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ESSAY-Test 3 निबन्ध-परीक्षा 3 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।

रफ 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 : ADITYA SRIVASTAVA

Next IAS Roll No. :

Test Code → TC- 063 Date of Examination : 19/8/23

Exam Centre : Old Rajinder Nagar Bhopal Online

निरीक्षक का कोड
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15:00

[To be filled by the STUDENT]

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

How is the flow of my essay and is the introduction & conclusion impactful? Does the essay go wayward or off-topic at any point(s)?

[To be filled by the EXAMINER]

Evaluator's response

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	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



खण्ड-A / Section-A

- Q.1 Little strokes fell great oaks.
छोटे - छोटे प्रयासों से बड़ी सफलता मिलती है।
- Q.2 Judge a man by his questions rather than his answers.
किसी व्यक्ति का मूल्यांकन उसके उत्तरों के स्थान पर उसके प्रश्नों से करें।
- Q.3 Great principles, great ideals know no nationality.
महान सिद्धांत, महान आदर्श किसी एक राष्ट्र से संबंधित नहीं है।
- Q.4 In struggling with misfortune lies the true proof of virtue.
दुर्भाग्य से संघर्ष करने में ही नैतिकता का सच्चा प्रमाण निहित है।

"In struggling with misfortune lies the true proof of virtue"

The book "Sapiens" by Yuval Noah Harari has been a talk of the town nowadays. The early phase of human evolution shown and illustrated in the book portrays the true essence of how misfortunes can present an opportunity to struggle and make our character shine.

When the volcanoes erupted 4 million years ago and photosynthesis

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slowed down abruptly, the mountain of misfortunes spelled near doom for the apes on trees. Yet, the character of a distinct minority among them shone with the virtue of resilience as they cooperated flexibly and in large numbers, ultimately climbing down from the trees forever and evolving into humans.

Had that distinct minority not shown the heart of a lion in the face of adversity, the planet would have been starkly different. This itself shows the humongous significance of struggling with misfortune but this adage is equally relevant today.

Life is full of uncertainties and we never know when we could lose a

near and dear one or which day might be our last. However this fear of death or of the inevitable must not come in the path of perpetual progress. As it is said one can evade the reality of misfortunes but not the consequences of that reality, adversity quotient of an individual determines whether he/she would hide their head in sand like an ostrich or face the tide by flying above the clouds like an eagle.

Disasters and mishaps are many a times inevitable. The massive earthquakes of 1956 and then 2001 in Gujarat (Bhuj) fill our heart with grief. Yet they present a case study of how adversity quotient and learning life lessons from such mishaps can show real character of a problem.

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solving attitude. The disaster ^{after 1956} resilient infrastructure constructed by Anjar area not just portrayed the attitude of strategic vision but also muted the impact of ^{the} 2001 earthquake

Not just a problem solving attitude, but such mishaps also help to develop depth in our character and psychological capacity. The analogy of the Biosphere 2 experiment, where the trees provided with all comforts of water and protected from strong winds tended to fall down and lacked the strength in their stem or the depth in the roots. In ^{the} natural environment, the windy challenges and search for ~~the~~ hard earned water would have shaped their resilience.

Human character is very similar to those trees, as we can safely say that Malala Yousufzai or Kailash Satyarthi would have not been Nobel laureates had they not been faced with their own misfortunes and had they not fought with those tragedies of being hit by a bullet in the head (Miss Yousufzai hit by Taliban's bullet) with fortitude. Such people are the ones who provide meaning and substance to sayings like "when the going gets tough, the tough get going".

A similar spirit of biting the bullet and moving out of own comfort zone was shown in line with India's PM's saying of "opportunity in adversity" (aapada me

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arsar). When COVID came, everyone was caught unprepared and with a serious lack of planning. India didn't even have masks to prevent the community spread. Yet the leadership went all guns blazing and within a few days, established a supply chain which turned India from a mask importer to a mask exporter. A similar feat with our vaccine maitri diplomacy upheld our selfless character and the virtue of vasudhaiva kutumbakam.

Such a selfless attitude by India proves that one may not move a mountain but can cast a stone to create ripples in the water. In fact, water itself has been a point of contention and a misfortune for many just because of their birth in a certain

Caste. Being born in a dalit family, mostly meant that the individual would become a prisoner of his/her fate and bow down to the ascriptive tyranny. Yet, true knowledge and wisdom of the holy Bhagwad Gita exhorts the individual to not just fight such tragedies of ideas but also create a liveable space for others who are on the same boat. Such a battle by Dr. BR Ambedkar, called the Mahad Satyagraha, not just made public water accessible to his kins, but also shaped the Constitutional morality towards affirmative action.

However, only looking at the humans who struggled against misfortune is like looking at flesh without blood. Surrendering to

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fate is more rampant than the struggle against misfortune. Be it the high suicide rates or the animalistic existence of being a ship stuck at harbour, lack of courage of conviction and the motivation of action is chaining down humanity.

The primary reason here is that such a struggle needs not only the heart of a lion but also a resolve made of steel. Such abilities are possessed by few as Carl Jung had said that us humans are governed by two sovereign masters - pain and pleasure.

The pain of action with uncertainty of outcome imprisons people in their shell of despair where they blame everything on God and resign to their destiny.

The lack of completeness of this half baked cake makes us question if such a struggle against misfortune always leads to a virtuous character?

The examples of Hitler struggling to revive lost German glory and of Naxals trying to fight against lack of regional development show otherwise. These point at what is called the boomerang effect whereby such a tragedy of commons can fill certain hearts with the vices of hatred and anger. In such a mindless state, they adopt the path of revengeful war without realising that only the dead have seen the end of war.

Such a negative attitude becomes an ~~emo~~ enemy of the right understanding and fills the soul

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with the desire for tyranny. Eventual events ~~the~~ ^{like} the holocaust and the famous photograph of ^a Jewish woman running away from German kids fills us with remorse thinking how generations get devoid of the virtues of love and compassion.

Thereby we see that it is not easy to show courage in the face of adversity and hence everyone needs to hone their skills for achieving true proof of virtues. Learning from the lives of greats like Gandhi teaches us how the right attitude is necessary to uphold values even in face of all tyranny. We can learn from the Chauri Chaura incident how upholding integrity in face of unfortunate violence against policemen ^{eventually} enhanced

the credibility and mass following of Gandhi.

Development of leadership skills too is necessary for such a gift of credibility. The emotional intelligence developed via introspection and voice of conscience helps to see the larger picture and work for the common good in face of tragedy just like SDM of Bahraich who, seeing inadvertent possibility of dams, himself started lifting sand bags to motivate those around him to face adversity collectively, and avoid flooding.

In the end, such an ability of collective action as highlighted in "Sapiens" will help take the next giant leap for humanity and

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Unveil our inner strength and moral character and make all such misfortunes the canvas upon which our virtues would be painted in illuminating and brilliant hues.



खण्ड-B / Section-B

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- Q.5 The whole purpose of Education is to turn mirrors into windows.
शिक्षा का सम्पूर्ण उद्देश्य दर्पण को खिड़कियों में बदलना है।
- Q.6 To dwell is to garden.
निवास करना बगीचे के सामान है।
- Q.7 Reality is the shadow of ideas.
सच्चाई विचारों की छाया मात्र है।
- Q.8 We can not despair of humanity, since we ourselves are human beings.
हम मानवता से निराश नहीं हो सकते, क्योंकि हम स्वयं भी मनुष्य हैं।

"We cannot despair of humanity since we ourselves are human beings"

Turn on the news today and be bombarded with despair - looking at the happenings of rapes, murders and moral and environmental degeneracy. Such negativity all day is enough to fill the mind with hopelessness for humanity. The modern consumerist culture due to herd mentality and the resulting waste dumpsites or the Shradha Walkar case of murder makes our eyes go moist and our hearts ache at the

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thought of losing humanity as a virtue.

Most of the times today our dinner tables are the arena of such debates which politicize and fill with dejection the minds of those party to the debate. However, as human beings, we cannot just complain from the comfort of our dinner tables. Such a laid back approach to life causes more harm than good for the larger society.

Despair is of a lowly origin as it represents passive surrender to the situation at hand. As it is said that the silence of good men has done more harm than the evil actions of bad men, inaction even at the

face of vices makes us a coward and prevents the larger "karmic" goal of life.

This exhorts us to not despair at humanity as we ourselves are human and we carry the ability to be an agent of change. We are endowed with the values of empathy to understand the plight of others and also of ^a moral compass which has the ability to break mountains. The morality of Raja Ramohan Roy shaping the social dynamics by helping abolish Sati is a prime example of how individuals can shatter social ills by the magic wand of morality.

Such a motivation to act against prevalent vices helps to adopt a proactive approach to avoid all crisis of conscience. In addition,

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duty dictum of Kant's categorical imperative makes the agent undergo the fatigues of action to bring the desired reforms. The electoral reforms by Mr. TN Seshan when everyone else was just ranting about the treacherous electoral environment is a case in point.

Such actions help to create a ray of hope in the minds of those who had already embraced despair. It has the potential to inspire the future generations to tread the "road not taken" by the masses and motivate them to take up the herculean task of structural reformation. Such efforts have the possibility and carry the promise of not just changing the lives of millions but also setting

the right practice precedent of "best practices".

Not just a ray of hope but a human ray of hope has the ability to also bring about root cause analysis and holistic ameliorations. The way child marriage has been handled by Assam and Odisha shows the contrasting outcomes of a mindful and a mindless manifesto.

Assam, with its approach of treating child marriage as a law and order ~~approach~~ issue, arrested millions of grooms and put them in the gallows. Such a surface level understanding of social issues pushed those child brides into poverty and led to complete travesty of justice.

Odisha, on the other hand, presented the picture of deep human

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understanding of the issue at hand and portrayed unparalleled level of emotional quotient. Its flagship Adwika programme helped to bring grassroot attitudinal changes and participative reduction of more than 30% in child marriages in the state.

While we see that human rationality is capable of amending the wrongs, it also has the preventive ability to avoid the ills in the first place itself. The right socialization of the child has been shown to be helpful in breaking the figment of imagination that resource accumulation brings happiness. The DW documentary titled "Desires" shows classic case studies of how right teaching right from childhood about Buddhist

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minimalism is helping to avoid the root cause of most despair arising out of consumerist lifestyles and materialistic tendencies.

However, we need to take a step back and ponder why despite such well known teachings about even "Ekla Chaloke", humans are still caught in perpetual despair and lack of hopeful action.

Sigmund Freud's psycho-analysis presents a picture of this phenomenon of jumping the bandwagon. The animalistic existence of "safety in numbers" triggers the evolutionary hardwiring and prevents the human from going against the tide. A change agent or an agent of hope on the other hand needs to break these

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psychological shackles and essentially needs to go against the herd mentality.

Another reason ~~here~~ here is fear of social ostracization as was faced by our hopeful Raja Ram Mohan Roy. Such a fear strikes at the core of our evolutionary zeal to stay alive and deters us from fulfilling our roles as a part of the human race.

On the other hand a minor hint in this direction also needs to be given about the diagonally opposite corner of perpetually complaining without introspection. No matter how imperfect a human is, he/she always has a higher probability of trying to find errors in others and not in himself/herself. Such an instinct of self-

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preservation and blame shifting can be seen with the communal debates seen on television. The despair of faults in the other religion always tends to overpower the opportunity of self-analysis and self improvement by such leaders or debaters.

Apart from this one also needs to realise that to err is human. Many times we see the creation of a mountain out of a molehill as the ~~exaggeration~~ exaggeration of facts and emotions is deliberately done to create despair. The censoring of movies and even violence as seen with movies like Padmarat shows how despair and hopelessness gets born even at the slightest of errors today. Such lack of sanity and wisdom in the societal elements

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has been questioned time and again by authors like Erich Fromm.

Despite all these ills of short-tempered and ill-timed despair, one must realise that despair like modern technology is just a means and not an ends in itself. Thereby despair is not completely evil but a necessary evil to shake the morality of our agents of hope and force them to act for the greater good. Such a ^{feeling of} despair by Siddharth on the sight of an old man, a dead man and a sick man gave us Mahatma Buddha and his teachings of ahimsa and minimalism which are still relevant to break the vicious cycle of hopeless existence.

In the end, one must realize

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that intentions matter more than the action itself and action without the right intent can exacerbate the human and moral degeneracy. Doing the greater good should not make one blind to the consequences of one's actions as the Great Leap of Mao Zedong, done with a misunderstood and ill reasoned frame of mind, brought more despair than hope to all the affected. In the modern era of guided missiles and unguided man, a humane person should be guided by reason, empathy and passionate determination to ameliorate all human despair.

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struggling with misfortune is true proof of virtue.

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Volcano struck → photosynthesis ended
Came down the trees - cooperated
flexibly & in large numbers ⇒ humans
⊕ resilience

Space for Rough Work

Body

Why to struggle with misfortune

- ① Life is unpredictable & there is no escape from reality & its consequences
↳ Tree in adversity - grows roots ⇒ not uprooted in disaster.
- ② When going gets tough, the tough get going - Yousoufzai
- ③ Aapada me awaar - COVID story.
- ④ Builds adversity quotient - prepare for future ⇒ 2001 Bhuj study
- ⑤ Advantages for society → nation.

- adversity quotient
- COVID ⊕ how we made masks.
- evolution - came down from trees [resilience]
- fortitude as by Malala Yousoufzai
- not always virtue - internal drive and attitude
- comfort zone
- resign to life & prisoner of fate
- ~~Arthur & story of spider~~
- Thomas Edison ⇒ burnt factory.
- biting the bullet
- integrity as by officers.
- empathy as by Ambedkar

Flesh w/o blood.

Why people tend to avoid struggle?

- ① Prisoners of fate - lack of courage of conviction &
- ② Needs heart of lion which few possess

Half baked cake

Is it always virtuous?

- ① Develop negative attitude - boomerang effect ⇒ develop resentment ⇒ perpetual feeling of revenge eats up.
- ② Creates vices of hatred & anger ⇒ cloud the

Not easy to show courage in adversity ⇒ developing leadership skills. ⊕ right attitude to avoid vices which come with it

Conclusion:

Not despair of humanity - ourselves are humans.

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Intro filled with complaints and despair

Space for Rough Work

about status of human degeneracy -

↳ consumerism, moral vices, etc.

However, cannot just complain from

the comfort of our dinner table &

act. Despair is resignation to

fate & inaction even in face of vices -

Silence of good men.

Body → why we should not despair in humanity

- ① Humans as agent of change - ability to - morality & empathy
↓
shape standard
- ② Despair to ~~light~~ of hope
ray ↳ ~~the section~~
- ③ Motivation to act against vices → Tolstoy.
- ④ Find the root cause & do complete overhaul.
Odisha - child marriage model. (Adrika prog).
- ⑤ Pre-empt - avoid causes of despair

Figure of imagination
herculean task

Psychoanalysis of Sigmund Freud.

caught in complains due to "safety in numbers" - change agent goes against the herd mentality and breaks shackles.

jump on the bandwagon.

Another dimension

don't look inward - mind imperfect → only easy to say & walk the talk, ⊕ mistake is human

Imp. of feeling of despair

Imp. as Buddha's despair → helped him act for amelioration of all suffering.

Conclusion: To err is human but to repeat errors perpetually is ^{to} sin.