

NEXT IAS

ESSAY निबन्ध CSE 2023

कार्यालय के प्रयोग हेतु
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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 : SHOIB

Next IAS Roll No. : PTT 8221500

Test Code → TC- 061

Date of Examination : 10th August 2023

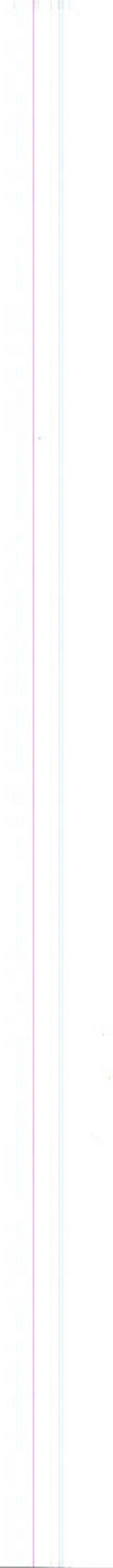
Exam Centre : Old Rajinder Nagar ☒

Bhopal ☐

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Invigilator's Signature

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कृपया इस पृष्ठ पर कुछ भी न लिखें और इसे खराब भी न करें।

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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			

COMMENTS: ESSAY SECTION-A

COMMENTS: ESSAY SECTION-B

NEXT IAS

महत्वपूर्ण 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 (क्यू० 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 क्यू० सी० ए० पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अमद्र 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 स्पष्टी 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 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

- Q.1 Reason has always existed, but not always in a reasonable form.
तर्क सदैव अस्तित्व में रहा है, परंतु हमेशा युक्तियुक्त रूप में नहीं।
- Q.2 The opposite of poverty is not wealth.
गरीबी की विपरीत स्थिति केवल दौलत होना नहीं है।
- Q.3 To forgive is to set a prisoner free and to discover that the prisoner was you.
क्षमा करने का अर्थ है अपने भीतर के एक कैदी को मुक्त करना और यह पता लगाना कि वो कैदी आप ही थे।
- Q.4 A man who wants to lead the orchestra must turn his back on the crowd.
जो व्यक्ति ऑर्केस्ट्रा का नेतृत्व करना चाहता है उसे भीड़ से मुँह मोड़ लेना चाहिए।

उम्मीदवारों को
इस भाग में
लिखना पता है।
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Abraham J. Turzki's book 'Living Each
day' talks about how we face
anger on everyday basis. But keeping
that anger gives you resentment to
keep in your heart.

And keeping resentment
is like allowing something to ~~be~~ place
in your heart is like harboring
something inside you without paying
a rent and you shouldn't be that kind
of person.

He explained that whatever action
the other person did how foolish
and cruel it was, it will make
you feel pity for him, and you
can't feel resentment and pity at
the same time.

So you have to forgive the
person then. Forgives not only provides
the other person an opportunity but
also it gives satisfaction and liberates
your soul.

To understand what the idea
of forgive means and how ~~how~~ it
liberates a person? also how
it will ultimately liberates yourself?
But on the other hand we must

also understand the cost of liberating
a prisoner? actions determines how we
think and move forward, hence our
actions must be aligned with empathy
and humanity at large.

Forgiveness : To liberate a Prisoner

Gandhiji said forgiving someone is
like removing a burden from your
heart.

But it also saves someone's else
life. The value of empathy towards the
prisoner is also significant. No matter
what the person has done, be it still
* human.

" we all make mistakes here and there,
but it doesn't mean we
have to pay for it with our life".

You forgive can transform
someone's life. Maybe your kindness
will yield another kindness from his
hand. John Rawls on his 'original

position' highlighted that even without
obligation we become just when we
gain something from society.

the 'open persons of Rawlsian'
are very good example of it. More
than 50% of persons are able to
move freely and provide support to their
family. by earning from their work.

and forgiveness comes from
the most basic human feeling of Hope.
If anything is more powerful than
determinism than it is hope.

Gandhiji famously said that "we
should have the crime, and not the
criminal". This point is also
highlighted in movie "Bhaag Milkha
Bhaag" where it is quoted
"lag Bure nahi, bas halat bure hote h"
['People are not bad, only circumstances are'].

An individual forgiveness
can also inspire others to forgive the
persons liberating multiple souls.

But saying that, what of
means for the forgiven? how forgiveness
helps the person grow within himself?

Setting your own business

"darkness can end darkness,
Only light can".

If we keep suffering because of the past, the memory of will become poison in your veins. and one can catch oneself thinking that if never existed.

This state of never existence can come from forgiveness only. Gandhiji even wanted us to forgive Britishers to help us gain true freedom from our colonial past.

Even at the end of Maha Bharata Draupadi was asked by Kaundharu for forgive her sons for their action. Because without doing so establishment of "Dharma" is not possible, in her heart and

even in society.

Another survivor of adversity
Victor Frankl who survived through
holocaust ~~through~~ in concentration camps,
 highlighted in his 'Man's Search for Meaning',
 that forgiveness even the nazi's help
 him realize the true meaning of
 life. Adversity is not just a crime,
 but an accident occurred to help
 you realize meaning in your life.

Therefore Frankl's idea believes
forgiveness will liberate you soul,
 much like how Buddha forgave
 the serpent who tried to poison
him.

Even Lord Rama forgave his mother

उम्मीदवाते को
 इस भाग में
 लिखना मना है।
 Candidates
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because he thought the situation
was test of his ~~your~~ duties.

These incidents teach us
the unfortunate events sometimes
happen and there are always few
to point and consider them responsible.

But one should not draw personal
conclusions to show the nature of
human character.

Another aspect is that we
should also consider that our perception
of someone may be misguided, biased

and untrue. Keeping an honest
man prisoner is a crime in itself.

That's why we should be at the
earliest ~~possible~~ to forgive people.

How the question arises Should
we forgive everyone? what is the
 impact of forgiving even the big/big
mistakes are made in their essence?

Rule of Forgiveness

Such acts may consider others
 as weak. Justice in other words
keep people ethical, its the law of
nature [Marcus Aurelius]. Aurelius
 also believed the king must ensure
justice even at cost of taking a life.

so for just society we
 need deterrence and every forgiveness
 will remove any barriers or social
conduct from people.

उम्मीदवारों को
 इस भाग में
 लिखना नहीं है।
 Candidates
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Sometimes retributive justice ensures that person gets for his 'karma'. 'You deeds decides your destiny', therefore person taking such action should be imprisonment.

Another argument is from Psychological point of view, that if a person commits a crime which is inhuman, then he loses his personhood and in such cases life of such a person is reduced from human to just a living creature.

From a criminal justice or legal perspective of any wrong is bypassing as it leads to

Before window systems, that your
forgiveness can give rise to a bigger
issue of larger scale.

Therefore forgiveness shouldn't
be for everyone. and for every reason.
which creates another debate,
that how can one decide what
to forgive and what not to forgive.

The true guide in such case
is "voice of conscience". A. Einstein
believed that even in objective situations
"conscience" works like a compass
guiding us in every direction.

One should free oneself
from own suffering and think of
a situation from external perspective.

One can use Kant's categorical imperative to check the will benefit the whole society or not.

In the end forgiveness is more about liberating oneself from whatever is keeping you chained to a thought. To grow ethically and as a person this dialogue can help realise the meaning of forgiveness.

"माफ़ी मांगने से फ़ैरी छोटा बड़ा नहीं होता
बुराई जो माफ़ कर देता है उसका दिल
बहुत बड़ा होता"

[Person who asks for forgive doesn't
leave his status,
But person who forgives becomes
better in himself]

खण्ड-B / Section-B

उम्मीदवारों को
इस भाग में
लिखना मना है।
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- Q.5 International Trade is a good indicator of National Security.
अंतर्राष्ट्रीय व्यापार राष्ट्रीय सुरक्षा का एक अच्छा सूचक है।
- Q.6 It is not that we use technology, we live technology.
ऐसा नहीं है कि हम प्रौद्योगिकी का उपयोग करते हैं, हम प्रौद्योगिकी को जीते हैं।
- Q.7 There is more to life than simply increasing its speed.
जीवन में केवल अपनी गति बढ़ाने के अलावा और भी बहुत कुछ है।
- Q.8 Nature is neither a servant nor a master, but a necessary partner.
प्रकृति न तो सेवक है और न ही स्वामी, बल्कि एक आवश्यक सहभागी है।

James Lovelock in his book "The
Revenge of Gaia" talks about the
'The Theory of Gaia' in which he
performed that we maintain a
sustainable relationship with goddess of
earth (i.e. Gaia) and if we disturb
this relationship, Gaia will take
revenge. The revenge will be in
the form of catastrophes around the
world.

The recent floods in northern India ; floods in Bangalore, Assam and Kerala in preceding years has shown us that Gaia does take revenge and it is very catastrophic.

many scientists have predicted this is just the beginning of a series of catastrophes we are going to face.

Therefore time has come for us to analyze our relationship with Nature. Is it of master i.e. we control earth or it is of a servant i.e. earth should control our activities? First we should analyze these two perspectives.

Then we should try to understand, what if we become partners in the evolution of society? what will be our role in that?

Earth as master

Karl Marx believed that in primitive communism, the earliest society, Earth or Nature was the controller in the forms of production. Nature acted and we responded according to it.

So, Marx believed that Earth was dominant on man. This idea has various proofs as well.

Starting from the "5 mass extinctions" we have found, it was all due to forces of nature. we lost nearly 70-90% of biodiversity in each of these mass extinctions.

Even the various events of droughts and floods were result of nature's action only.

not just actions of Nature,
but even our actions are driven by
Nature's forces. Most of the wars
we fought for the access of resources,
good land and suitable climate
variation.

The demography we see today
around the world is because of
nature only, as most migrations are
driven by nature.

But one has to see that
even today we are driven by nature.

The food we eat, the food we eat, the food of economy
we have and the nutrients we have
developed are all part of nature's
forces.

But Marx believed that as we progressed and move on to advanced mode of production, feudalism and then capitalism our control over "Nature" has improved. Now we are dominant and ~~not~~ Nature is subjected. So lets analyze this process, how we have failed controlling "Nature".

~~Let's~~ Nature as Man's Servant

One must look at Russia - Ukraine war and the impact it has caused on the environment. The case with which nature was destroyed in the war shows how early we can dominate nature according to UN's sustainable development report, we have destroyed

nearly 10mn hectares of land ~~occupied~~
covered with forests in the last
120 years (1900-2019). The pollution
has also risen to quite high levels,
250% jump in CO₂, 4 times increase
in methane production and much more.

"As our need rise with
increasing material and population density,
we started using resource and nature
has to go under Structural Adaptation,"
with Talbot Parsons.

The structural adaptation is
quite visible in the form of sea level
rise, rising population and average mean
temperature of earth, loss of habitat
and biodiversity; and so on.

we can say that st mass
extinctions were created by nature
by the 6m one will be created by
Anthropogenic force i.e. by us.

This may remind some
of Ray Bradbury's novel "451 Fahrenheit",
where man has reduced "Nature" to its
minimum. Nature has lost all
its aesthetic and functional value. Through
achievements we have learned a
way to survive but without Nature
it feels rather so lonely.

The dystopian world does
put a rather bleak picture. Some
Environmental sceptics do argue the
fact much of the control over
Environment was rather necessary for
human progress.

They believe much of food sufficiency through events like our 'green Revolution' was possible because of man's control of nature.

We created dams, we manufactured electricity, we are able to mitigate disasters and much more all because of our better understanding and control over Nature.

Therefore control was more so for our own survival and progress. The so much criticized Industrial Revolution made it possible to raise the standard of living needed today.

Our control has also solved many geo-political issues and have provided development of all.

There is no point denying the progress we have achieved in the last 2 centuries and it was all because of our understanding of Nature. But on the other hand denying the impact of degradation of environment on Nature and including on us is also wrong.

This brings us to our main question, how we have to reimagine our relationship with Nature.

The Sustainable Relation

Gandhiji famously said, "Earth has enough for everyone's need, but not for anyone's greed."

Perhaps this should be our approach going forward from here.

So we have to ensure that we control nature as much as it is required for satisfying our basic nature in the society. The needs should be inclusive i.e. incorporating needs of every living creature, people of different countries, class, caste, gender, and ethnicity; and even including the animals.

But the needs should be 'minimalist in nature'.

Some areas where we can build ~~can build~~ more harmonious relation like recreational activities and natural territory.

Sustainable farming activities like zero-budget natural farming, organic

farming, aquaculture, etc. are ways to fulfill nutritional needs.

we have created Sustainable Development Goals to ensure that our growth includes nature as partner.

we have also created conventions like Ramsar agreement, Montreal Protocol, Aichi Targets, etc. These provide basic regulations in the future direction.

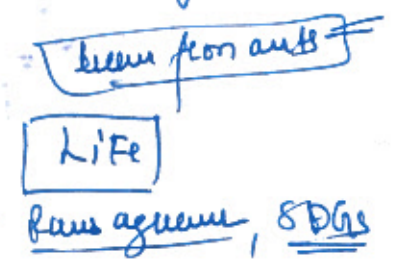
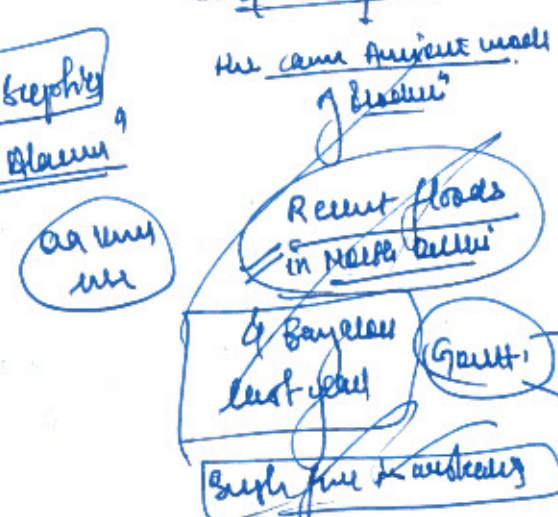
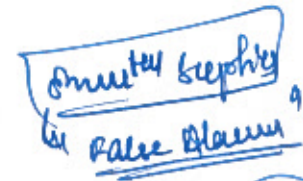
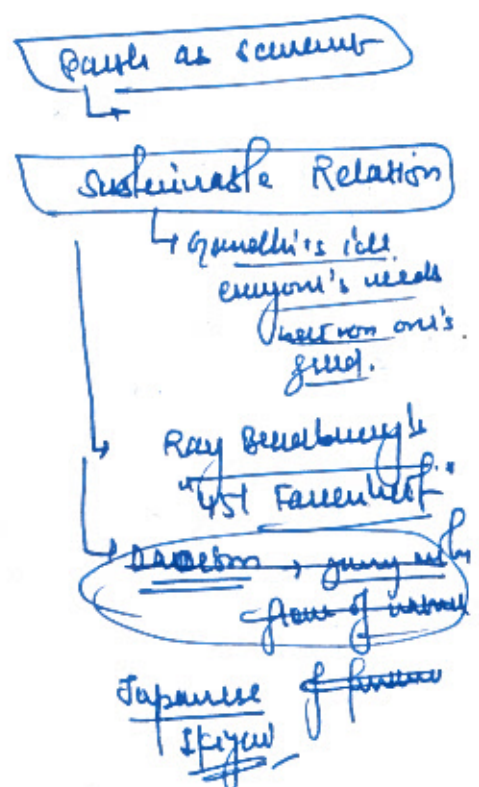
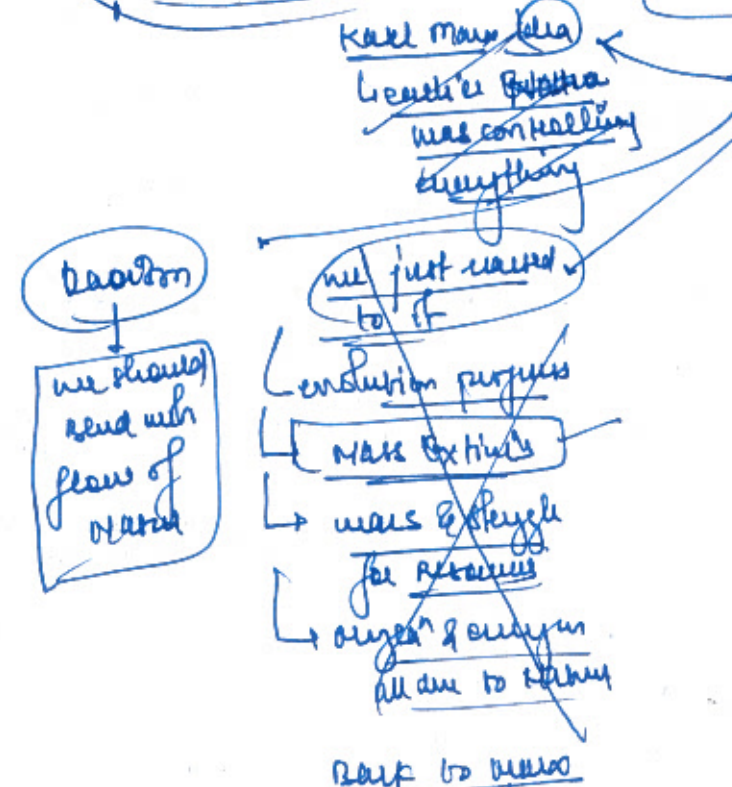
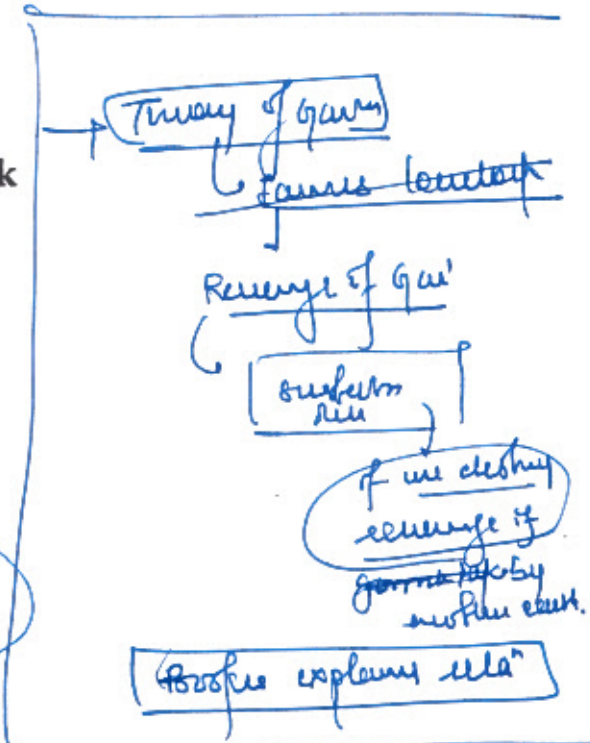
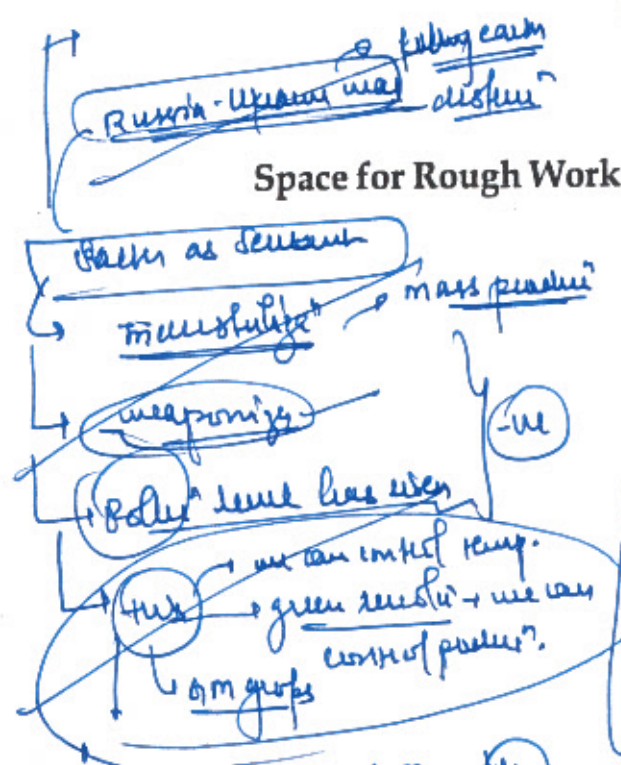
The Indian Government has also launched "Mission LiFE" which focuses on Individual's relationship with nature, how an individual can contribute to conservation of environment.

with scope of global events of extreme weather conditions rising, we need more collaboration and adherence

technologies to mitigate climate change.

A recent research paper by Harvard University focused on "Kantian Environment" conservation approach which focused on an individual and society as whole. It says that we should start seeing "Environment conservation" as a "moral civic duty" rather than just a activity regulated by law for criminal. So our approach needs to be reimagined.

Lastly let's go back to where we began, to the "Trolley of Gains", however said we must learn from "ants" who create an artificial environment for their survival we should also invest in green technologies for our survival.



Space for Rough Work

Living Each day
 A. Turek
 let go you, anger
 You think yourself
 You think you
 Foolish to ~~reason~~
 to you feel phy
 for persons

Indi
 Society

Buddhism philosophy
 Buddha was sitting under a tree
 serene

Das
 to let go

letting the person free

You might save someone's life.
 You forgive
 society's

Sitting yourself free

let us die in peace.

Socrates death
 forgiveness

let us die in peace.
 let us die in peace.
 let us die in peace.

anger gives you great power but

you can bear the pain without making
 make you forgive
 than you ever imagine

let the suffering

letting the

not to society

letting the to Halabam

Karna

letting the
 let go

life towards Condi

personhood

lost

on society

on person

attributive statement

no difference

broken window syndrome

consequence of find buttons