

NEXT IAS

RCA ESSAY-Test 1

आर.सी.ए. निबन्ध-परीक्षा 1 CSE 2023

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 (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 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 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 : HASSAN KHAN

Next IAS Roll No. : MT23 RCA PA060

Test Code → TC- 701 Date of Examination : 05/08/23

Exam Centre : Old Rajinder Nagar Bhopal Online

निरीक्षक का कोड
Invigilator's Code

कार्यालय के प्रयोग हेतु
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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/Students
[To be filled by the Examiner(s)]-

| 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 | | | | |



| महत्त्वपूर्ण अनुदेश | Important Instructions |
|--|--|
| उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेना चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, परवर्ती परीक्षाओं के लिये वर्जित करने इत्यादि के रूप में दंडित किया जा सकता है। | 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. (क) अपना अनुक्रमांक एवं अन्य विवरण केवल प्रश्न-सह-उत्तर (ब्यू० सी० ए०) पुस्तिका में उम्मीदवार के लिये निर्धारित स्थान पर ही लिखें। | (a) Write your Roll Number and other details only in the space provided in the Question-cum-Answer (QCA) Booklet for the candidate. |
| 2. अपनी ब्यू० सी० ए० पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिह्न/निशान बनायें जिसका उत्तर से सम्बन्ध न हो। | 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. परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें। | Do not make any direct/indirect appeal/ threat to the Examiner. |
| 4. उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तरों का मूल्यांकन नहीं भी किया जा सकता है। | Do not write answers in bad or illegible handwriting. Such answers may not be evaluated. |
| 5. उत्तर स्याही से ही लिखें। उत्तर लिखने के लिये पेंसिल का उपयोग न करें। हालांकि आरेख, चित्र इत्यादि बनाने के लिये पेंसिल का उपयोग किया जा सकता है। | Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc. |
| 6. प्रवेश-पत्र में उल्लेख किये गये माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली-जुली भाषा का भी उपयोग न करें। | 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. प्रश्नों के उत्तर ठीक उसके नीचे दिये गये निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गये उत्तर का मूल्यांकन नहीं किया जाएगा। | 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. यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं, तो उसी पेन से काट दें तथा उस पर 'रद्द' लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है। | If you wish to cancel any work, draw your pen through it and write 'Cancelled' across it, otherwise it may be valued. |

खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
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- Q.1 If you look into someone's face long enough, eventually you feel that you are looking into yourself.
यदि आप किसी के चेहरे को काफी देर तक देखते हैं, तो अंततः आपको महसूस होता है कि आप अपने भीतर ही देख रहे हैं।
- Q.2 We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.
हम उस बच्चे को आसानी से क्षमा कर सकते हैं जो अंधेरे से डरता है; जीवन की वास्तविक त्रासदी तब होती है जब लोग रोशनी से डरते हैं।
- Q.3 It is the province of knowledge to speak and it is the privilege of wisdom to listen.
बोलना ज्ञान का क्षेत्र है और श्रवण करना बुद्धि का विशेषाधिकार है।
- Q.4 Drop the question what tomorrow may bring, and count as profit every day that fate allows you.
यह प्रश्न छोड़ दें कि कल क्या हो सकता है, और हर उस दिन को लाभ के रूप में गिनें जो भाग्य आपको अनुमति देता है।

“ We can easily forgive a child who is afraid of dark ; the real tragedy of life is when men are afraid of the light ” .

When one turns the pages of annals of human history , one comes across numerous misfortunate events . One among the cruellest events that stands apart is the Episode of Slavery . Between the 15th and 18th centuries , hundred of thousands Africans were captured by the so-called 'Matured

and enlightened Europeans' and transported to American continent to work in and live in slavery. This inhuman and brutal practice caused the immeasurable pain and suffering to millions, yet this practice continued unabated for at least 4 centuries, as these Europeans regarded it as their natural right to slave. There was no one among the so-called "enlightened Europeans Men" who could have questioned this inhuman custom as they lacked the courage to see it in light of rationality, humanity or morality. This lack of courage produced one of the brutalist chapters in humanity's history whose legacy persists till date. Indeed proving that it is real tragedy of life when the men are afraid of the light.

As Martin Luther King Junior once remarked that ~~that~~ the ultimate tragedy is not when produced when acts of suppression and oppression are caused by bad people rather when the indifference is shown by the good people.

These good people are afraid of looking into their actions in light of rationality or morality and continued to live 'business as usual' life.

It is easily acceptable for us to forgive the child for not taking actions or undertaking some mistaken tasks as they lacked the developed intellect, maturity or skill to deal with uncertainties that darkness produces.

However, when the matured persons who despite having calibre, skills and understanding of righteousness failed to step into uncertain pathways or not questioned the prevailing conditions, it results in real tragedy.

As it is their acts of omission and later commissions that leads to perpetuation of discrimination, marginalisation, superstitions or corrupt practices, robbing persons of their basic dignity.

Most of us are afraid of question or put into light our long-held beliefs, customs, traditions ~~as~~ as it is the light of logic, rationality, virtues that exposes the inherent inconsistency and incoherence in our beliefs, arguments and traditions which produces inner dissonance and disorientation. It is utmost duty of every individual to put into question long-held practices and traditions so that real progressive values and practices can be promoted and harmful, degrading ~~pract~~ customs are mitigated.

One of the most marginalised sections in this world is women. The women face the continued subjugation, discrimination and oppression from 'Womb to Tomb'. When one looks around in the family itself, such degrading and dehumanizing customs and practices are easily perceptible, be it female foeticide, female infanticide and domestic violence. Such practices are continued for even centuries and it is said that history of women is a story of progressive decline. The basic reason for ~~these~~ the continuation of these customs is the lack of courage to question and internalisation by even the ~~family~~ female family members. Their fear of putting into light such traditions indeed produced the real tragedy of centuries of gender injustice.

At the level of society in India, one of the most dehumanized practice is 'Untouchability' practice. The practice of untouchability has continued for centuries on the flawed premise that certain social groups are 'pure' and others are 'polluted'. These so-called polluted groups even shadow ~~was~~ considered polluting and was to be avoided. The fact that the practice was abide by for centuries and persisted even till date in altered form, shows the absence of courage to logically question the flawed premises behind this practice. It was in 20th century that a personality, namely 'B.R. Ambedkar' who using the light of rationality and logic tried to ~~break~~ ^{question} the unscientific nature of this practice and endeavored to liberate the millions from the tragedy and misery produced by untouchability.

In the political life, the criminalisation of politics is emerging as the greatest threat to the basic ideals of democracy.

As per Association for Democratic reforms, in the 17th Lok Sabha, almost 44% members of parliament are accused of criminal offenses and this trend of ~~decr~~ criminalisation is

on the rise only. ~~If~~ Similarly; in the matters of corruption, the ranking of India is abysmally low at 86th in the Index Corruption Perception Index of

Transparency International. If we delve into basic cause for the continuance or rising phenomenon of these issue, we find that it is the lack of political will among the political ~~set~~ class that despite the calibre or understanding of right or wrong, fails to provide ethical leadership

question the prevailing corrupt practices in the political systems, producing the tragedy of misadministration and misgovernance.

The world witnessed the tragedy just before and during the second world war when Fascist Germany under the leadership of Adolf Hitler caused the systematic brutal extermination of almost 6 million jews through concentration camps.

The tragedy is that it was not just Adolf Hitler who subscribed to idea of killing those innocent jews but millions of ordinary but matured Germans who failed to question the basis of their hatred and actions and this failure resulted in the gruesome extermination of millions. For one second, we could have forgiven the single Adolf Hitler but when the millions of Germans could not put

into light their actions, the ultimate tragedy occurred.

The present state of our world's climate and natural ecosystem is the apt reminder of ~~our~~ ^{men's} collective failure to reflect upon the prevailing unsustainable mode of consumption pattern and see it in light of sustainability. The tragedy, caused by ~~or~~ men's business as usual approach without introspecting their consumptive practices is easily visible in frequent and intense natural disasters and calamities, be it submergence of low-lying areas in island countries, catastrophic flood of Pakistan last year or scorching wild fires of Australia. India through its initiative of "LIFE MISSION" strives to

make every stakeholder aware of its responsibility in the efforts to mitigate the causes behind this unsustainable world.

So that, every person ~~put~~ reflects upon one's current practices and participates in abetting the tragedy that our failure to follow sustainable model produced.

In the last, let's see how a person's ability to introspect and reflect produces beneficial results not only for him but for public at large. In the Kalinga war that occurred in 263 BCE, the immeasurable suffering and pain was caused to people due to killings of hundred of thousands. Seeing the misfortune caused by his war's action, Emperor Ashoka ~~so~~ pondered a lot upon the prevalent norm of conquest by war and ~~undergone~~ underwent deep transformation. It was his

ability to see into light of humanity and morality that ~~allowe~~ led him to abandon the policy of Conquest through war (Veeraghosha) and commence the 'Dhammaghosh' (policy of conquest through Dhamma). The Ashokan Dhamman policy produced the environment of peaceful coexistence in the Mauryan empire.

This one example aptly demonstrates why men should not be afraid of ~~putting~~ coming into light and questioning their long-held beliefs, prevalent norms and customs and traditions as it is this constant practice of dialecticism where progress of humanity lies in.

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इस भाग में
लिखना नहीं है।
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खण्ड-B / Section-B

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लिखना गना है।
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- Q.5 Truth, like a torch, the more it is shook, it shines.
सत्य, मशाल की तरह है, इसे जितना अधिक हिलाया जाता है, यह उतना ही चमकता है।
- Q.6 Art is I; science is We.
कला मैं है; विज्ञान हम है।
- Q.7 Only the dead have seen the end of the war.
केवल मृतकों ने ही युद्ध का अंत देखा है।
- Q.8 Act as if it were impossible to fail.
कार्य ऐसे करें जैसे कि विफल होना असंभव ही था।



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Space for Rough Work

we can easily forgive a child who is afraid of the dark, and tragedy of life is when men are afraid of the light.

Ques. → Is it tragedy?

Ans. → Yes → agree.

① why is it forgivable for child for afraid of dark

Ans. ⇒ immature, inexperienced, no intellect development

- ↓
- uncertainty.
- ~~dark~~ failure.
- pain, suffer.

② why is it tragedy when men are afraid.

Ans.

↳ low calibre, maturity, experience, skills.

→ omission leads to perpetuation of discrimination, prejudice, separat communit, etc. leadership vacuum.

③ why are they afraid of light.

Ans. afraid of introspection, reflection, → as it produced inner dissonance, negative values exposure.

Intro / Concl. ⇒ ① African Slavery → of 4-5 Centuries (15th - 18th cent)

Ashoka
↳ Kalinga's war - post

Colonialisation

↳ why it came ⇒ no one in Europe society has anti-slavery rights

Sul-e-kul Akbar.

Body part ⇒ ①

Family → Gender injustice. from womb to tomb.

② Intermediate
Nazism, fascism

Society ⇒ Sati, untouchability ⇒ social reform cloud to self

③ Racism → Apartheid
Martin Luther King Jr & Nelson Mandela.

National Adm ⇒ corruption ⇒ criminalisation of law
↳ political will 47%

④ Climate change issue ⇒ Life movement

Space for Rough Work