

G|SCORE

An Institute for Civil Services

IAS TOPPER'S

TEST COPY

RUPAL SRIVASTAVA

**AIR - 113
(CSE 2022)**

ESSAY



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Time Allowed: 3 Hrs.

Instructions to Candidate

- Both sections are compulsory.
- Attempt one essay from each section.
- Each essay carries 125 marks.
- Write each essay in about 1000-1200 words.
- After finishing the first essay, attempt the next on a fresh Page.
- Any page left blank in the answer-book must be crossed out clearly.

(Examiner will pay special attention to the candidate's grasp of his/her material, its relevance to the subject chosen, and to his/ her ability to think constructively and to present his/her ideas concisely, logically and effectively).

Name RUPAL SRIVASTAVA

Mobile No. _____

1. Invigilator Signature _____

Date _____

Signature Rupal

2. Invigilator Signature _____

Start: 9:45 AM.

Remarks

Dear Aspirant,

You have good expression skills.
Articulation of ideas have been
done well.

Structuring is also decent.
However some important facets
needs to be discussed.

- Discuss why there exists a need to master others
- what can be the benefits if used in +ve way
- what all kinds of strength is needed for it
- socio- eco- pol - intellectual etc.
- Discuss the havens where mastering over
others leads to their enslavement.
- Why is self control needed?
- How can the current world benefit from it?

- In Essay 2,
- work on analysis & explanation
 - substantiate with decent examples, case studies, views of experts
 - Under other solutions apart from materialism is needed, Talk about circular economy, minimalism, green growth, spiritualism, collectivisation (against individualistic material growth)
 - Also discuss areas where scope of growth exists.
 - Discuss the harms when only one section of the society is growing while others are regressing. Explain the consequences in detail.
 - How can one work on one's self growth?

SECTION - A

1. Symbolism exists to adorn and enrich, not to create an artificial sense of profundity.
2. Mastering others is strength; mastering yourself is true power.
3. Insanity breeds insanity.
4. Freedom does not mean free for all and everything.

SECTION - B

1. The limits to growth have arrived, we need more of other things than material progress.
2. Political parties no more represent a set of values and principles, but just a platform for succeeding in the business of politics.
3. No woman can call herself free who does not control her own body.
4. Parents and teachers are the greatest change leaders.

SECTION - A

2. Mastering others is strength ; mastering yourself is true power.

In the famous movie, Kung Fu Panda, Master Shifu explains his disciple - "Great Warrior, remember, anything is possible when you have inner peace!" It is through these words one can understand the real meaning of 'mastering'. The inner peace within a person is the highest form of

power a person can possess. While mastering others can display someone's strength, the real power is conquering over his own thoughts. why only thoughts? control over actions is also important.

Mastering is an act of having 'control'. It is the ability to 'steer one's way' through the water of life. It serves as a 'compass' to guide the actions. Mastering is nothing but taking the lead and moving towards a 'desired intent'.

The life of great men like Swami Vivekananda is an example of achieving mastery. how did he master in one's life. It was strong moral framework which enabled him to resist the humiliation he faced at the Chicago conference in 1893 while representing India. Elaborate a little

Mastering serves a purpose. It helps to develop a sense of dominance over some

Remarks

actions. Mastering something is a 'projection of power'. This power could either be for the person himself or against the external factors. **or against other person.**

To achieve mastery over others we tend to 'use force' or 'strong persuasion' or both. It is by these measures that one can master over others and 'command anything their behaviour'. Mastering over others, is therefore the ability to influence others towards a goal.

This desire to achieve an influence over the thoughts and actions of others is because of the reason that we tend to derive power from others. The way people look at us, the way they 'deify' us, gives us a sense of strength. It creates

Remarks

an air of superiority' in our minds of being stronger than others.

Such a sense of superiority was seen in the character of Hitler. His policies of commanding strict discipline over the lives of Germans gave him the feeling of being invincible. It was in those moments of being blinded by strength, that he committed atrocities over his own people.

This therefore shows that the strength we achieve by mastering others is nothing more than a 'chimera'. We can only be strong over others until they do not realize their strength.

Once others begin to realize their strength, there is a fire of rebel'. There is an inherent feeling of 'throwing away' the mastery of an external factor. In these moments

Remarks Can it only be used in -ve sense.

Can the pied piper syndrome not be used for steering in the right direction by mastering over others?

we realize that mastering over others is a myopic view of strength. It just limits itself to the fact of creating a sense of fear in the minds of people and controlling their lives.

The US adventurism in Afghanistan was a classic example of this myopic view of strength. Forcing an 'American way of life' over the tribal society of Afghanistan shattered this myth of strength over others by mastering their lives.

This brings us to a realization that true power has a deeper meaning. It is not something to be achieved externally by mastering others. It is something which is cultivated internally within a person.

Therefore, the real meaning of mastering can

Remarks

only be understood by mastering over self.

Mastering over self, in simple terms, can be understood as having 'control' over our thoughts, words and deeds. It is a state of complete harmony within a person. It is that inner peace which Master Shifu was talking about.

This self control can be achieved by critical thinking and evaluation. In words of Socrates, 'An unexamined life is not worth living'. It is thus the constant urge to question one's acts and thoughts that one can master his own life.

This philosophy of critically examining our life and being in control of oneself was understood in the idea of 'Purushartha'. This 'Purushartha' - comprised of 4 pillars - 'Dharma' (righteousness), 'Artha' (right use of money)

Remarks

Elaborate the significance of Purushartha. How does it help master oneself?

Karma ('compassion and love for all') and 'Viksha' (giving up the worldly pleasures).

In present times, the concept of mastering oneself is seen in the idea of 'SWOT' (Strength, ^{weakness}, Opportunities, Threat) analysis. By working on each of these pillars and assessing them a person can achieve mastery over ~~his~~ his life.

This brings us to a question that why do we need to master our life before others. The answer is to have a strong moral compass to hold accountability of our actions. It is to develop an internalised system of checks and balances so that we act in the direction of righteousness.

Gandhi's concept of 'swaraj' was based on the similar idea of mastering oneself.

Remarks

For Gandhi, Swaraj did not simply freedom from external forces of the British rule.

Had it been this, 'Swaraj' as we see today could not have been achieved. To Gandhi, 'Swaraj' was first getting freedom from our 'inner vices'. Once this was achieved, only then could we attain freedom from external forces.

Probably it was this element of mastering over our vices that India, today survives as the most vibrant democracy. In spite of getting freedom in one of the most uncertain international polarized order, the ideal of one constitution helped in mastering our country's progress.

It now brings us to the most impactful idea of being a 'true power'.

True power is about having a control on the

Remarks

decisions of our life. The mastery over oneself which is achieved by reflecting over our thoughts and words brings us this 'true power'. In Jainism, Lord Mahavira had referred this as 'Tirtha - the conqueror. (conquering over our desires and distractions)'.

True power does not bring an air of superiority like strength over others. It rather brings an 'air of harmony' amongst the people. It helps us to realize that real power is not in controlling the external factors but in having complete control over the internal moral framework'.

This strong moral framework then manifests itself in the form of a real

Remarks The various advantages of mastering oneself should be written.

How does it help one deal with crisis situations?

leader. This real leader does not believe in mastering others by a 'carrot and stick policy'. This real leader understands the importance of 'freedom for every individual' because he himself has attained the highest form of freedom in his thoughts.

Once a person attains the true power of mastering oneself it is essential that he uses this power for the benefit of humanity. Therefore knowledge about oneself gives us the power, but wisdom tells us how to use it:

This wisdom can be summed up in the words - 'With great power comes great responsibility'. The responsibility on the person who has attained mastery over himself is to help others achieve the highest form of mental - social - spiritual

Remarks

well being. He guides others onto the path of self-discovery just like a 'Bodhisattva' guided his disciples towards 'spiritualism'.

The two countries who achieved freedom nearly the same time show two contrasting examples of using this power. India and China present this contrast.

While India has been a champion of rules based order, China has misused its power towards hegemonic expansions.

Therefore, it can be understood that one must overcome the need of mastering others for the show of strength. This is because this strength is 'pseudo strength' and can be mastered by someone else. The real mastery has to be achieved within. This will help in building real power.

Remarks

Remarks

In today's world of greed to control others and their actions, this view of self-introspection becomes all the more important. It will help in establishing the real meaning of 'harmony' in the society. It will help in building that 'inner peace' which Master Shifu talked about and thus unleash the real power of a critically thinking mind.

Fairly decent ideas.

Remarks

Section -B

The limits to growth have arrived, we need more of other things than material progress.

Every year the 'Earth Overshoot Day' marks the date when humanity has used up all the resources available for that year beyond the regenerative capacity of Earth. Surprisingly, this day gets preceded by a week almost every year. It serves as a constant reminder to humanity that limits to growth have arrived.

The recent report by Intergovernmental Panel for Climate Change (IPCC) has warned the countries that the present motto of growth present a 'Code Red for Humanity'. There is a pressing need to 'realign' the agenda of growth beyond the material progress.

Remarks

With the advent of the era of modernism, growth had been focussed on material aspects. The rise of 1st Industrial Revolution in the 1850s saw the era of mass production by capital intensive sectors like Iron and steel, automobiles etc. It was termed as the 'fordist' era in about the growth of economy.

you can talk about the London drug.

It was only limited to industries but also saw intensification of agriculture and rampant resource extraction of coal resources.

The similar approach was adopted in India also.

The second five year plan of India based on the Nehru-Mahalanobis model followed a similar approach of heavy industry led development. This was followed by the glorious 'green revolution' which focused

Remarks

on intensive farming using chemical fertilizers, heavy irrigation system etc. on the ideas of Norman Borlaugh.

This whole concept of growth during the era of modernism was based on the ideas of 'trickle down approach' of Adam Smith. It was believed that such capital intensive growth models will eventually 'spread growth' to all sectors, all regions and all sections.

Until this time, little care was given to the existence of the most pervasive entity, the Environment. Probably, it was the need of that hour to focus on material gains because growth was in its nascent stage.

This model of growth indeed gave fruitful results. An improvement in the levels of economic activity, rise of gross domestic product (example: India's GDP for grew at 4.3% during the 2nd Five Year

Remarks Growth in terms of infrastructure development, various mercantile expeditions can be given

Plan), provided mass employment to people and in turn improved the standard of living.

This improved standard of living was seen in the decline in global mortality rates during 1920 - 1950 due to progress in medical science. There was also an increase in the literacy rates in the society.

However, the concept of 'trickle down' of growth eventually backfired. This led to sharp economic inequalities which Karl Marx calls as the 'twin evils of capitalism' - class divide and poverty. It led to the creation of a wedge between the 'haves' and 'have nots'.

This wedge even exists today. According to World Economic Forum's Global Inequality Report, top 10% of the world own 71% of

Remarks

the wealth and bottom 50% own just 8% of the wealth. A similar trend of economic disparity was seen in India also.

Not only economic exclusion, deeprooted social inequalities were also seen. The Modernism approach to growth was 'male-centric' and thus led to high poverty and low health and education outcomes in women. In India this can be seen in the varying literacy rates of 65% for women compared to 87% for men.

Not only this, the rapid 'population boom' led to immense resource pressure affecting the intergenerational equity in substantiation showcasing the flaws in growth. This resource pressure was seen in the mindless burning of fossil fuels which led to an increase in global temperature by 2°C since 1850s.

This global temperature change today has

} Elaborate on the impact of it.
Along with
showcasing the flaws in growth

formed the key agenda behind 'climate change' impact which is hotly debated at various forums like 'Conference of Parties' of IPCC.

Globally also, all these factors of growth culminated into the rise of ^{rift between} developed and developing countries. The old bosses -

like the US, United Kingdom, France, Germany, Russia and their disproportionate growth led to adverse effects on countries like India, Bangladesh, small Island States (SIDS) etc. ^{mention} some instances of

But the silent factor, which was all logically pervasive, the Environment began to speak. growth

In words of Jean Buhnes, 'man has infinite possibilities but nature sets its limits'

It was the realization of these limits due

to rise of environmental disasters of floods,

hurricanes, sea level submergence of towns

that the post-modern era changed the

Remarks stressed more on the climate catastrophe

Showcase the vulnerabilities

Substantiate the impact

meaning of development.

This was also reflected in words of Gandhi that the 'Earth' has enough for everyone's need but not for everyone's greed.

On this principle, the birth of a new idea happened - 'the limits to growth'. It asserts that there cannot be infinite quantitative growth on a finite Earth.

Thus, there came a need to realign the goals of 'quantitative growth' towards 'qualitative development'. This qualitative development is the 'Other thing' which we need beyond material progress.

Cases of plunder & degradation should be highlighted.

The sharp decline of conventional resources of energy like coal, need to be substituted by renewables. India's International Solar Mission captures this idea very well by developing the

framework of one sun-one world-one grid.

The increase of global hunger also demands a similar change. With around 790 million hungry people globally, there is a need to shift towards climate smart agriculture based on regional food choices.

*You can quote
Organic }*

Also, the 'fading population bomb' needs to be controlled as the global population is expected to reach beyond 10 billion by 2050. This is far ahead of the 'maximum viable population' levels of 7 billion.

*BNF.
how
does
it
pose
threat
discuss*

But beyond all these reformative measures, lies the idea of 'inclusive development'. It should cater to the needs of every individual. However, it should not be a 'one size fits all approach'.

This has been the key idea of the post modern development. Deconstruction of growth for each individual on a 'rights based approach'.

The global movements of 'Feminism' by Rosa Parks for the black women, the child right movement by Kailash Satyarthi in India, the idea of tribal development by India's dedicated program of Forest Right Act are few examples of this.

However, inclusion has two aspects. This was stated by Amartya Sen in his theory of 'expanding choices'. While 'expanding choices' is linked to a rights based approach, it must be supplemented by 'building capabilities'.

This is the new dimension of growth beyond material gains. There is need to

Remarks

Warms of excessive profiteering should be explained. How has it led to destruction?

move beyond the obsession of physical capital and focus on building the human capital by universal healthcare, universal education and skilling.

But one thing has still not been fully addressed. The silent factor of 'environment'. This can only be accounted in the model of sustainable development' which was first given by the Bundtland Committee in its report titled Our Common Future.

The concept of sustainable development has to rest on four pillars - productivity, enhancement, empowerment, equitable growth and environment. Sustainable development [should be explained]. This idea has been captured by the Sustainable Development Goals at 2015 UN Climate Summit.

Remarks

there has to a shift from the technocentric (technology oriented) growth models towards ecocentric (ecology oriented) models. This will reduce the pressure put on the 'limits' set by the environment for mankind.

what
the
limits/
limitations

However, the material gains cannot be altogether wished away. There is still a

large chunk of population who does not have access to 'Bare necessities of life'. Also the developing countries cannot simply afford to halt all the material gains for the sake of those 'limits of environment' which have been 'historically accrued'.

Therefore the idea of 'common: But Differentiated responsibility' comes into play. Each country has to contribute towards the new models of development in its own capacity.

Remarks

The 'limits to growth' have indeed arrived. The earth has began to speak for itself. The social, economic and environmental injustices are manifesting in forms of poverty, inequality, exclusion and disaster vulnerability. It is now time for mankind to take lesson and move towards holistic development -~~not~~ just for themselves but for the entire ecosystem.

In the new-development agenda, there has to be a principle of 'Trusteeship' by the developed nations towards the developing.

The 'Gianism' approach of treating Earth as a mother can help in fostering concern for the global commons. It is to be remembered, the 'Earth does not belong to us, we belong to it'.

Good.

Remarks

GS SCORE

(A) (M) other is (S), (M) yourself it (P)

Mastery p having control
under your own

critic: Self control is the biggest blessing.
what M? (envy)
why needed? compens.

Why in one others?

how related to strength?

problems of strength v/s?

Imp - how use this pr?

strength = physical.

✓ Strength.

✓ dominance

True power = humility

✓ resistance.

✓ ability to judge

need to master self

how to master self.

how it is true power?

hard work
+ collected morality

know few
wishes
how to use it

(B)
What is M?
Need to have
Mastery
✓ by discipline
✓ discipline
✓ Army life

(C)
but other
- how? control them
→ why we want to
mastery?
- how does it
show strengths?
S: Hitler

Strength limited.

Rebel

(ex: Afgh
case)

skew -

look inward.

Self criticism

and ways.

(D) Moral
impair
inself

- Meant (O)
+ Purush
- Ex: freedom
- towards how
+ why needed
Social
- not

(E) Reptile:
- reptile,
- actor,
- Indr - coll
Gandhi
- Janus
- India - sona
- jiva
- seva.

(E) True Power

✓ either
+ external
vs

how to use this power.

Mean:
eg; Self → most painful

(F) IP find limit letting go of
knowledge → vision.

Critical: power → Reptile
- Tony hawk
- how you use
- how you use
- ego - power
- responsibility
- Democrats
- US
- India
- violence
- values

Remarks

