

NEXT IAS

RCA ESSAY-Test 2

आर.सी.ए. निबन्ध-परीक्षा 2 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 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 : Muhammed Swabih T.A.

Next IAS Roll No. : MT23RCAPA056

Test Code → TC- _____

Date of Examination : 25/8/23

Exam Centre : Old Rajinder Nagar ☐

Bhopal ☐

Online ☐

निरीक्षक का कोड
Invigilator's Code

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[To be filled by the STUDENT]

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

[illegible]

[To be filled by the EXAMINER]

	Evaluator's response
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[illegible]

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 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।	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.	(क) अपना अनुक्रमांक एवं अन्य विवरण केवल प्रश्न-सह-उत्तर (क्यूं 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 क्यूं 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 निली-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 उसे 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 नग है।
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- Q.1 You can't serve data on a hungry man's plate.
आप किसी भूखे आदमी की थाली में डेटा नहीं परोस सकते।
- Q.2 AI is overcoming our mental limitation but not expanding our mental horizon.
ए.आई. मनुष्य की मानसिक सीमाओं को नियंत्रित रहा है, किंतु मानसिक क्षितिज का विस्तार नहीं कर रहा है।
- Q.3 We are using environment for politics, not politics for environment.
हम पर्यावरण का उपयोग राजनीति के लिए कर रहे हैं, न कि राजनीति का उपयोग पर्यावरण के लिए।
- Q.4 The worst form of inequality is to try to make unequal things equal.
असमानता का सबसे बुरा रूप है असमान को समान बनाने का प्रयास।

"We are using environment for politics,
not politics for environment".

Since time immemorial, every
endeavour of man from wars, conquests, expeditions
to diplomacy were focussed on harnessing the
fruits of nature. The politics of medieval conquests
to ~~were~~ India were rooted in India's rich and
diverse environment. From Feroz Shah to Babar,
most of the medieval kings and Sultans
romanticised nature and built gardens to
proclaim their prowess - where environment
was seen as a means for human benefits and
the polity ~~was~~ never considered environment as

an equal stakeholder. Industrialisation changed the politics of environment, The relation between man and nature became extractive, and colonies were expanded to ~~test~~ loot their environments. This further changed in post war era where politics of extraction of environment transformed into politics of coercive environmental conservation. From Brundtland report to IPCC reports, Politics of Environment became politics of conservation of Environment, where the interests of environment still played a marginal role. Throughout this essay, we will see how we are using Environment for politics and not politics for Environment; we will further discuss how we can improve from this predicament.

Environment for Politics

There is a famous saying that 'Solar and wind energy has brought poverty back to Africa'. Environmental politics have divided

the world into two parts - Rich and the poor, or Global South and Global North. The rich is using the countries in Asia and environment to deter growth in developing and under-developed countries in Asia and Africa to follow strict environment regimes, thus to penalise for their own emissions. This is pushing these countries into further poverty.

Climate negotiations are stalled with no substantial outcomes as developed west are not ready to part away or compromise their exploitative development models for the common goods. Carbon markets are inactive and the developing states are fighting climate change and disasters as in Pakistan floods of 2022. This is because the rich democracies identify environment as an effective tool for global soft diplomacy rather than having any substantial effect on their own territories due to probable backlash from their electorates.

The cause that displaced more people after wars, is Wildlife Conservation. In domestic territories, the politics over Environment is leading to the oppression of vulnerable and the marginalised. Until 2006, we followed a foreign Conservation model, where the rights of tribals were not considered for wildlife protection or based on State led fortification of forests, despite the fact that Tribals protect 51% of our total forest areas. Tribals constitute 8% of our population and spread over 15% of our land and does not constitute an effective votebank, affecting their voice to protect their rights on Environment. Even after Forest Rights Act, 2006, only 41% title rights were given in last 10 years according to Ministry of Tribal Affairs.

While we deter vulnerable from their ~~own~~ own sustainable rights on one hand using environment as a political tool. We use development as a reason to amend legislations to produce large number of exceptions for the rich and powerful. Our country is cutting 9 lakh trees in Greater Nicobar for infrastructure developments. We doesn't consider the rights of wildlife when we replace Environmental Impact Assessment provisions with Compensatory afforestation provisions elsewhere, for strategic projects.

Sustainable development is human centric and not biocentric. We protect the nature to serve the human race of future rather than for its own benefit. We identify pollution as long as ~~only~~ if it affects our human health. Human developmental goals are selfish and serves human interests than ~~not~~ the sustainability of environment. ~~we need~~ The governments run on vote banks, and they

work to protect their voter's interests prioritised over environmental sustainability.

Global politics is one of divergence over environmental protection. While the rich and the developed asks the poor to forego their development to reduce their emissions, they are not ~~red~~ ready to devolve technologies or finances. The Global South raises its voice for climate reparations and Common but differentiated responsibilities, but are never ready to compromise their development for environment as in India's decision to restrain from Global methane pledge.

The politics over environment neither serves environment nor humans, as it results in ~~or~~ no concrete actions. As Mohammed Yunus of Grameen bank famously said: The world needs three zeroes: zero poverty, zero ~~under~~ unemployment and importantly, zero emissions.

Politics for environment

The politics should shift from 'human centrality' to 'nature centrality'.

The model adopted by the British to protect animals by displacing them from traditional ecosystem and keeping them in enclosures ~~per~~ zoos was never environment friendly, but it was for human amusement and interests.

As individuals, we should cultivate a sense of moderation and equanimity where we consider environment as an equal stakeholder in our consumption needs.

As Mahatma Gandhi famously said, 'there is enough for everyone's need, but not for anyone's greed'. Indian civilisation not only considers environment for environment's sake, but also considers elements of nature as Gods. 'Sacred groves' of South India

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लिखना नहीं है।
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or movements like 1700 Bishnoi ~~movements~~
movements of 1700s are a testimony to
these traditions.

Our country's ~~model~~ economic
model should adopt better sustainable
ideas like Sufficiency model of Thailand
that limits human greed based on
tolerance and equity. Like Uttarakhand
High court recognizing Ganga as river as a
living person, we should expand our rights
to nature as a democracy is run by the
~~for~~ to meet the rights of its citizens.

~~It is a~~ We progressed from
foreign led model to Community led
model by FRA, 2006. But the legislation
should be effectively implemented as
Tribals are the rightful stakeholders
of their ecosystems, where they have

an equal and symbiotic relationship with their environment. Politics for environment involves equitable and inclusive development as the rights of vulnerable and marginalised will automatically translate to the rights of environment.

Our urbanisation has resulted in urban heat islands, concretisation of wetlands and encroachments on watersheds. We compensated it by afforestation under CAMPA in far away wastelands, but this was against environment and the nature responded with urban floods, urban fires, desertification and draughts. This model needs to be changed. Urban agglomerations should be replaced by equitable growth and reduction in regional disparities, which is not different from inclusive development.

Agriculture has been the backbone of our economy and livelihood.

Agriculture got transformed to exploitative and extractive with increasing man's materialism and demands. We started talking about Sustainable agriculture when conventional agriculture started wreaking havoc in our health and food security, and this needs to be changed. Nature for nature's benefit should be our model and slogan for a sustainable future.

According to Upanishads, Man is not different from the world.

The great Shrivite saint Sankara says that 'Jivo Brahmaiva Na para' - where Earth and man are not different. We shouldn't differentiate man from his nature for political ends. Because Sustainability of environment is tele-

Connected to the long term existence of mankind. Out of millions of planets, Earth is the only one where humans could exist and humanity is indebted to its environment for its existence, as we don't have a second home if we ruin this one. Our existence is conditional to our ability to make it responsive and conditional to the limits set by our nature.

To conclude, we can say that we need more Statesmanship than politics to deal with environment, as. Since Environment doesn't form a voter base for anyone, ~~it will never~~ the considerations for nature should be rooted in compassion, tolerance, moderation and equity, which

are the & essential elements of Dharma.
 we, as a nation showed leadership in
 the world through International Solar
Alliance for renewable energy and
Panchamrit for net zero, it is the
 high time that we - as ~~for~~ its citizens
 should live upto the same.

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खंड-B / Section-B

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- Q.5 Existence is a science, living is an art.
अस्तित्व एक विज्ञान है, जीना एक कला है।
- Q.6 If the truth shall kill them, let them die.
यदि सत्य से किसी की मृत्यु होती है, तो उन्हें मरने दो।
- Q.7 The only way to go beyond things, is to go through them.
हालातों से परे जाने का एकमात्र तरीका उनसे होकर गुजरना है।
- Q.8 Dream for the best. Be prepared for the worst. Enjoy life in between.
सर्वश्रेष्ठ के लिए सपना देखें। सबसे बुरे के लिए तैयार रहें। इसके बीच के जीवन का आनंद लें।

"Existence is a science, living is an art"

As the famous Actor Robin Williams says in his classic 'Dead poets Society': "Science, technology and Maths are noble pursuits which progress the society, but music, art, literature are something that makes us more human and something that makes our life lives worth living for".

We need Scientists and Science to develop technologies that can protect our borders, but we need Picasso's Guernica which can show us the disaster caused by our own technologies in wars.

We need Science for our existence, we cannot survive pandemics and disasters without the aid of new technologies. But living a meaningful life is an art and happy life is a bliss. Throughout this essay, we will see how existence is science and then we look at the art of living. We will also look at how the harmony between the two can ensure a happy life.

Existence is Science

Man's quest for finding answers resulted in the development of discipline of Science, and man's inability to find answers developed art, literature and philosophies.

Existence based on the Science is, a realm of logic. It ~~finds~~ ^{depends on}

^{finding} solutions that are impersonal so that it can solve the problems of humanity on a larger scale. It's verifiability and

Empiricity makes it a universal language. When Edward Jenner invented vaccines in Europe, it had the greatest impact on South Asia where India and other countries eliminated Smallpox.

Without Science, ^{man's existence} ~~man~~ is no different from any other animal. Our progress and proliferation in numbers is indebted to developments in Science. From a country suffering from high death rate and high infant mortality rates in 1920s, India became the most populous country in 2023 due to the advancements in Health Science.

Every other pursuit of ^{existence of} ~~where~~ ~~where~~ whether religion, philosophy or polity depends upon Science. From a feudal Society, Industrialisation has brought Capitalism and Communism to human political consciousness. From human

Sacrificing paganism, technological developments have brought modern religions to the rooted in universal values.

^{Existence.}
~~Science~~ is rooted in human welfare.

We find technologies to make our lives more easier. We can talk to people from thousands of ~~technologies~~ ^{kilometres} away using Videocalls which was not even imaginable twenty five years back. A modern man will find a cave dwelling man of Stone age as no less than an animal. Science has enriched our lives with values and civilisation.

^{Existence.}
~~Science~~ is based on rules, which ^{like Science} makes it a common universal language. Indians invented zero, Arabs brought it to Europe and Europeans used it to write the Algorithm of the first Computers. Without Science Any pandemic could ~~to~~ annihilate cultures and exterminate

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populations across the Globe.

Living is an art

While Science ~~is~~ runs on logic, human life is a combination of logic and Emotions. Human lives can resonate with art as both are rooted in human emotions.

It is difficult for the empirical theories of Science to comprehend the beauty of a Beethoven's Symphony or a Davinci's Mona Lisa. Like art, human lives ~~are~~ are also run by emotions. ~~which are difficult to be comprehended by the postulateds.~~ Love, Compassion, Care, hatred, etc.. Cannot be quantified or qualified, but can also be felt and shown.

The longest research of Harvard on human ageing (1930-2018), showed that the happiest and ~~to~~ the most successful humans had successful relationships, and they count there relationships as

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the reason for their successes. So living a happy life is mastering the art of living to synthesize the right emotions and developing successful relationships.

We feel proud when we saw Chandrayaan 3 landing on ^{the} moon or when our distinguished Scientists ^{are} getting Global recognitions, but we feel moved by movies like Baghban or Dilwale Dulhania Le Jayenge because it reminds us about our existence as humans. The idea of life is far removed from the successes and failures of Science and adoption of new technologies.

An aboriginal tribal like Orangs or Sentinelers of Andamans can be more happier than an educated and civilised IT Sector employee or in

Bangalore or Mumbai, despite having more footing in Science and technology.

Like successful relationships, a successful life also requires a lot of qualities like equanimity, moderation, tolerance etc.. which cannot be acquired through Science.

Gandhi says that man should limit his needs to lead a better life. Minimalism was an essential element of this art of living for Gandhi or Vivekananda.

Religions promote a different way of life. Which is removed from Science, to enable successful human life. Although, it is not empirically verifiable, Religions make human lives meaningful by meeting their emotional and empirical needs in the dark working of the universe as postulated by Sigmund Freud.

उम्मीदवारों को इस भाग में लिखना नहीं है।
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Jawaharlal Nehru famously said that 'Science promotes external harmony, while religion promotes inner harmony', the art of living involves harmony synthesizing this external harmony with internal harmony.

In the rapidly modernising world, we build institutions to teach our children to compete in the global technological race through IITs and IITs but we failed to teach them the art of living, which is evident from the rising cases of mental health issues and ~~so~~ suicides. Nuclearisation of families has reduced the opportunities for socialisation, which ~~we~~ helped inhibit successful joint families of our previous

generations. we are becoming more selfish, isolated and lonely, ~~our next gen~~ this is making our youth vulnerable to crime, radicalisation and drugs.

Harmonisation between the two

Existence is an objective term like Science, which doesn't have any abstract elements associated with it. Humans can exist like animals, they can also exist as a social evil like a criminal or terrorist. But living is an abstract entity, it involves values and morals, guided by emotions.

Like an art, a successful life is a synthesis of the right emotions and at right times.

Existence is not a qualitative term, it is quantitative and we cannot have a good existence or bad existence. But

We can see ~~a~~ good life, a bad life, a successful life or meaningful life based on the experiences of people. The Society and Social norms have been created to ensure a successful life for humans more than mere existence.

The quality of human life is determined the quality art of living and it is dependend on personal values and emotions. ~~A~~ Plato considers highest form of life as the life of virtue. Aristotle says that 'an unexamined life is not worth living'. Aristotle suggest a golden mean of values to ensure a happy life. So the synthesis of existence with living a successful life involves imbibing values and culturing the self.

For a Scientist, it ~~is~~ ^{is} he
can make an atom bomb using empirically
verifiable Scientific laws, but it requires
the humanity in him to use it to
produce clean energy instead of
weapons of mass destruction. Logic, emotions,
values, mindsets, qualities transforms
a human being from an animal
existence to a noble human life.

To conclude, we can
say ~~that~~ ^{that} As Michael Jackson
said in his famous Album
'Heal the world': ~~we~~ In order to stop
existing and start living, we should
care for the people who are living
to prevent people from dying,
to heal our world and make it

a better place. We should focus on Jivatma and Paramatma to attain the higher self as postulated by Vivekananda.

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Space for Rough Work



Space for Rough Work

③ Industrialisation, "Solar and wind brought poverty to

Africa!

↓
Politics ~~for~~ ^{new} for politics.
Politics for

- SD → Human centric
- CBDR
- Climate negotiations
- Carbon markets.
- Climate reparations
- EIA, → WPA, ZPA, Zoos.
- Fertile model.

- war and
wildlife
displacement

- Poor more
vulnerable.

- Climate disasters

- Heat rise
+ 2°C rise.

↓
Politics for env

- Equitable.
- Anthropogenic emissions.
- Wildlife protection for animals
- Bio centric + Respect for tribals.
- Leave wildlife for their
own sake.

↓
How?

- ① Tolerance & Empathy
- ② Identify nature as a stakeholder
Eg. UKhand - Ganga.
- ③ 'Not for anyone's greed' - Gandhi