

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।

The opposite of poverty is not wealth

History is filled with examples where people have given importance only to wealth and lost so much in life. One such illustration is given in the best selling novel: 'The Alchemist'. It revolves around the story Santiago, a poor boy who came across a news about a hidden treasure in Egypt. Novel gives emphasis on the idea of Personal legend i.e. the desires we have in our mind.

These personal legend shapes our behaviour and justify our actions. Santiago's

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personal legend was to get rich by finding the treasure. He began his journey to Egypt with a clear mind but experiences during his journey changed his attitude forever. He saw so much suffering in the world that his own problems became insignificant.

By the time he reached Egypt he completely forgot about the treasure and wanted to work for the welfare of people. He got the missing satisfaction in his life.

Thus a journey which started to find the solution of poverty in wealth ended in self discovery, empathy and altruism. Therefore the opposite of poverty is not wealth.

carrying forward this idea through the medium of this essay we would understand the definitional aspects of poverty, what are the dimensions of poverty? relationship between poverty and wealth and so on.

DEFINITIONAL PROBLEMS

Defining poverty has been a topic of debate among economists, politicians and sociologists. There are different parameters for every society to gauge poverty. Additionally living conditions are not same throughout leading to different perceptions of poverty:

For instance World Bank defines poverty on the basis of income i.e anybody earning less than $1.9 \$$ is considered poor in developing countries. Therefore economics measures poverty absolutely and not relative to others.

For India basis of income has been decided differently by Tendulkar committee, anybody earning less than ~~1000~~ ^{27 Rs} less than $30 Rs$ per ~~month~~ ^{day} in rural areas and $30 Rs$ per day in urban areas. Therefore there is variation within countries

Above methods suggest that

opposite of ~~poverty~~ poverty is wealth due to their high emphasis on income. At the same time there are methods like multi dimensional poverty index which gives emphasis on level of health, education and living standards.

MPI suggest us that there are other dimension to poverty other wealth. let us discuss what are those dimensions ?

What is poverty made up of ?

A completely opposite concept of poverty to income poverty is given by Mahatama Gandhi. He gave more emphasis on character poverty. According to him a person may be rich but has no values, uses deviant methods to earn wealth, causes harm to fellow beings is the most poor of all. In his seven sins he gave emphasis to wealth without work as a crime.

Similarly Amartya Sen has defined poverty as a measure of human development. He uses capability development approach towards poverty. Human development is a multi dimensional concept which gives emphasis on health, education & skilling. They are prerequisite for the creation of wealth and achieving full potential.

Another dimension of poverty is pollution. It means stigma attached to certain group of people, occupations which exclude them from mainstream society. Here wealth would not help as the pollution is prescribed by society.

For instance the issue of untouchability in India, apartheid in south Africa. People are excluded from the activities of society. Therefore it is rightly said that pollution is worse than poverty.

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Gender forms another dimension of poverty. Can a woman earning huge wealth claim equal status to men in society? The answer is no as ~~the~~ patriarchy hinders her movement. Within this topic is menstrual poverty where stigma is attached to menstruating women.

Even top CEOs who are women have faced this form of poverty. For instance Indira Nyooji CEO of PEPSICO when told her mother that she has become CEO of pepsico to her surprise her mother told her to bring milk for her husband.

Above examples calls for a deeper discussion into relationship between poverty and wealth.

POVERTY AND WEALTH

CONVERGENCE OR
DIVERGENCE?

Both the concepts converges and reinforces each other when we ~~talk~~ look at the numbers from various indexes.

more wealth can provide better living conditions including housing, food and healthcare. But it includes the dimension of accessability, availability and utilization of these services.

For instance ~~the~~ Karl Marx supports the above thought. According to him poverty is due to the prosperity of the rich who have accumulated all wealth. Thus the two concept converges: opposite of poverty is wealth.

But at the same time people may be rich but not happy, prosperous. Therefore money doesn't define happiness. Increasing number of suicides among rich people is a testamony to this fact.

In today's time we are also witnessing voicelessness as a form of poverty. certain group of people like LGBTQ+ have no means to make their voice

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heard in form of political or economic representation. Due to this reason pride movements have gathered momentum throughout the world.

Then if so many exceptions exist then what is actually the opposite of poverty?

Opposite of Poverty.

If a person has wealth for meeting his basic standards of living and along with it he is experiencing equality, liberty and growth in the society and most importantly he is heard then he is considered free from poverty.

Equality manifest in the form of equal status in the society. Equality of opportunity and equality of participation are equally important in this process. Some-

times social status of people hinders this process. Limiting the ability of the people to grow ~~in~~. In such cases wealth does not matter.

For instance two prominent castes in Odisha were warriors and distillers. Warriors fought wars and had agricultural land while distillers engaged in alcohol production. When the famine struck Odisha land was unproductive thus fortune of warriors declined.

At the same time distillers made huge money and brought agricultural land thus gained wealth. Despite this economic mobility they are considered as lower caste by other caste and subject to exclusion. Thus no social mobility.

The opposite of poverty is also social equality which is hindered by primordial social institutions. Now

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the question arises should one give up pursuit of wealth?

Does wealth matters?

Wealth cannot be completely discarded just because it fails to address equality, hierarchy and exclusion. It has the ability to address many challenges of the society.

It provides avenues for growth for people by spending on health, food and education of the family members. It is due to this significance it is still used by World Bank as an indicator.

So where does wealth stands among other factors? To understand this let us refer to Maslow theory of need hierarchy. Wealth or the physical needs are placed at the bottom of the pyramid. Above physical needs are

are need for security, social status and finally at top need for self actualization

Therefore wealth forms the basis of achieving other needs. Thus once the people are economically well off they can think of ending other forms of discrimination and dimensions of poverty.

Therefore wealth matters. To overcome poverty we would need certain solutions

overall development of the human beings is need of the hour. Sustainable development goals provide a framework for addressing these challenges in the form of improving gender participation, improving health and providing education to all.

At the same time socialisation would also play a very important role

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to end the social discriminations in the form of caste and gender disabilities

It can be achieved through introspection and experiences as was in the case of Santiago whose personal legend changed. Therefore like him we should also work for the improvement or emancipation of others because it is rightly said

'In the island of ocean of poverty island of prosperity are not sustainable'

खण्ड-B / Section-B

- 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।

*Nature is neither a servant nor a master
but a necessary partner*

This year padma Awards were given to 23 people who are making change in the society. Among them was Tulasi Gonda a 72 year old women from a small town of Honalli from Karnataka. She is often called as 'encyclopedia of the forest'

she had a very hard childhood, she lost her father at the age of 2 and started working with her mother in a nursery. It was at this nursery that she gather knowledge about plants and trees

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and developed interest.

When she was 25 years old she joined forest department as a temporary employee. Her love for nature and her indigenous knowledge helped in the revival of many forest. In her lifetime she has planted over 30,000 trees.

Her association with nature has made her humble and grounded. She received her Padma Award barefeet. Thus one can live by being a partner with forest and evolving a mutually symbiotic relationship rather than a master-slave relationship.

Through the medium of this essay we ~~we~~ will analyze these relationships with nature and find out which of them is most sustainable and beneficial along with answers to why nature matters?

provisioning services like filtration of water and source of many minerals which otherwise would have not been accessible to humans:

Another major function is to provide habitat for the wild animals along with sources of food. Nature and animals have developed a symbiotic relationship. For instance the symbiotic relationship formed by corals with nature.

^{It} ~~They~~ also provide for aesthetic value and religious functions. In many part of the world people lives closely with forests and taking care of them. They considered forest as sacred. For instance the ~~to~~ living root bridges of Meghalaya are worshipped by local people.

Despite providing with services worth trillions of dollars, nature today is under threat. It is due to the fact that

humans have developed different forms of relationship with forest. let us discuss each of them.

Nature as a servant

When capitalism arrived in the later half of 19th century it resulted into huge increase in production which required raw materials. It resulted in large scale cutting of trees, pollution etc. Man had developed a sense of superiority that he can control nature.

The spirit of mindless development has increased manifold in 150 years due to rising population. New technology is invented to control nature thus treating it at par with a servant.

For instance incessive development in sashimath has lead to denastation in the area, cracks and fissines have developed recently forcing

people to migrate.

Development often requires mass scale deforestation. Trees are cut for fuel, wood and furniture. Areas which have been lush green have become barren now. Their top soil has eroded and productivity declined, thus they cannot regenerate themselves. For example: According to the National forest survey: whole northeast has recorded ~~down~~ forest loss.

At the same time industries pollute the river, ocean and land leading to the biodiversity loss which further threatens the nature. Rachael carson has studied the effects of DDT on the population of insects and birds. She found out that their population has significantly decreased.

Therefore relationship as slave is dysfunctional for humans also. on other

extreme let us look at relationship as Master

Nature as a Master ?

Primitive societies have often feared the force of nature in the form of natural disasters and the toll which they take on human life. This force is beyond any force which humans can imagine.

This fear of nature has led to the worship of nature in the primitive society. Therefore a form of religion emerged out of nature. This was termed as naturalism by Max Muller. He calls it the first form of religion ever practiced by humans.

Practices related to this fear are still present. For instance ~~African~~ Australian Aborigines tribes always pray before going fishing in deep waters. They pray to the nature for a good catch. They are sometimes successfull and sometimes

fail due to high velocity of ocean water

Thus like Australian tribes are using prayers to control nature. Today we try to use technology. But there are limits to technology. We do not understand the dynamics of nature fully neither we have the required technology. Thus this relationship of Master is maintained.

For instance, we ^{now} cannot predict Earthquakes, neither control the cyclones which causes havoc. Therefore a symbiotic relationship in the form of partner is required between human & nature.

Nature as partner

Nature as a partner is the core principle adopted by UNFCCC in its sustainable development goals (SDG). It includes goals to eradicate

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poverty, provide education at the same time respecting nature. It is only with nature we can live in harmony. Nature can also provide freedom to human.

For instance Eco feminist Vandana Shiva argues that as long as nature is protected, the freedom of women are protected. Tribal women are independent when they collect produce from forest but her condition is destroyed worsened when her livelihood is destroyed. She became dependent on men. Therefore nature is her biggest partner.
most faithful

To maintain this relationship one must follow Mahatama Gandhi's view on development. He advocated for ethno development i.e. development respecting the ~~no~~ nature as well as ~~no~~ use of non exploitative methods used by

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local people. This is a middle path in which both development and environment protection is ensured.

For this we can observe the tribal way of living, adopt best practices from them and modify accordingly. We can go for integrated approach to development advocated by LP Vidyarthi. It advocates that no change in the forest should be made without proper studies and impact analysis. This way we can be a partner with nature in development.

Now the question arises where do we stand currently? which model of relationship we are following currently?

our relationship with nature is reflected in IPCC 6th Assessment report which says that due to exploitation of nature the temperature of Earth may rise by 2°C ~~after this~~ by this century. Therefore

majorly we are following dialectical relationship with nature. Efforts to conserve nature have been ~~more~~ minimal and for this reason climate change performance report has not placed any country in the first three places. Therefore we are treating nature as slaves.

But there are few countries which have developed consensual relationship with nature. For example: Bhutan is one of the country which is carbon negative i.e. it absorbs more carbon than it emits. It has also placed restrictions on number of tourists who can visit the country therefore applying principles of sustainability in reality.

Bhutan's success story should encourage every country to treat nature as a partner. This could be done by ~~being~~ going for conservation, climate smart agriculture, adopting greener practices

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in industries such as green hydrogen and use of electrostatic precipitators. Environmental Impact assessment norms should be strictly enforced, legal status of a living entity should be given to the forest and rivers.

And most importantly it is the initiatives of individuals like Tulasi Gonda which can make changes with far reaching consequences. Thus even our small actions will have impactful effect on future of nature.

“Let us listen to the echoes of earth plea
To protect and cherish for you and me
For in these echoes a message is clear
To live in harmony with nature so dear”⁹⁾

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Alchemist story of personal legend.

Space for Rough Work

Introd: EG Barley study of odisha

→ distillat
→ warrior

The opp. of pov:
is not
wealth

Thesis st: what is poverty?
what constitute poverty?
Rel. between poverty and wealth?

(2)

what is opposite of poverty?
steps to overcome poverty

But wealth matters

conclusion.

(1.5)
① Poverty → definition

② dimensions of poverty

- Income world Bank 1.9 \$
- Gandhiji
- Amartya sen
- poverty as a form
- gender poverty
- MPI

(1.5)

WB
← varying
colour
poverty
← definition

MPI

Tendulkar committee

③ Relⁿ b/w pov & wealth → More wealth → prosperity
→ not satisfaction

(1.5)

Poverty → No prosperity
→ but satisfaction

marxian view → capitalism

postmodern view { LGBTQ }

④ what is opposite of poverty? → Equality, liberty, growth
→ status in society { Distillat & manners in odisha

(1)

→ freedom { Baranasia system in WB

⑤ But wealth matters? → for fulfilling basic needs
→ biological, social, physical
→ Moslow hierarchy theory

(1)

⑥ steps to overcome poverty? → SDG
→ capability devel.
• Skilling: India Skill Mission

(1)

- no discrimination: socialisation
- character development
- wealth without work sin

conclusion

Quote: In the islands of poverty

(1)

Space for Rough Work

Nature is neither

→ Intro: Tulsa Gowda

necessary partner

→ Thesis:

1) why nature matters?

2) Nature as a servant ?

3) Nature as a Master ?

4) Nature as a partner?

5) why necessary ?

relationship: do we currently have ?

6) steps to address

1) conclusion "let us order . . ."

(1.5)

1) why nature matters

→ services

→ regulating: Temp

→ provisioning

→ habitat: cheetah

→ aesthetic aspect

Relationships

(2)

2) As a servant

→ construction: Jashimath, Amazon

→ deforestation: North east

→ pollution: oceans, Air pollution (1.5)

→ Biodiversity loss

3) As a master

→ fear: Australian Aborigines

→ destruction: cyclones, earthquake

→ uncontrollable: No tech to control (1.5)

→ we don't understand fully:

4) As a partner:

: ecofeminism: Vandana shiva

: Tribal method of development: LP Vidyarthi Integrated approach

: Ethno-development gandhiji (1.5)

: SDG.

Rel. currently

→ IPCC Report 6th Ass.

→ climate change perf Index (1.5)

→ dialectical: developed countries.

→ consensus: Bhutan

steps to address

→ Agn: conservation

→ indust: emission control (1.5)

→ legal: EPA.

conclusion.