



NEXT IAS (Head Office) : 27-B, Pusa Road, Metro Pillar no. 118, Near Karol Bagh Metro, New Delhi-110060

Bhopal Centre: Plot No. 46, ZONE-2, M.P. Nagar, Bhopal-462011

Ph: 8081300200, 8827664612 | **E-mail:** mts@nextias.com | **Web:** www.nextias.com

ADVANCED INTEGRATED MENTORSHIP

ESSAY ASSESSMENT TEST-2

(To be filled by candidate)

Test Code : TC351

Name of Candidate : RITIKA CHITLANGIA

NEXT IAS Roll No. : AIM24 GCRA 075 **Date of Examination :** 16/8/23

Exam Centre : Old Rajinder Nagar ☐

Bhopal ☐

Online ☒

GENERAL INSTRUCTIONS

This question-cum-Answer (QCA) Booklet contains 16 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. 15-16) 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.

SUBJECT/PAPER

ESSAY

Invigilator's Sign. :

[To be filled by the STUDENT]

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

[To be filled by the EXAMINER]

Evaluator's response

Kindly do not write anything on this page and also do not soil it.

For Official Use	For Official Use
Signature of Examiner(s)	

Marks Details [To be filled by the Examiner(s)]



Essay Question Number	Total marks

COMMENTS



IMPORTANT INSTRUCTIONS

The candidate should read the under-mentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examinations.

1. Write your Roll Number and other details only in the space provided in the Question-cum-Answer (QCA) Booklet for the candidate.
2. Do not write in the QCA Booklet anything other than the actual answers of the questions such as couplet, obscene or abusive expression, etc., nor put any sign/mark having no relevance to the answers.
3. Do not make any direct/indirect appeal/ threat to the Examiner.
4. Do not write answers in bad or illegible handwriting. Such answers may not be evaluated.
5. Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.
6. Do not write answers in a medium other than the authorized medium in the Admission Certificate. Do not use mixed language, i.e., authorized and unauthorized media together, for writing answers.
7. Write answers at the specified spaces (right below the questions) only. Answers written elsewhere at unspecified spaces in the Booklet shall not be evaluated.
8. If you wish to cancel any work, draw your pen through it and write 'Cancelled' across it, otherwise it may be valued.

Write one Essay, choosing one topic in about 1000-1200 words each:

[125 × 1 = 125]

Q.1 Hands that rocks the cradle rules the world.

Q.2 History repeats itself, first as a tragedy, second as a farce.

Q.3 I know of no better life purpose than to perish in attempting the great and the impossible.

Q.4 Every man is born as many men and dies as a single one. " — Martin Heidegger

Q.2. History repeats itself, first as a tragedy,
second as a farce.

A wise man once said, "No man
foolish than the one, who ignores
his history".

The great king Ashoka, inspired from
his moral awakening, was able to
realise the graveness of his
actions. This realisation of problem,
its acceptance and consequently, its
correction, helped him transform
from 'Chanda Ashoka' to Dharmma

Ashoka.

The above anecdote clearly establishes the importance of history. Our vibrant civilization of centuries, has made us charter unknown and unprecedented discourses, which often leads to unintended and unanticipated tragedies. However, the sole point of progress lies on mankind's ability to absorb the essence of those tragedies, and organise our society, economy, polity and other interactions, in a way to rectify outstanding issues, without committing past tragedies.

This essay will explore the inhibiting factors of progress, substantiated by parallels of historical and contemporary examples.

The most significant obstacle in the failure of prevention of tragedies, lies in our inability to understand contextual parallelisms in given situations. The stakeholders engaged are unable to realise similarities of situations, and end up committing same error, the only difference discernible lies in the fact, that first time it was a tragedy, second time, it is a farce.

Best exemplified through the two World Wars. Though a dark blotch in history of human civilization, World War I and its enormous destruction had culminated in a peace treaty (Treaty of Versailles). However, the reverence of warrior culture to fulfil expansionist dreams, led to the repetition of not

only a war, but touched new lows in the use of nuclear bombs, which led to unprecedented scales of violence and deaths.

The story of two wars and its impacts on human society, clearly present a pattern. It is the moral corruption by power and authority, which inhibits the far-sightedness of leaders.

Moreover, any major tragedy, needs to be accompanied with a paradigm shift of authority, to prevent another force. Unfortunately, the use of any significant sub-alternate source of power has been dissatisfactory.

One way to understand is to see the two wars and any instances of violence, as being led by male aggression, complemented by female victimization.

Women have been the collateral damage of every conflict. Whether it be the invasion of Ahmad Shah Durrani, which led to 'Johar' of hundreds of Rajput women, or the present day gruesome crimes against women, as seen in Manipur crisis of 2023. Thus, history will not stop repeating itself. as long as it is not followed by a perceptual and power-revolution paradigmatic shift.

Gandhi said, " There is enough for everyone's needs, but not for everyone's greed". Perhaps, the failure to change perspectives of historical tragedies, is rooted in the insatiable nature of success.

Most of tragic incidents of history repeat themselves, due to limitless nature of one's ambitions, often bordering on greed.

The Great Economic Depression of 1929, was a tragic event in history due to lack of understanding of multi-dimensional consequences. However, Economic crisis of 2008 was a farce, based on banking crisis, housing crisis and unsustainable economic ambitions.

The inability of our modern and globalised economic systems, to prevent the crisis of 2008, is a manifestation of the general incoherence to integrate the dynamicity of evolving times. As time passes, our societies also undergo technical, economic, societal and personal

advancement. For example, 100 years ago, the humanity was struck by a deadly plague, called influenza, which ended up taking millions of life. This tragedy can be attributed to low levels of healthcare, socio-economic backwardness and absence of modern scientific medicines. The force lies in the even deadliest, COVID-19 pandemic, which extended danger to a much wider set of population, and took lives of billions of people. Our modern healthcare systems, technological resources and developed societies, failed to keep up with the deadly microscopic virus. Therefore, the incompatibility to keep up with changing times, will always result in history repeating itself.

One of the reasons that humankind has failed to prevent tragedies, lies in the 'Denial Dilemma'. The key to every mitigation, rests in the identification and acceptance of a problem. Refusal, on behalf of stakeholders, leads to disillusionment of stability.

This can be explained in terms of current climate crisis. About 2500 years ago, the first urban civilization, i.e. the Indus valley civilization, was wiped out of its existence due to natural disasters like floods and earthquakes. However, the present crisis of 'global warming' and consequent climatic changes, threaten existence of 8 billion people.

and despite its pressing nature, there is a lack of collaborative solution-oriented approach amongs leaders. This is rooted in absence of consensus among world leaders, owing to existence of climate change, anthropocentric fuel, funding mechanisms, contributions to problems etc.

Thus, as seen in the above arguments, there remains several psycho-social inhibiting factors, that prevent us to overcome historical fallacies.

Nevertheless, the situation isn't all gloomy. Amidst a plethora of tragic repetitions, there lies a handful of inspirations, at individual, societal and national levels, successfully displaying

how history doesn't always repeat itself.

Abraham Lincoln, the man whose vision and determination, led to the abolition of slavery, bringing an initiation to end the history of discrimination and inequality.

Similarly, a small village called Bichchampur in Madhya Pradesh, till its very last generation, was the hotspot of drugs trafficking and substance abuse. However, the ability of youth to learn from past mistakes, complemented by government support, has led to transformation of this village into a football nursery, sometimes referred to as 'Mini Brazil'.

Another inspiring example of learning from historical tragedies, is rooted

Japan. A country being the victim of endless tragedies like nuclear wars, natural disasters and instable economy, has transformed itself into one of the most advanced and sustainable economies of the world, owing to will of the leaders to rectify problems by bringing a paradigm shift in perception.

Therefore, history is a reservoir of lessons, that has the potential to ignite fires of violence, or the blazes of peace, depending on humankind's ability to interpret history.

Buddha was inspired by the suffering of mankind, which made him follow the path of enlightenment. His teachings of non-violence, birthed

Ashoka's moral awakening, leading Dhamma, which propounded tolerance and equality. This was followed by the great revolutionary, Dr. B.R.

Ambedkar, who advocated the teachings of Buddhism and Dhamma, which till date, strives to create a culture of peace.

Thus, history has the potential to change the course of development, as it is said, that "History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again."

Space for Rough Work

History repeats itself, first as a tragedy, second as a farce.

Intro. ⇒ "No man fooler than the one who ignores his history".

→ explaining the importance of history ⇒
now at first it is a tragedy but we need to learn from it. (1.5)

Eg: Ashoka → From Chanda Ashoka to Dharma Ashoka.

Dimensional analysis, back with contemporary historical evidences.

(I) Inability to learn from past mistakes ⇒ (warrior culture ⇒ failed to create culture of peace accompanied by Paradigm shift in power)
Eg: failure to contextually understand World War I ⇒ World War II.

(II) Moral corruption by power ⇒ leads to (Not accompanied by Paradigm shift in power)
sense of invincibility ⇒ societal issues ⇒

male-dominated society ⇒ war crimes
⇒ Have not learnt from war crimes
Eg: Rani Padmarani committed Jhar ⇒ Manipur case.

(III) Insatiability of success ⇒ Gandhi said ⇒ enough for everyone's needs but not for greed ⇒ Economic crisis.
Eg: Great Economic depression, 1929 ⇒ Economic Depression of 2008.

(IV) Incoherence with dynamicity of evolution ⇒ (1)
Not taking into consideration changing needs of times.

Eg: Bubonic Plague of 1920 ⇒ COVID Pandemic 2020.

(V) Denial Dilemma ⇒ refusal to accept the presence of a problem (1)

Eg: Indus Valley civilization ⇒ wiped out due to floods & earthquakes ⇒ current climate crisis.

Space for Rough Work

Instances where history has not repeated itself.

1) Abraham Lincoln $\Rightarrow$ able to eliminate slavery,
and abandoned the history of discrimination.

2) Japan $\Rightarrow$ history of war & nuclear accidents &
natural disasters $\Rightarrow$ worked on its strengths

3) Bichcharpur Village

conclusion $\Rightarrow$ How Buddha inspired Ashoka $\Rightarrow$
made him realise his mistakes $\Rightarrow$
inspired future leaders like Ambedkar $\Rightarrow$
present relevance $\Rightarrow$ Int'l Dharma Dharma
conference to create a culture of peace.