

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Section - A

Q4

To be content ^{with little} is difficult; to be content with much, impossible

It was yet another Monday, but this time Pratik was not worried to go to school, rather worried on how his family will get food, his grandmother will get medicines, and how his father would refuel his car.

An utter chaos for children like Pratik and his family members, erupted recently in Sri Lanka. This was an economic crisis that has brought all schools, social institutions etc to a halt. And the core reason for the anarchy was the concentration of power by their rulers.

The Rajapaksa brothers were initially anxious and not content, when in the post-independence time of Sri Lanka, and after getting inspired from the

Local government reforms in India, they re-oriented their political strategy and came to power. In a hope to bring content and peace, rather the power corrupted and ~~they were~~ it became impossible to be content with so much in command.

This anecdote embodies how - Being content and happy is difficult when you have little, but becomes utterly impossible when you have much. What happened in Sri-Lanka is not a solitary example, but among many others which highlight, how the vague and changing interpretations of being content drives a person or a society, ~~but~~ ^{and} rather makes it jump off the cliff.

The need hierarchy

Having little or having much is a relative quantity. For an economically poor person, it might mean → Not having enough money to buy a home, or not being able to get quality education, but for a wealthy person, little would mean — having less control on society, and a need of more power.

Maslow's need hierarchy presents the desires of a person from being able to survive as the basic need, to self actualisation as the final one. This changing need and demands forms the vessel of a person's ambition and he/she becomes content, when the vessel becomes full! But the irony is, while Poverty is the mother of all crimes, and thus shows

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Answer Questions in NOT MORE THAN the Word Limit specified for each in the Parenthesis.
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difficult to being content with little,
‘Power corrupts, and absolute power corrupts absolutely’ — highlights how it becomes impossible to being content with much.

The vessel of desire

As discussed above, if one is able to understand his/her vessel of desire, either be due to need or greed, he/she is able to objectively gauge his/her contentment and be happy about it.

But the utter randomness of creativity of human civilisation is rather unable or in fact limited by its abilities to define a just end — a vessel that fits all; hence becomes the cause of several geo-political, social and environmental conflict.



Humanisation of Nature

In the pre-historic times, the mere survival of mankind by threats from wild animals and diseases, was in question. Thus, to become content by fulfilling its needs, it started to humanise nature — and developed ways to domesticate animals, farm cereals and make tools for hunting.

However, as time went by, the vessel enlarged and in the 16th century onwards, the need of mankind became generating resources and wealth to feed growing population and become content with changing times.

Consequently, as 'Inven 'Necessity is the mother of all inventions', steam engine, spinning textile jenny, robust jeans textile etc. were invented, and thus began the

Ultimate humanisation of nature as the
Industrial revolution.

But again after another 2 centuries, the
vessel further broadened and ~~for~~ included the
need to spread the message of god and
get cheaper raw materials and market,
and thus began Colonialisation of India,
Africa and other economies.

Touly said — we shape the technology and
technology in turn, shapes us

The Social discontent

Besides the survivalistic needs, today
the desire to influence masses and
control ^{the} society is becoming another
dimension of the vessel.

In a society, minorities embody the section
associated with having little, either in terms

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of wealth, or in terms of true-knowledge.
In this sense, the majority, having much-
influence on social customs and ethics,
rather tries to overpower minority believes.

The recent instances of Communalisation
as seen in Udaipur killings or the Delhi riots,
highlight how not-being-content with own
believes fuels the desire to subjugate
contradicting believes.

with the advent of social media and
information technology, the boundaries of
opinion and truth have become more
blurred than ever, thus making it further
difficult to rationalise one's vessel of desire
and be content.

The impossible quest of power

Today, China is the home of the biggest
of manufactury companies, and commands



more than a quarter of the world trade.
While it was difficult for Chinese to be
content in the post-independence time of 1940s,
due to sheer poverty and backwardness,
today as it has concentrated and took
control of global trade, it ~~is~~ has become
impossible to be content. The debt trap
policies, which eventually led to the
Sri Lankan crisis, and the undue escalation
in the South China sea are recent examples.

Similarly, in Europe, it was
difficult for Ukraine to be content with
diverse inclination towards both East and West,
but the ultimate push to join NATO as
yet another step to further economy, pushed
the recent Russian-Ukraine war.

Being content

As Buddha says — 'There is no path to happiness, happiness is the path', the quest of ever changing vesse of desire and the actions to justify and fulfill the end has caused multifold problems.

Today, we are facing the sixth-mass extinction, climate change, a loss of 5-6% produce each year due to global warming and a rather existential threat on island nations.

This has been a consequence of mankind's limitations on unable to being content even when it humanised nature and became a thriving population.

For the alikes of Pratik in Sri-Lanka to a person in China or caught in the

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Ukraine war, the man's failure as a thinking animal and not being able to be content on both sides of spectrum, it becomes important to revisit the social ethics.

In the present scenario, where the world has become increasingly complex and volatile, the quest of being self-content needs to be modified by following more emphases on a Just path, a just mean, and hence to co-operate, respect others and become a tolerant, sustainable development society.

As Buddha said —

‘The middle path is the best path’

Section B

Q7.

One individual may die for an idea, but that idea will, after his death, incarnate itself in a thousand lives

It was an eventful morning in the city of Athens, white-clothed Greeks were murmuring about how their dear friend, the midwife of ideas — Socrates was going to be executed today.

With the innate idea of questioning to know answers about oneself, society etc Socrates had fuelled consciousness in the Greeks and the king was rather terrified by such increased accountability.

While in jail, Socrates' pupil, Plato offered him a way to escape, but he smiled and chose rather, not to, and decided to

stay and drink the poison to death within
the full glory of city.

As they say today — "Socrates never died
by that poison"

His ideas of questioning and examining truth
was not only modified and reincarnated by
his pupils — Plato and Aristotle, but are
used as a fundamental line of thought for
any scientific research.

Ideas are immaterial beliefs which
connect mankind across generation and
civilisation due to their sheer simplicity
and potential to affect the fundamentals
of one's life. To understand how its
able to incarnate itself in a thousand lives,
even after the death of its protagonist, one

needs to understand the way human
cognition and civilisation functions.

The quest of immortality

In Indian mythology, the elixir of immortality, Amsit, was offered to the Devas, while the Asuras, like Hiranyakasyapa, Ravana etc. always perched for the ultimate power of being immortal.

This mythological anecdote stems from the core desire of humankind to outlast one's fundamental constraint of death. While it has been able to develop numerous techniques to cure diseases and humanise nature, the ultimate truth of eventual death always challenges and fuels the desire of immortality.

And ideas, being immaterial, embody an individual's beliefs and thus allows himself

to incarnate in a thousand lives across
time and space, even after his death.

'Ideas are the most powerful tool
to change the world'

This power of idea has been evident
by several examples across our history,
society and present.

Incararnation of ideas

During the dark ages in Europe from 10th to
14th century CE, the society was largely
theocratic and stagnant in terms of scientific
and economic development.

However, after the rise of Ottomans in 1453 CE
and the eventual Renaissance in Europe,
made fertile grounds for people like
Leonardo Da Vinci, Galileo and Newton
to ideate new paintings, scientific

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instruments, and to understand the fundamen-
-tal force of gravity which bounds the
universe.

Even after their death, today, Galileo's
telescope and temporament : 'And yet
it moves!', serve as a catalyst in our quest to
space observations.

Newtonian mechanics and mathematics of
Calculus has been a fundamental tool to
understand motion of bodies and develop
tools to probe new scientific dimensions.

while on one hand, Renaissance
led to a spur in science and economy, it
fuelled the Enlightenment and fuelled the
concepts of Liberty, Social contract,
and morality, thereby impacting global
events in the years to come.



Liberty, equality and fraternity

As Locke said — 'My individuality is my property',

his ideas of personal freedom, and the concept of state as a social contract, where people lose a part of their sovereignty for social security, became ground for a welfare state.

Inspired by the ideas of Locke and Hobbes, the American colonies revolted against British monarchs and their eventual independence, not only embodied the ideas of Renaissance and Enlightenment, but also were propagated in the French revolution few years after.

And thus the 11th century theocracy transformed into a largely liberal, and democratic nation states by 18th century.

Freedom as a birth right

The colonisation of India by Britishers, not only deindustrialised Indian economy by draining the wealth, but also culturally subjugated our historic values.

Hence, the call by Shubhash Bose -

'Give me blood, and I will give you freedom',

was ~~an~~ became an incarnation of the concept of Swaraj being the birth right, by Tilak, and the justified need of independence by Gandhiji.

Bose's ideas of the Indian National Army, and inclusion of women in battleposts, have been the case of modern Indian Armed forces and the recent induction of women in army, as per the Babita Punjya case.

Ideas of morality

Being a transcendental tool, the ideas do not differentiate between what is right and what is wrong. Thus, while its incarnation in a thousand lives have made humanity advanced in terms of science, economy and society, the recent surge of false news, and the propagation of communisation, radicalisation by information technology, has been a global concern.

The terrorist groups like ISIS, Al-Qaeda etc. justify suicide-bombing as a jihad and embody an individual's death as a commitment ~~on~~ to the ideas of a common god and glory.

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Thus, while comprehending the historic existence of an idea, it becomes important to assign moral compass, as per the changing societal need to control the incarnation of destructive ideas.

Indian incarnation

Rooted on the fundamentals of Vedic ideas of truth as the only god, and Buddhist ideas of Non-violence and compassion, the Indian subcontinent embodies the ideas of inclusion, secularity — Sarva dhama sambhava, hospitality — Atithi devo bhava, and true knowledge.

while our emblems, be it the ^{Ashoka} pillars of Sarnath, or the multicultural temples and Stupas of Kailashnath and Sankhi,



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the modern ~~etc~~ societal needs of
 co-development and sustainable growth
 needs a closer adherence to our own
civilisational ideas.

As said by Socrates - 'Know Thyself', and
 as justified by the several scientific
inventions - whether driving colonisation and
 causing climate change, or being able to increase
lifespan and provide social security, the
ideas have to be objectively assessed and
 incarnated to promote gender and social
equality, global fraternity and a healthy
planet.

It is truly said -

' A solitary fantasy can
revolutionise a million lives'

