

## खण्ड-A / Section-A

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- 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 :-

Let us begin with a famous story. Once there lived a benevolent king, who called upon two poor women subjects from two different towns. He said, "I will give you a bag of coins to last a year, and you can return next year again. But, to the other I will give a small pouch of seeds". The women took their gifts and returned home.

A year later, only one returned. The king asked how the bag helped had helped. She replied, "Your highness,

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my oppressive husband and his brother took it all away before I could use it. Sadly, I am here in front of you". The king asked the Courtier, "Where is the woman with bag of seeds? Does she not want more?"

The courtier replied, "Sir, she planted them, made a huge business out of the fruits and we are feasting on it right now!". True wealth was found by the emancipated and empowered women who planted the seed. Poverty is not opposite of wealth, but poverty is opposite to injustice, lack of status and opportunity that the first lady suffered!

Poverty is usually defined as "lack of" <sup>S</sup>resources and wealth is seen as the instrument that fills this void.

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Wealth is seen in terms of money, dollars, coins and jewellery. If these could single handedly solve poverty, then we would not have "Multi Dimensional" poverty indices. The anathema or antithesis of poverty would be filling the hands of poor with gold. However, economics knows better. Poverty is lack of all resources - political, economic, social, technological and cultural.

Ain-i-Akbari, a treatise written by Abul Fazl in court of Akbar mirrors this view. It says, "The job of the king is to collect grain from the people, but it is redistributed as infrastructural and legislative tools". Thus Akbar undertook various tank, canal, road building projects and also outlawed Sati. It was thought that the poorest would come out of their vulnerability, free from "clutches" of connectivity & mobility.

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Fast forwarding to 1917, the Justice Party Movement in Madras raised their manifesto, saying that <sup>the</sup> upper castes had cornered all benefits including political representation in assembly. Apart from this, they held most administrative positions. They claimed that political injustice was cause of poverty. From Ashoka's edicts to Chola's Uttaramerur inscription the importance to human capital as poverty alleviator is underscored.

This brings us to an interesting example of East Asian tigers - South Korea, Japan. Each faced post World War 2 stricken poverty but chose different trajectories for solutions to poverty.

South Korea focused on human capital and skilling. Even today 95% of the population <sub>10</sub> has undergone

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Some training or another. It did not believe in giving wealth to its nascent population to build their homes. Physical capital and sparkling cities was the result of investment in human capital. "The ultimate resource" is human capital, said Amartya Sen. India is also focusing on its ripe demographic dividend. [to be 54%] of young working population as measure of population in 2050. It can be said that -

"Not gold but only men can a people great and strong".

Japan relied on adept leadership that aimed to democratise resources to all. It is a nation with very little resources, but leadership with focus on equality and compassion allowed it to free from poverty. This also resonates in issue of "systemic racism" in USA. Poverty is not lack of wealth, but facing a monstrous system that tips the scale against them. Thus,

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Martin Luther King said, "I have a dream that my 4 sons are measured not by their skin, but character".

While colour of one's skin maybe cause of poverty and injustice, gender can be a factor too. Nunitz, famous medieval traveller said, "The Kingdom of Vijaynagara treats its women equally and they add to wealth of the nation".

Kyriarchy, Intersectionality of gender and access, patriarchy have impacted women. According to NSO, women own only 13% land for being 40% of the agricultural workforce. Emancipation of women can reduce poverty. The famous success story of SHG (Self Help Groups) shows that poverty alleviation is possible. Status and Opportunity is opposite to poverty, not wealth.

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Expanding on the above, we can see that opposite to poverty may be 'circular deprivation'. Durkheim, an eminent sociologist stated that 'intergenerational' deprivation comes to affect the future sons and deprivation loops. Dr Verghese Kurien on a trip to Andhra, Gujarat noticed a similar phenomenon where years of <sup>DAIRY</sup> production had not yielded ~~desired~~ results in successive generations. He decided to pool all resources, revitalise cooperative dairy farming as part of alleviating their poverty levels. Today this enterprise AMUL, is one of largest milk cooperatives. Instead of providing households with more cows or money, an idea that fraternised the sector and farmers was antithesis to poverty.

At the same time, climate injustice can be a reason of poverty. In the 'Club of Rome' report in 1976, it said

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that droughts and far reaching consequences of poverty in IVORY Coast. Even today the SDG goals do not stop at, first goal - NO POVERTY, but have 16 more goals to comprehensively lift the most vulnerable.

It can also be argued ethically in dimension of ethics that lack of dignity and prevalence of prejudice has been allowing poverty to brew. In example of SC, ST issues - NHFS said they are less likely to own <sup>land</sup> resources, graduate till class 12, <sup>and</sup> ~~are~~ have access to primary health care compared to upper castes. They also face acts of atrocities (NCRB report). Gandhiji has quoted, "Poverty is worst form of violence".

OPPOSITE OF POVERTY IS WEALTH: -

Even though poverty thrives

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as historic injustice and social deprivation, in some cases it is related to wealth. The government programs of subsidies, using Direct benefit transfer, loan waivers etc is an attempt to leave wealth in hands of the poor. Startup India and Standup India program aims to create microentrepreneurs in poorer areas also aims to reduce poverty by access to ~~to~~ credit assistance.

Moreover in some cases, there exists 'poverty' despite wealth. It is a poverty of ethics, values, compassion that gives way to greed, self aggrandisement, heaping wealth on wealth by some people. Oxfam report states that the richest ~~own~~ 10% own 97% of the wealth in India. ~~Or~~ Such wealth remains useless if not put to use for society. One is reminded of a poem:

"It feels great to have a full purse,  
but an empty heart, is whole  
lot worse".

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The opposite of Poverty is Action:-

In famous story of "Singhasan Battisi", King Bhaja is asked by a mystic apsara (angel), "King, what is the major cause of poverty in your neighbouring kingdom?". He replied, "The King". Governance and administration plays a crucial role in poverty alleviation. India has pulled out maximum people in past decade out of poverty (said UN report - calling our PDS system logistic wonder). We must take lessons from our Constitution as a guiding light. Our DPS (Article 38-51) are multifaceted, directing state to upend historic injustice and poverty.

At the individual and community level alot can be done. The Maori tribe of New Zealand has concept called "whaiwhainga" meaning-

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"I am because we are". It espouses community's role in upliftment of society and every member is expected to rise to the occasion. "Poverty anywhere remains injustice everywhere" as it indicates disparity in our world community. Solution lies, not in distributing currency notes, but strong willed action to neutralise poverty at its roots.

To conclude:

"The opposite of poverty is not wealth,

It is the injustices that are bred & felt.

Thus we must rise, awake & not let it breed -

Not with a bag of coins but with the seed"...

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## खण्ड-B / Section-B

- Q5 International Trade is a good indicator of National Security.  
अंतर्राष्ट्रीय व्यापार राष्ट्रीय सुरक्षा का एक अच्छा सूचक है।
- Q6 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।
- Q7 There is more to life than simply increasing its speed.  
जीवन में केवल अपनी गति बढ़ाने के अलावा और भी बहुत कुछ है।
- Q8 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।

Imagine a revamped story, a new version of 'The Rabbit and the Tortoise' tale, where the rabbit faces a tragic loss due to steadiness of the tortoise.

This time, the rabbit is competing with a donkey, and has resolved to be faster than ever to reclaim his reputation. He jets off on his race course, even before the organiser can say 'Get, Set, Go' and does not heed the warning of a fast flowing river.

The patient and steady donkey, slowly chasing the rabbit. On reaching the fast flowing river he exercises equanimity by finding a

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root bridge nearby. The joy in the process has made him excited as he crosses the bridge. To his dismay, the hasty rabbit flows away with the river underneath (along with his reputation). Only if the rabbit had relinquished his impatience, speed and thoughtlessness he would not have tried to cross the river by 3 giant leaps!

This allegory shows that there is more to life than just increasing its speed. The cavemen knew of this philosophy, for the cave paintings are testimony to this. They convey images of people dancing together, indicating that 'togetherness was bliss' for them. By investing time in social fitness and becoming masters of time they could steadily rise to challenges of evolution.

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Rapidity has created only 'ordered anarchy'. It has impacted lives of many - said a Japanese Mayor. Japan has a new 'Society 5.0' plan that can reorient face faced urbanisation with human touch. Women face emotional labour and 'time poverty' in such situation due to house and work burden. On the contrary, life in face must be able to give them self actualisation. The aged on the other hand also face an existential crisis of keeping pace with development. Based on concept of 'wa' (togetherness and growth), the government is encouraging them to participate more in society! Thus urbanisation and technological revolution is better with human face!

The 'Hustle Culture' has come to plague the <sup>22</sup> youth. It has

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created culture of fast paced meetings, checking emails constantly, all in name of efficiency. Moreover, social media with its quick access with a touch to information has led to 'doomscrolling', 'digital anxiety' and 'reduced attention spans'. The recent phenomenon of "Quiet Quitting" [slowly taking step back from work] or "Great Resignation" is testimony to fact that people value tranquility in life. In line, an IT consultant quit his job to create a dance centre for children with Downs Syndrome. This indicates a prioritising of compassion and empathy over rewards of fast paced life.

Technology is another essentiality of speed. Without principles of communism, universalism, rationality; fast paced innovations do not stand test of time. An example of 'Fast Fashion', where

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Companies like H&M, Zara and clothing brands - mass produce clothes and change their trends every few weeks for maximised profits; we can see how speed has affected fashion. Vigorous attention to pace has costed environmental sustainability [leaking oil from factories], stealing of fashion designs from competitors etc.

It can be summed up with the following poem:

"while our planes get faster, chips become smaller,

what becomes - bigger is our desire to be wealthier;

we chase speed and efficiency -

but what makes us <sup>HUMAN</sup> trappy is  
patience, temperance &  
equanimity"

The Strife for More in Life :-

A Harvard study, that lasted 85 years wanted to<sup>24</sup> discover the

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Impact of modern life is on long term happiness. It was found that social fitness, or ability to maintain deep relations and friendships aided long term happiness of individuals. It is famously said, 'that we take our legacy to our grave, not our money'. So, we may chase a gruelling work schedule, but we are happiest on the dining tables at home, than meeting rooms.

William Wordsworth said in his poem, "The Daffodils" -

"aloft when on my couch I lie,  
In vacant or in pensive mood -  
A flash upon the inward eye,  
It is the bliss of solitude".

He recounts mundanely a beautiful daffodil field and in reality close to him in suburban area away from urban life. Many cities [to allow the inhabitants to have similar <sup>25</sup> reviews] are creating green parks.

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and reclaiming spaces to allow recreation and togetherness. It was done in Bangalore. Urban <sup>area</sup> movements like #ReadinginPark (Delhi), #Bird watching (Chennai) on social media aim to create mindfulness among fast paced inhabitants.

There is a famous story between Buddha and his disciple. Buddha asks him to fetch water from a pond. The impatient disciple tries to scoop fetch but over ride over pond & make it murky. He tries to scoop using his hands immediately but makes water even more murky. Buddha asks him to be patient to let the water settle down.

Patience and equanimity clears the puddles of doubt and help us engage emotional intelligence. Once the water settles, the task is complete.

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A scientist who worked on NASA's Apollo Mission, said they were under pressure to meet targets as the speed of the boosters (rockets) had to be improved. He would take constant breaks to let out the stress so that focus was on safety and steadiness rather than speed!

While speed is not a poor goal, it must be coupled with integrity, perseverance and fortitude. Else, life becomes careless, hasty and leads to misw<sup>n</sup>tings. Philosophers

1) Stoicism [a school of thought that aims to control emotions] <sup>says</sup> we all have limited time on this Earth and so we must accept philosophy of "premaditatio malorum" [same fate befalls all]. So life should be about self efficacy, compassion as we all have the same end. Means should be made meaningful, as Kant said we must follow universal values.

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We must ensure community benefit and equitable ~~the~~ growth to all prevails despite fast paced life. The Trobrianders, tribes of Melanesia take up arduous trade journeys to give gift to each other on other islands. ~~they~~ They set out in canoes over 100 km areas. Despite access to motor boats, the traditional methods continue. ~~the~~ This gift giving tradition is to cement ties in inhospitable environmental areas.

Societies that value and strive for more remain robust, we must not be blinded by narrow perceptions of quick solutions, quick wealth, quick fame but strive for larger goals. To conclude,

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There is more to life than speed -  
Patience, hardwork, integrity,  
Shy away from wealth and greed -  
Time to not be a rabbit, but be  
the smart donkey"

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