Time Allowed : 3 Hours	**ForumIAS**	Maximum Marks : **250**
समय : 3 घंटे		अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	ARYAN SIRSIKAR		
Roll No./अनुक्रमांक		Medium/माध्यम	English ☐ हिंदी ☐
Center Code/परीक्षा केंद्र		Date/दिनांक	

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

Remarks/टिप्पणी :

INSTRUCTION / अनुदेश

1. 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।

2. 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।

3. 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।

4. 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।

5. Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।

6. 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।

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Start Time/प्रारंभ करने का समय :	End Time/समाप्त करने का समय :
Mode Of Examination/ परीक्षा की विधि :	Online/ऑनलाइन ☐ Offline/ऑफलाइन ☐

For Office Use Only / केवल कार्यालय प्रयोग हेतु

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

Write **two** essays, choosing **one** topic from each of the following Section A and B in about 1000 - 1200 words each.   125*2 = 250 Marks

खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।   125*2 = 250 अंक

SECTION – A

1. We cannot solve our problems with the same thinking we used when we created them.

   हम अपनी समस्याओं का समाधान उस चिंतन प्रक्रिया से नहीं कर सकते जिसका प्रयोग हमने उन्हें उत्पन्न करते समय किया था।

2. The civilisation that doesn't adopt modern technologies becomes extinct.

   जो सभ्यता आधुनिक तकनीक को नहीं अपनाती वह विलुप्त हो जाती है।

3. Data without wisdom and innovation without ethics are dangerous tools.

   बिना बुद्धिमता के डेटा और बिना नैतिकता के नवाचार खतरनाक साधन हैं।

4. The doubter is a true man of science.

   संदेह करने वाला ही सच्चा विज्ञानवादी है।

SECTION – B

1. The empires of the future will be the empires of the mind.

   भविष्य के साम्राज्य मस्तिष्क के साम्राज्य होंगे।

2. Responsibility is the invisible thread that holds freedom together.

   उत्तरदायित्व वह अदृश्य धागा है जो स्वतंत्रता को आबद्ध रखता है।

3. You may not be able to do everything, but do something.

   आप सब कुछ तो नहीं कर सकते, लेकिन कुछ तो करना चाहिए।

4. Behavior is the mirror in which everyone shows their image.

   व्यवहार वह दर्पण है जिसमें हर कोई अपनी छवि दिखाता है।

Instructions

The essay 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.

No marks will be given for answers written in medium other than authorized one.

Word limit, as specified, should be adhered to.

Any page or portion of the page left blank, must be struck off clearly.

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MARKING SCHEME

Parameter/ criteria	Aspects Considered	Marks Allotted	Essay 1	Essay 2
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		

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

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The Civilisation That Doesn't Adopt Modern Technology Becomes Extinct

Harrapan civilisation, technically speaking was a part of the "Bronze age". However in terms of its advancements it can be considered as the "golden age" of our Indian civilisation. The Indus valley civilisation was much beyond its time, the systematic drainage, impeccable statues, monumental architecture, among other things, left archaeologists stunned. But what also stunned archaeologist is the sudden decline of this civilisation - from Zenith to Nadir - what caused the entinction of this great civilisation?

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John Marshall and E. McKay studied this spectacular fall of the Harapans. They believed that despite great civilisational advance, the "suicidal weakness" of the Harapans was their 'inflexibility' to modern technology and new ideas. This is evident from the fact that despite periodic flooding and earthquakes in various cities not much was done to counter the same. On the other hand, Mesopotamia with its flood protection technology flourished. What does this tell us?

Civilisation or societies that are monolithic and resistant to change, are highly vulnerable to extinction. However, Survival of civilisation is not merely about "blind" adoption of technology but

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also its use. Moreover, what determines the true health of civilisation is that its RTA (ऋत) or Cosmic nature of being stays intact even after technology adoption. But before we delve into this let us first unearth what civilisation and technology mean

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What Is Civilisation?

The question of what civilisation is, is probably as old as the first human civilisation itself. But academically it was the classical evolutionists in anthropology who first defined it as - " the most advanced stage of ~~civilisation~~ socio-economic life ". In fact this " advanced stage " was equated to the European way of life.

However, this ethnocentric view was soon discarded for it failed to account the tribal and other simple civilisation. A more apt definition of civilisation is - a <u>complex whole</u> of people, their <u>social networks</u>, their technology and how this technology is used. Thus technology is a core component of any civilisation, but <u>what is technology?</u>

Simply speaking, as Raju (Amir Khan) in the movie <u>3 idiots</u> says — technology is any "<u>means</u>" which makes "<u>living easy</u>". Thus technology, be it a tool or an idea, is a means of adapting to <u>environmental</u> and other constraints of life to improve living. The fire that Homo. erectus discovered was technology

and so is <u>Artificial intelligence</u> that continues to revolutionise our life today. Even ideas such as <u>democracy</u>, <u>capitalism</u>, Buddhism were <u>technologies</u> for a "<u>better future</u>".

Having understood technology lets understand what its adoption means. Is adoption merely a <u>blind acceptance</u> of technology? Or is it <u>adopting</u> and <u>adapting</u> technology to civilisational needs? The answer is <u>the latter</u>, and it is this "<u>mindful adoption</u>" that enables society to <u>prolong their survival</u> & defeat extinction

Modern Technology And Survival - How They Are Connected

Imagine if our <u>erectus</u> ancestor had not discovered fire. or his successor "<u>sapiens</u>" had not invented

agriculture. would future civilisations, including ours have taken birth? The answer is a resounding 'NO'. The environment is never static and thus a civilisation can not afford to be either. This is where technology - be it fire or agriculture come into being.

Even animals civilisation adopt modern technology for their survival. Jane Goodall the famous primatologist explains how chimpanzees have adopted tool usage to fish out insects from bark of trees. Thus in the race of survival of fittest in the jungle, technology is of utmost importance.

Coming back to human civilisation, one has to wonder how we have been able to defy the countless diseases, plagues and epidemics that have come

our way, the most recent being COVID 19. Imagine had we let nature take its course rather than trying to find a new cure and adopt it. It is highly likely that majority of the humanity would have been wiped out.

It is not just medical technology which got us through COVID. Imagine what would have happened if not for UPI?, a technology which had been termed as "useless" in the parliamentary debates. Cashless payments during COVID was a life saver. And proved yet again the importance of technology for civilisation.

As discussed earlier, technology is not just physical but also ideational. Various modern ideas have prevented human extinction of civilisation. Corollary

to this, several outdated ideas have sped up extinction of civilisation. The best example of the same is the idea of dictatorship which led to fall of civilisation in France, Germany, Spain and various other civilisation.

The greatest <u>examples</u> of technology helping avert civilisations are seen in the context of Bharat itself. One of these is adoption of <u>High yielding variety</u> seeds which enabled <u>food security</u>. If we had not adopted <u>HYV seeds</u>, our civilisation would not gone entires in the Conventional way but we would have lost the <u>Sovereignity</u>, which is the spirit of a civilisation, to USA.

The recent <u>operation sindoor</u> is also a great example of technology

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preventing extinction. The Brahmos & other indigenously developed missiles, all of which were costly endeavours, proved their worth when not even a single of the hitech drones or missiles of Pakistan landed on Indian soil. Thus there is no doubt, that technology is important for survival of civilisation. But is it a panacea?

Modern Technology — Not A Panacea

Imagine a future where AI powered redbots take over humanity & human civilisations. While it may seem a bit far fetched, this dystopian future could become a reality soon if modern technologies are adopted mind-lessly. Thus it is not just technology adoption but rather careful adoption that matters.

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Moreover, modern technologies are relative to a civilisation. While they may be beneficial for one, for other they might even be harmful. The Malers are a great example. The Maler tribe after their contact with modern civilisation adopted the iron plough. However the Maler who considered their land as a deity suffered at the hands of the plough as it soon destroyed not only their the land but also their culture.

Speaking of tribals, one must also acknowledge that run adoption of modern technology may not always lead to extinction. The tribes of meghalaya continue to use the bridges made of "roots" and have fiercely resisted modern roads. While the civilisation

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modern roads are washed away, the "..." living root bridges" continue to survive across several centuries.

Lastly, one must also question what good have technologies like nuclear weapons done for human civilisation. In fact one can argue that they have pushed us closer to extinction than ever before as seen during the Hiroshima and Nagasaki bombing. Thus modern technology is not a panacea.

Survival of civilisations goes much beyond adoption of technology. The most important aspect of survival is maintenance of "natural cosmic order" called RTA (ऋत). This RTA is different for each civilisation. As long as

modern technology does not disturb this natural order of things, it will help avert extinction.

As we head into an era of technology be it AI, quantum technology, hyperloop or any other modern technology we must guard against disturbing RTA, which among other things includes environment. Thus the 'Survival' of the present and future civilisations will depend not just on blind adoption of technology but adoption in line with RTA, so that we can avoid the "Great Collapse" like our Harappan predecessors

> You May Not Be Able To Do
> Everything, But Do Something.

The odds were as stacked against
them as possible. Their opposition, USA,
not only was a 100x bigger economy
but had technologies, the likes of which
had never been seen. The Americans used
all means at their disposal — chemical
bombs like <u>agent orange</u>, devastating
missiles etc. The <u>vietnamese</u>, in this
<u>David Vs Goliath</u> clash, had very
little to retaliate. But did they "Do
<u>Nothing</u>"?

Even despite the wrath of the
mighty <u>USA</u>, the vietnamese decided to

do the "only something" they could and that was fight - to <u>victory or death</u>. The war ensued for <u>20 long years</u>, and the vietnamese kept doing "that Something", be it building <u>tunnels</u>, adopting <u>Guerilla warfare</u> and ever pleading to the conscience of the americans. But what they did <u>not do</u> was <u>give up</u> and the result of that is known to all of us today.

Why did the <u>vietnamese</u>, keep doing something even # in the face of certain <u>defeat</u>? Would it not have been easier to <u>quit</u> and not prolong the <u>suffering</u>? Moreover, we must also ask the <u>question</u> that whether this "<u>Something</u>" done by the vietnamese

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was "anything", or rather a well planned course of action. We shall uncover the answer to these intriguing questions as we progress. But before we do so, we must first answer the questions — what does doing everything mean? And "why can't everything be done"?

> ### What Doing Everything Means?

Doing everything, in the simplest of its understanding means controlling "all levers" in any task. Thus it means not only doing what our body physically and mentally can, but also successfully controlling the non-controllable aspects of life such as the environment, destiny etc. Thus doing everything is almost akin

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to playing Good !

However, this is hardly possible. Just as all the stars never align, in the same way we cannot control or do everything. The Stoic school of philosophy led by the likes of <u>Marcus Aurelius</u> highlight how certain events in life are already decided, they call this destiny.

Moreover, our inability to do everything is rooted in our <u>bodily limitations</u> - be it physical or mental. The body just like a machine has a tipping point beyond which it fails. Even the most <u>advanced</u> <u>supercomputers</u> have a <u>limiting point</u>, the body even more so.

- Lastly, we can not do everything because every situation poses its own

Constraints or limitations. Employees are limited by rules of company, bureaucrats by their political bosses and funds. Even to "love and war", where all is fair, are limited by one constraint or another. Thus the limitations to doing everything are well established.

But does this mean that we simply resign to fate? what would have happened if the Vietnamese had done so? Nietzsche along with other existential philosophers say "Be your own God". This essentially means that even in the most cut and dry situation we must always do atleast something.

The nature is replete with several learnings. One of these is the importance of

doing something. Animals howsoever small keep "doing something" to survive when faced against a predator. They do so until they escape or are consumed. Thus why we must continue doing something is probably because our survival instincts have wired us in that manner. It is then no wonder how Param veer Chakra Yogender Singh survived even after being shot 18 times!

Apart from the survival aspect, we must continue to do something for our Dharma enjoins us to do so. When Arjuna felt helpless in the midst of war Lord Krishna advised him to uphold "Nishkam Karma" and perform his duty without any hesitation of the result or prevailing conditions. When all of us

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uphold this dharma of doing something as per our duty we ensure the overall functioning of society. Imagine if all of India's cleanliness workers stopped doing their dharma because an individual cleaner can't do everything to clean the country. Our society would be in disarray.

Moreover, "doing something" is the first step towards achieving anything. In fact success is nothing but a consistent effort of doing something. The greatest example of the same is ISRO who continued learning from their failures and thus became the only space agency which landed on Moons south pole.

"Doing something" not only enables us to learn from our failure but also

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opens up new ways of doing things that
we may not realised initially. IAS
Armstrong Pame's vision of creating a
road connecting a remote village was
met with uncertainity due to lack of
government funds. However he did not
give up, but rather chose to adopt the
innovative way of crowd funding and
built the people's road.

Doing something is not only important
for success but also for personal well
being. An idle mind, not doing anything
is a 'devil's workshop' manufacturing
evils such as loneliness, depression and
the worst of all regret. By doing
something not only do we keep the
mind pre-occupied but also avoid
the guilt of giving up too easy. Take

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the example of our freedom fighters. Do you reckon they would have been able to live with themselves if they had not done something to fight the British empire?

Thus "doing something" does not only help with resignation from the past, but also enjoins hope for the future. However do we at all times need to be doing something? The unfortunate case of Anna Perayil who died due to "overwork" is a reminder that the mind also needs to a break and so does the body. The fad of always doing something leads to "hustle culture" and consequent unhappiness.

Also, one must realise that doing "anything" is not important but rather doing something which matters. Imagine

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if the vietnamese had without a plan started "doing something"? Thus before doing Something it is imperative we introspect and plan about the thing that is to be done.

More Importantly, the fact that "we can not do everything" must not stop us from "giving our everything". Many bureaucrats give into corruption because they feel unable to do anything to the corrupted system. Thus this should be guarded against

Lastly, the most important question that we need to ask ourselves is that whether this "doing something" even in the face of defeat leads us to prioritise ends over means. Take the

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example of a student who is not fairing
well in an exam. Does "doing something"
also incorporate cheating or using unfair
means? Similarly in todays era of war
- does "doing something" also include use
of nuclear as a last resort ?

We had begun with intriguing questions,
towards the end. we have even more
intriguing ones. While we . must always
keep trying, it is necessary that
we balance it with Introspection
as well as a strong moral compass.

Like the vietnamese, all of us
will face several overwhelming challenges
throughout our lives wherein we feel
nothing is in our control. In moments like

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these we must always uphold Lord Krishna's message to Arjuna of Nishkam Karma - ie. Always trying our best, ethically and without the fear of failure or consequences.