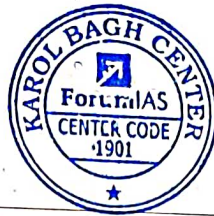


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TEST CODE	7	2	1	3	1	2
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EGP 2024

Time Allowed : 3 Hours
समय : 3 घंटे

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Rajat Sharma		
Roll No./अनुक्रमांक	1910090827		
Center Code/परीक्षा केंद्र	1900	Medium/माध्यम	English ☒ हिंदी ☐
		Date/दिनांक	15 Sep 2024

*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका

INSTRUCTION / अनुदेश

Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक
Q.1		
Q.2		
Total Marks/कुल अंक		

- Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
कृपया उत्तर-पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।
- Write **two** essays, choosing **one** topic from each of the following Section A and B in about 1000 - 1200 words each.
खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।
- The number of marks carried by a question/part is indicated against it.
एक प्रश्न/भाग द्वारा किए गए अंकों की संख्या इसके सामने इंगित की गई है।
- Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.
उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।
- Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।
- Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.
प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।

Remarks/टिप्पणी :

For Student Only / केवल परीक्षार्थी प्रयोग हेतु

Start Time/प्रारंभ करने का समय :	End Time/समाप्त करने का समय :
1:00 p.m.	4:15 p.m.
Mode Of Examination/ परीक्षा की विधि :	Online/ऑनलाइन ☒ Offline/ऑफलाइन ☐

For Office Use Only / केवल कार्यालय प्रयोग हेतु

ECN CODE/ ईसीएन कोड :	EG/ईजी :	Evaluation Date/ मूल्यांकन तिथि :
	① ② ③ ④ ⑤	

MARKING SCHEME

<i>Parameter/ criteria</i>	<i>Aspects Considered</i>	<i>Marks Allotted</i>	<i>Essay 1</i>	<i>Essay 2</i>
Basic Format	Introduction	10		
	Body	15		
	Conclusion	10		
Content	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
Organization	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
Language skills	Language and sentence construction	10		
	Grammar and spelling	10		
Examiner's discretion	perception/ innovation/ engaging	10		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
Coherence				
Language				
Handwriting				
Pre-writing				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100

SECTION - A

1. Not everything that can be counted counts, and not everything that counts can be counted.

हर वो चीज़ मायने नहीं रखती जो गिनी जा सकती है, और हर वो चीज़ जो मायने रखती है, उसे गिना नहीं जा सकता।

2. Learning without thought is labor lost; thought without learning is perilous.

बिना सोचे-समझे सीखना व्यर्थ है; बिना सीखे सोचना जोखिमपूर्ण है।

3. The worst form of inequality is to try to make unequal things equal.

असमानता का सबसे बुरा रूप है असमान चीज़ों को बराबर बनाने की कोशिश करना।

4. To attain knowledge, add things everyday; to attain wisdom, remove things everyday.

ज्ञान प्राप्त करने के लिए प्रतिदिन चीज़ों को जोड़ना आवश्यक है; लेकिन बुद्धिमत्ता प्राप्त करने के लिए, प्रतिदिन चीज़ों को हटाना आवश्यक है।

1. Not everything that can be counted counts,
and not everything that counts can be
counted.

At the dawn of the 20th century, a novel category of prizes with handsome cash payouts was announced. But what was intriguing was the origins of this prize. A successful businessman - cum - inventor could feel his eyes

wide stretched in anger coupled with surprise when he saw that morning's daily.

It contained the heading - "The Merchant of Death is Dead." More than the incorrect fact about his death, he was disappointed more with the characteristics attributed to him, being downgraded as merchant of death due to discovery of dynamite.

But he decided that what is done can not be undone; however he can course correct his remaining life and legacy. So, he founded the Nobel Prize Foundation. The man - Alfred Nobel - could count his enormous wealth but that was not what could give him contentment in his last years. Rather, it was the contentment about how his legacy would be remembered that counted for him.

Such peculiar preferences could be experienced by anyone. To understand and find the underlying factors resulting in such phenomenon, let us delve

into how the things we consider counting are what we desire, and the agency inside us or outside that decides what counts; along with some small things that still count while being considered too small. We shall then understand how sometimes we can count what counts.

WHAT WE COUNT IS WHAT WE WANT

Some say that education enlightens us. So high is the premium on education placed by some people that it could be traded in exchange for many a comfort. Tara Westover in her book "Educated" mentions how she felt suffocated being limited to home when she could be in school learning.

This desire for learning is not something that can be counted, while the material comforts she had in her conservative family could indeed be counted. Also, many a leaders apply this philosophy among the people they lead. The

number of followers are not what they seek, but those who they could empower and then take along. Thus, the followers could be counted but do not count, while the fewer number who could not be truly counted are empowered and they, for sure, count.

Sometimes, the desire for speaking truth to power - considered a virtue by Aristotle - is such that it counts above any benefits that may arise out of aligning with the State. Such 'few good men' counted this quality for their lifelong freedom, like Edward Snowden who blew the whistle about controversial programme for surveillance in USA - PRISM.

For others, the desire to continue despite challenges counts, in the spirit as Winston

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Churchill - though there is no love lost for him in India - said, "Success is not final, failure is not fatal. It is the courage to continue that counts." He himself embodied that spirit while leading England in second world war and chose fighting adversity of the Germans as the thing that counts over surrender and saving some British lives at cost of dignity of the nation.

We are also encountered with a dilemma Who will have authority to certify or decide what is worth counting?

WHOM TO LET DECIDE!

For starters, we see the powers that be deciding for us. Sometimes it is in form of a diktat where economic prosperity is worth counting over political rights. This was well the case in USSR in Stalin's era and to some extent implemented via the 'Iron Curtain' in China limiting information about the world due to being deemed unnecessary and not worth counting.

The society sometimes also acts as the arbiter in deciding which things are worth being counted. Take the case of Sweden where society rates equity and shared happiness higher in things worth counting than the profits of corporates.

The people who led the decisions for selecting could be the wise humans - respected and learned - of the community. The primitive communities like Trobriand Islanders in Polynesia count arduous journey for a seemingly insignificant ring more worth counting than other seemingly important things.

Our conscience also, could be trusted if upbringing takes place with premium on high values like eco-centrism and equality. This would lead to lesser proliferation of the plastic garbage patches in the Atlantic and the Pacific Ocean. If we count living

in harmony with nature more than the countable number of needless gadgets, this would indeed be a reality.

In a similar way, sometimes those things we might not notice could well be the primary cause of elation for a person.

A THING OF BEAUTY IS A JOY FOREVER

This line in a poem by John Keats is an ode to those things in nature we find worth counting over what we frequently count despite being less desirable. Tamsula Ao in book "Laburnum for my head" shows the worth of such things as her depiction of closely knit Naga community shows. The material development is not seen to be worth counting in the community.

For others, some myriad brushes of colours painted on a piece of paper could

be worth counting for millions rather than bricks of gold. How else could we justify the overzealous love for paintings like 'Mona Lisa' and 'The Last Supper'.

Even some expressions could be worth counting above the complex nature of latent feelings deemed necessary in a world which values keeping men devoid of expressions. But those men would certainly count their childhood innocence and expression-laden outcries above the poker-face over their "masks-of-faces" now.

But what if someone told us that somethings that are not worth counting could be counted for their worth to be better informed. And what if a thing not worth counting could in another instance, worth everything!

COUNTING THE STARS

Just like counting the stars could be considered futile,

satisfying to a neutral expression, similarly there could be instances where what is worth counting could be dependent upon place, time or context. This could be gauged by no perceptible worth of water being counted at source of a spring, but same water being precious worth counting in a desert.

Some philosophers also have tried to quantify every aspect of happiness - like Mills and Bentham. How successful they were is another matter, but it does indicate that what counts could be measurable even if not entirely acceptable.

Hence what is needed of humankind is propagating things and values that are worth counting. As Benjamin Franklin said "Instead of cursing darkness, light a candle."

ILLUMINATING OUR MINDS

It is essential to be ultimately able

to gauge the true worth of things to be able to differentiate what counts and what does not despite being countable.

Paul Kalanithi in his book 'When Breath Becomes Air' reflects on how important it is to count worth of every passing moment, for it could be our last.

Similarly, our thoughts need to be serene, as underlined by James Allen in his book 'As a Man Thinketh'. That way we would be better at counting things that count and discarding countable less likeable things.

And as the spirit to live with high morale is required to make our life worth remembering, we should be as ambitious as fisherman Santiago, who does not let his fragility deter him from

pursuing what counts for him - his dignity - as illustrated by nobel prize winning work of Ernst Hemingway - "Old Man and the Sea."

It is our imperative to leave sound principles to gauge what is ^{worth} counting and fortitude required to make it count despite being difficult while letting go of shackles of numerous countable things. Then will we be remembered by future generations, as Oscar Wilde puts it, "To live is the rarest thing in this world, most people just exist."

Not everything that can be counted counts, and not everything that counts can be counted

Alfred Nobel (merchant of death is dead) → Donation of entire savings (wealth) to a noble cause to promote Science R&D

What we ^{count} is what we ^{desire} ^{knowledge}
 ↳ Paycheck or ~~satisfaction~~ - Educated
 ↳ Leader - Followers or empowered people
 ↳ Standing up to power of taking protective umbrella of power
 ↳ What

Churchill - Failure not fatal

Who decides what counts

↳ Men in power - could be biased
 ↳ ~~Stalin's USSR~~ (only Socialism) nothing else
 ↳ many hope than good
 ↳ Sage vs Hedonist - Jawahri Vivekananda
 ↳ Society's premise on Consumerism
 ↳ Piles of garbage patches in Atlantic and Pacific
 ↳ Uganda - primitive people more satisfied with

Hitter vs Gandhi
 Gadhafi vs Mandela
 Nanking vs Admiral who saved
 Sandom vs Bureaucracy in world
 Nazi Germany

Uganda -
 Labourer forming head - thousands to
 Ad man & the Sea

To kill a mocking bird - Himes Finch
 (Richard Lee)

Educated - Tara Westover

Holocaust → dead babies
 Oscar Schindler
 Diary of a Young Girl

Where Breath Becomes Air -
 Paul Kalanithi

I know why a Caged Bird Sings

As a Man Thinketh - James
 Allen

A THING OF BEAUTY IS A JOY FOREVER

↳ John Keats

Nagad - Tamara As

↳ ~~Camel in desert as important as~~ Bird watchers

↳ ~~Commentators on politics~~ → Not seen adding to material well being like Science
 ↳ ~~Liberal Arts & Painting~~ but important to study into material ~~objective~~ also

↳ Child's innocence and smiles → wants not to regain the childhood phase
Monalisa The best supper

COUNTING THE STARS

Counter - ↳ Counting Happiness - Mills Bentham

↳ Time, Place Dependent - Water ← Spring source (not counted)
 Desert (counted)

Dharma - Gita

Where Breath Becomes Air - Paul Kalanithi

Serenity to be able to decide what counts.

Holocaust

FEEDBACK

 **ForumIAS**



SECTION - B

1. Law stays alive by being in touch with social contracts pierced together among real people on the ground.

विधि वास्तविक लोगों के बीच स्थापित सामाजिक अनुबंधों के संपर्क में रहकर प्राणमय रहती है।

2. violence is a disease; you cannot cure by spreading it to more people.

हिंसा एक बीमारी है; आप इसे अधिक लोगों में फैलाकर समाधान नहीं कर सकते।

3. To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

एक ऐसी दुनिया में स्वयं का होना जो लगातार आपको कुछ और बनाने की कोशिश कर रहा हो, सबसे बड़ी उपलब्धि है

4. The best is the enemy of the good

सर्वोत्तम ही उत्तम का शत्रु है

1. Law stays alive by being in touch with social contracts pierced together among real people on the ground

A fierce war has been raging inside the country. The people of two sides have their views on the binaries of two poles of a magnet. One side sees it is their right to exploit humans for labour for the reason they brought themselves and

need so for plantations to be viable.

But the other side, more nuanced and awakened by being away from agriculture is sure about the need to free humans from the exploitation by others. This fight for slavery in form of American Civil War brought some important perspectives for the Americans, which were settled by decisive leadership of Abraham Lincoln in form of 13th Amendment to ban slavery in USA.

It is pertinent to note here that such inhuman laws which made possible animal-like treatment being meted out to humans were existing in a "free" USA post 1776. Would it have led to an ultimate blood-bath for liberation by the oppressed? We can only guess. But for sure, it appears the law was on the ventilator due to being out of "breath" supplied by being in touch with social contract pierced together.

among real men on the ground.

We shall try to be inquisitive about what makes the law just by being nurtured by constantly being in touch with the people's social contract, the "real men" who make this possible, the machinery of law which makes a document of law alive and its shortcomings followed by the multitude ways to ensure a law "breathing with life." Let us see the essence of human rationality which makes humans unique

"Tigers got to hunt, birds got to fly,
And man got to sit and wonder,
WHY? WHY? WHY?"

Tigers got to sleep, birds got to land,
Man got to tell himself, he understand."

This understanding rationality is what gives the form of social contract, which was a concept given by Hobbes to ensure that the State and the governed people are bound by mutual trust for "just" State where the ruler will fulfill wish for welfare and the

ruled will respect the law of the land. The people need to be in background of any law.

Hence we could easily see the reasons necessitating a law to be in contact with the real men on the ground via the social contract to be "truly alive" to people's aspirations. First, it is the nature's law to evolve with the changing times. Just like natural selection acts on species to remain fit, similarly laws must undergo the same to be relevant.

Second, we are emotional creatures. To believe that the people on wrong side of the stick of law would be meek forever is a folly. The society has to be receptive of their views to prevent any revolution threatening the social order. This was evident in the Bolshevik revolution of 1917 in erstwhile Russia. Further, to

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to ensure that law is actually in contact with social contract, it needs to be representative.

The consultations should be broad to ensure the stamp of legitimacy on a law. This is easier in democracies like Switzerland with low population via direct consultations. But, country as big as us can also lead the way being the largest democracy in the world.

So, we come to next reason of justifying the very nature of democratic principles. The lively law should be made via a social contract in democratic manner, otherwise it becomes the tyranny of the few. Mature democracies like the UK have very sound ways to ensure this, by placing a high premium to be fit to sit in houses making laws for the people. Even rulers like Ashoka followed the ideals of Yogakshema enunciated by Kautilya for just laws to serve humans.

But this begs the question.- who
are the "real men" on the ground who ensure
the social contract piercing through them gives
oxygen to the law?

Scholars like Plato and Socrates have
put high emphasis on real knowledge of
constant self-examination. Such wise
humans must make highly wise "real men".

If we apply the same logic
to contemporary societies, humans educated
enough to question existing ideas through lens
of rationality would be well qualified. Raja
of rationality would be well qualified. Raja
Rammohan Roy questioning inhumane Sati practice,
Ishwarachandra Vidyasagar going against
unwritten law of not letting girls educate.

Next, such "real men" must have
fair share from the vulnerable sections. These
people historically were disadvantaged

to be able to have enough say among the "real men". Measures like reservation for the depressed classes under Articles 332 and 334 of the Constitution as well as for women under 106th Constitutional Amendment in India try to achieve that aim.

Another way of ensuring the law is in contact with the social contract in pierced form together among real men is trusting "collective wisdom" of society. The political issue of Brexit being just or unjust as a law was decided by referendum to invoke this collective wisdom of the majority. But this leads us to another significant aspect of a law to be made alive - which is the "men of law".

In fact, if the law is in contact with social contracts piercing the real men; even then its life can not be guaranteed for sure.

After all, such a law is a mere document but comes alive when good implementation takes place through the machinery of law.

Such limitations of law have been beautifully illustrated by P. Sainath in his book "Everyone loves a good drought".

It shows how the law machinery, if not virtuous can collude with some others to make a mockery of law.

Such law might be alive in documents but dead in spirit. An equal amount of courage is expected to "call a spade a spade". The Nazi death squads to exterminate Jews were not only following the evil diktat of the dictator Hitler, but also jealously implementing that by full efficiency as if rubber toys were involved.

To believe that only the "real men" are unethical or the social contract is not

correctly framed for an unjust or inhuman law to thrive would be missing the target. It is equally the silence of the majority not agreeable to the law but making the law alive by acceding to the "real-men".

Martin Luther King Jr. sums it up, "Hottest place in hell is reserved for those who maintain ~~more~~ neutrality in times of moral conflict." Hence active role of citizens is necessary. Some other ways to ensure better quality of laws are alive in society could be modern day digital feedback mechanisms like MyGov.in and CPGRAMS.

The controversial laws could be put to premature elimination via such mechanisms. It was seen that draft Environmental

Impact Assessment 2020 was opposed by concerned environmentalists acting the "real men" of the social contract on which life of a law depends.

We can also evolve mechanisms like intra-party democracy to take firm steps towards just laws getting life. Germany has ensured it is possible, given political will power.

It is ultimately the innocent that will suffer if that is not ensured, but there certainly is hope as enunciated by Anne Frank, on receiving end of a "dead-but-very-much-alive law" against Jews in Nazi Germany, in her book "The Diary of a Young Girl." She mentions instances of true humanity in this ocean of humans.

The need is to identify and nurture such people to guard the social contract on which the law depends. We could go

eventually towards a future "where there
is no fear, where the heads are held
high, where the knowledge is free, and the
world is not broken into fragments, by
narrow domestic walls...

INTO THAT 'HEAVEN OF FREEDOM',
My Father, let my country AWAKE."

Noted poet Rabindranath Tagore exhorts
us to go towards such place where laws
are alive only because they are just and
uphold "Dharma". For the Sanskrit shloka's
phrase gives us "Yato dharmas - tato jayah"
(Whence Dharma, thence victory), aptly
the motto of our Supreme Court.

FEEDBACK