized groups. The most famous example being its use by the Nazis to justify massacres of other races.

This essay explores the ideas of competition and cooperation, the various dimensions of the two and how we see human cooperation in various fields, as the epitome of human civilization.

COMPETITION AND COOPERATION

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Competition is the simple fact of two or more individuals trying to achieve a goal that is considered non-shareable. It could be something as simple as competing for first position in a class test, or something as impactful as the "space race" when the US and USSR competed to become the first country to land on the moon.

Cooperation, on the other hand, is acknowledging that the said goal can be shared to the benefit of all parties, which leads to parties working together to achieve it. This is usually seen, surprisingly, after even devastating events, like all of Europe getting together to help Germany rebuild after World War II.

A commonality of both cooperation and competition is that they are both basic human instincts. They are a part of our subconscious.

that we absolutely cannot eliminate.

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So why does one become a symbol of the jungle, of our savagery; while other presents our civilized side? One simple reason is that of greed. Competition is driven by greed, by our instinct to keep everything for ourselves, while cooperation shows empathy and compassion for others.

A recent example can be the COVID-19 pandemic. During the worst times, people who were not even infected started stocking up on oxygen cylinders, creating an artificial supply drop. People who needed the cylinders could not access them, which meant they were sick for long and infected others more. This is a good example of how competing with others led to the situation worsening, a situation that really demanded cooperation.

HOW COOPERATION IS THE TENET OF CIVILIZATION

From a historical perspective, Indus Valley Civilization is considered one of the greatest civilizations to have existed till date. It is also interesting to note that for most of its existence, it doesn't seem to have fought wars and an absence of advanced weapons is a defining feature. Its focus on communal living and planned settlements point to a level of cooperation in that society that is still unheard of.

Asoka is one of the greatest Indian rulers, but he is considered great not for fighting multiple wars, but for his change of heart after the bloodbath at Kalinga. His promotion of "Dhamma", and similarly, Akbar's idea of "Sulh-i-Kul" for cooperation among religions, are what made these rulers great. Not their continuous expansionism, but their willingness to make a civilization out of an empire.

In politics, we often see politicians struggle to achieve the seat of political power. Their competition for the same often brings out the worst in them, be it corruption, scandal, lying, deceit.

However, we also see instances of cooperation across political lines. Recently, to counter terror threats, Israel formulated a "war cabinet" ~~to~~ and included all leaders across party lines in it. Even in India, when the West attacked India's diplomatic stance in the Russia-Ukraine war, leaders across opposition parties expressed solidarity with the Indian government's stance.

This ability to look beyond internal issues and present a united front in face of difficulties is what makes a landmass and its people, a nation-state. And a nation-state is, unsurprisingly, one of the most evolved forms of civilization.

The jungle economy is simple, as a race for the resources. Evolution has tried its best to ensure that co-existence is possible. As an example, lions, leopards and cheetahs, all apex predators, often are, some diurnal and some nocturnal, so that resources can be shared. This is because these animals do not have any instinct of their own to cooperate with others.

Humans are different. Our evolution into civilization has led to the development of welfare states. We share resources. The best example is that taxpayers pay taxes for infrastructure that can be used by all, even those who don't pay taxes. This arises from the basic human nature to be compassionate, to help another person.

Maharashtra contributes a lot to tax collection and Bihar absorbs a lot more than it gives. This idea of fiscal federalism is rooted in cooperation for a better society and country.

On the social arena, the relevance of cooperation is felt the most. It promotes fraternity and brotherhood. Suppose you see someone lying on the road, injured. If you went by Spencer's idea of "survival of the fittest", you would leave the person there. However, we all know that no human who has even ~~the~~ one drop of compassion would do that. We would help the person out. Whether it is called our "dharma", or civic sense or constitutional duty, is immaterial, because we know that this compassion is rooted in our agreement for cooperation as members of a civilized society.

Recently, when Turkey and Syria were hit by a devastating earthquake, India sent relief and aid. This was despite having rough relations with the two countries in the recent past. This is because of our commitment to cooperate as members of the human civilization, and look beyond previous issues in times of such need.

Technological advancement over the years have showed both sides of human nature.

While all countries have collected a number of weapons systems, to obliterate other nations if the need arises, we have, of late, become more aware of using technology ethically.

Recently, COVID-19 vaccines were the most prized commodities created by technological advancement. India's efforts at sharing the life-saving vaccines with smaller nations as part of "Vaccine Maitri" [Vaccine Friendship], displayed our resolve to cooperate in tough times, when advanced nations hoarded more vaccines than needed.

It almost showed that the so-called Western "civilization" is not ~~merely~~ ^{merely} advanced, because it is rich and has made scientific advancements. If as humans we fail to help others out in times of such need, it becomes imperative to ask if

CIVILIZATION IS NOT ABOUT ADVANCEMENT, BUT

COOPERATION!

In Meghalaya, people create "living root bridges" that take over 30-40 years to form. The people who create the bridges rarely use it. This is the epitome of human civilization, to do something for others, for the continuation of human existence, despite knowing you won't be able to taste its fruits.

Tribal societies are often considered outside of "civilized society", called even savages and barbarians. Yet, they seem to show a lot more cooperation in their existence than humans in "civilized" democracies even.

It is necessary to understand that civilization is not defined by material growth and successes but by nature character of human nature evolved

If despite knowing "civilization" for more than 5,000 years, we cannot learn to cooperate and live according to our needs, if we are driven by our greed and competition, we need to reflect on the definition of civilization again, as there is not much difference between our society and the jungle then.

"There is enough for everyone's need, but not enough for one man's greed".

- Mahatma Gandhi

—X—X—X—X—

- Q.5 Not everything that is faced can be changed, but nothing can be changed until it is faced.
सामना की जाने वाली हर चीज को परिवर्तित नहीं किया जा सकता, किंतु जब तक सामना न किया जाए, तब तक कुछ भी बदला नहीं जा सकता।
- Q.6 The road to success and the road to failure are almost exactly the same.
सफलता की राह और असफलता का मार्ग लगभग एक ही है।
- Q.7 To be or not to be, that is the question.
होना या न होना, यही प्रश्न है।
- Q.8 Wisdom is to live in tune with the mode of the changing world.
बुद्धिमानी बदलती दुनिया के साथ तालमेल बिठाकर जीने में ही है।

8. WISDOM IS TO LIVE IN TUNE WITH THE
MODE OF THE CHANGING WORLD

During the second half of the nineteenthth century, Japan was undergoing a major political and social development in the form of the Meiji Restoration. This event was almost a social revolution where Japan adopted a Western-inspired model of mass education and revamped their entire demography.

This led to Japan becoming the leading Asian power, so much so that it was a force to reckon with during World War II. Even after a

devastating loss in WW-2 and being the only country to be a victim of the atom bomb, it recovered quickly and dominated the latter half of the twentieth century too.

In comparison to India, albeit ^{under} a colonial power, there was resistance to modernization, something that has been felt even after independ-
-ence. Japan's understanding of ^a changing world order and willingness to adapt and live in tune with the modern world ended up being a reason for its success.

Change is imminent in all forms, nothing truly lasts forever. Even a microscopic organism like a virus or bacteria mutates to adapt to its changing surroundings, even becoming resistant to antibiotics (a true headache for scientists though!). But such is the law of nature, seemingly

permanent things change and evolve or whether

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इस भाग में
लिखना मना है।
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In his critically acclaimed poem Ozymandias, Percy Bysshe Shelley talks about how a great ruler created a large statue of himself to signify his might. But neither did his empire last long nor did the statue, as change was bound to happen.

This essay explores the idea of how change impacts humans, whether it is always good or bad. We further delve into the the different areas where adapting to change proved successful and sticking to old principles failed.

WHAT IS CHANGE? IS IT ALWAYS GOOD?

It is fairly hard to define change, any minor or seemingly insignificant difference is also considered "change". Change is not just

empires falling or rising, Wars starting or ending. Change is also being promoted to a new class, change is also a minor haircut!

As an example, when I started going to college, I became a regular user of the Delhi Metro. A change in the mode of transport does not seem like a major one, but when, ~~the~~ one day the metro station near me was out of order, I felt almost crippled, deprived of a luxury I didn't even realize I had. I had adapted to the convenience of a good public transport system so well that I realized it only when an abrupt change deprived me of it.

Change is not always for the better, though. Change can definitely be negative. * The fall of a democratic government in Afghanistan leading to establishment of a theocratic state led by a

terror group is a pathetic change. But that is not the point of this essay, the essay tells that true wisdom is to adapt to changes around oneself. Various NGOs in Afghanistan have started online schools for women who are prevented from going to school by the Taliban. This shows wisdom to come up with innovation to counter change, till a better solution is arrived at.

Humanity's true power is its superior intelligence to other species. That's why we are able to survive in the worst of conditions because we show wisdom to adapt. But this is also a part of nature. Polar Bears in the Arctic are surviving impacts of thinning ice and climate change by changing their eating habits to suit the changes. Humans are even better at this as we can create inventions using science to adapt to changes.

WHY LIVING IN TUNE WITH THE MODE OF THE
CHANGING WORLD IS TRUE WISDOM

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लिखना मना है।
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From the point of view of change and adaptation in politics, the British monarchy provides a good contrast to others like French and Russian Monarchy. Both, the French Monarchy under Louis XVI and the Russian Monarchy under Tsar Nicholas II of the Romanov dynasty, were unable to understand the changing tides of people's demands. The people wanted better representation and less despotism. The inability to tune in with change in people's expectations led to not just violent revolutions in the two countries but also brutal assassinations of the rulers.

On the contrary, the British monarchy was more willing to do power sharing arrangements ~~the~~ and gave up many of its powers to the British

Parliament, starting from the eighteenth century itself. As a result, the British monarchy ~~is~~ still survives to this day along with a democratic Britain. Whether monarchy should exist or not is an irrelevant question here, the fact that adapting to changing politics helped British monarchies survive difficult times remains true.

The Indian economy remained fiercely protectionist for a larger part of the twentieth century, implementing socialist policies. However, the increasingly capitalist trends in the world deprived us of prosperity that was being seen in South East Asian "Tiger" economies. The 1991-LPG reforms were India's way of finally adapting to the new world order of open markets, free trade and globalization. It ushered in an era of relative wealth, increased trade and a large GDP growth rate, bolstering India's middle class.

Social changes in society are often a result of changing world. This is best described by the Indian caste movement. Education and reform led intellectuals to question discrimination that had no scientific basis and only created divisions.

Integration of the caste movement with the broader change of national movement helped people adapt and reform to the new change, of treating people as equals. Gandhiji even cleaned toilets to stress on not work being small, while Ambedkar led temple-entry movements & access to water tanks for Dalits.

Today, although caste discrimination persists, it is widely believed to be wrong and unjust. People understand that it has no place in a modern state based on equality and dignity for all.

Until a few years back, many people viewed technology as a foreign idea that is here to impose itself on our culture and corrupt us. So much so that many women were not taken to hospitals to deliver babies, people preferred dying over taking western medicine.

But this was only pulling us back, it was against wisdom to not adapt to proven, successful medical interventions. After government's efforts, institutional deliveries are now over 80% [as per NFHS-5]. India's life expectancy has also increased, clearly showing that living in tune with the mode of changing world was the wise choice.

When global leaders talk about climate change, there is often discussion about whether mitigation should be adopted or adaptation to changes.

Mitigation aims at focusing to reverse climate change or stop it while adaptation aims to stop climate change but also adapt to it.

India and other developing countries focus on adaptation due to the simple idea that such a major change cannot be reversed so easily. Till that time, focus should be on stopping climate change and adapting to the change that has already happened. This approach can help us in not only tackling climate change but also focus on our own growth and development.

Even legal landscape favours adaptation to changing ~~so~~ definitions of right or wrong, ethical and unethical, moral or immoral.

In the 1960s, the Mathura rape case became

a blot on women's rights in Indian judicial history. Since then, the evolution regarding women's legal rights and judicial efforts ~~attempts~~ to uphold women's rights has been commendable. It is testament to the judiciary's adaptation and tuning in with a changing world where women are equal to men in all spheres and expect dignity in public and private life.

CHANGING WORLD AND CHANGING US

Hence, it is undeniable that change will happen no matter what. Stagnation is the death of any successful society, while change can help it evolve and become better.

The wisdom to accept these changes and mould ourselves to better deal with them

is a symbol of a mature and evolved race. Stubborn attitudes to not change only result in failure. Lord Krishna's message in the Gita perfectly sums up the ~~the~~ One Truth about us, and our world and everything else.

"Change is the only constant."

X ————— X ————— X

Space for Rough Work

Competition is the law of the jungle, but cooperation is the law of civilization.

- 3 pages → Anecdote → Matsya Nyaya
 Darwin → survival of the fittest
 Spencer → social Darwinism
- what is competition? } 2 pages
 what is cooperation?
- 1 page each
 6 pages → Historical → Harappan + greatest heroes → Ashoka example.
 Political → coalition govt, war cabinets, etc. → cooperative federalism
 Economic → jungle fight for resources, civilized soc. → competitive federalism
 Social → imp. of fraternity & brotherhood. → India helped Turkey during Ed & Syria
 Technology → wars of tech use vs. for innovation (Vaccine Maitri)
 Environment → living root bridges in Meghalaya.
 tribals living in harmony w/ forests
- conclusion → 2 pages.

"Wisdom is to live in tune w/ the mode of the changing world."

- Q29 → What is change → is it always good?
- 68 → Political → Russian Monarchy + Bolsheviks
 British Monarchy
- Economic → China - commie but capitalist
 India - 1991 Reforms
- Social → caste → Gandhiji
 gender → AFG
 Indian women
- Technology
- Environment → India's adaptation > mitigation strategy
- Legal → A section 377 repealed + properly laws

~~starting → compare~~
~~Indian & British rulers~~
 in

start → Japan's
 Meiji Restoration
 (3)

end w/ "change is the only constant". → ①