


Brief report of Performance Evaluation of student in the paper

Parameter / Criteria	Aspect Considered	Total Marks	Essay 1	Essay 2
Basic Format	Introduction + conclusion	10		
	Body	15		
Content	Data/ Facts/ Interpretation/ Analysis	25		
Organisation	Flow of Ideas / Absence of Deviation from the topic	25		
Language skills	Punctuation/ Grammar/ sentence Formation / Spellings	25		
Examiner's Discretion	Perception / Innovation / Engaging	25		

Parameters	Very Good	Good	Average	Poor
coherence				
Language				
Handwriting				

DETAIL FEEDBACK

(This area is intentionally left blank for providing detailed feedback.)

ALL THE BEST

SECTION: A

Q1. Experience without theory is blind, but theory without experience is mere intellectual play."

প্রশ্ন ১. তত্ত্ব অবিহনে অভিজ্ঞতা অন্ধ, কিন্তু অভিজ্ঞতা অবিহনে তত্ত্ব কেবল এক বৌদ্ধিক খেল।"

Q2. "Hope is a good breakfast but a bad supper."

প্রশ্ন ২. "আশা এক উত্তম প্রাতঃ আহাৰ কিন্তু ই অপঃ নৈশ আহাৰ।"

Q3. "The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy."

প্রশ্ন ৩. "এজন মানুহৰ চূড়ান্ত মাপকাঠি তেওঁ আৰাম আৰু সুবিধাৰ মুহূর্তত ক'ত থিয় হয় সেইটো নহয়, বৰঞ্চ প্ৰত্যাহ্বান আৰু বিতৰ্কৰ সময়ত তেওঁ ক'ত থিয় হয় সেইটোহে।"

Q4. "The greatest risk is to risk nothing at all."

প্রশ্ন ৪. "কোনো ধৰণৰ সংশয়ৰ সন্মুখীন হ'ব নিবিচৰাটোৱে হ'ল আটাইতকৈ ডাঙৰ সংশয়।"

(1200 words)

Hope is a good breakfast but
a bad supper

A young boy was born in 18th century amidst political turmoil in Assam. His childhood was filled by constant war, famine and hardships, after losing his parents at a very young age, he went for education and performed exceptionally well. In the course of time that boy became beacon of hope for many people and

laid foundation of modern Assamese society. we all know that boy as 'manapurusha srimanta saukardeva'.

Although saukardeva's childhood was not peaceful, but he hoped for a society based on equality, without discrimination and social unity. He initiated 'Ekam Saran Alam Dharma' like a good breakfast, guiding people towards a moral and ethical life.

and he didnot just stop there, rather gave practical ways for a moral life through devotion. He introduced ankiya naat, barquet, namghar, sattras institution i.e. a 'good supper' based on action and outcome.

Today's world is full of uncertainty like COVID pandemic, war and youth is anxious. They are hoping for a good future but that would be betrayal or consolation if not followed with concrete action.

In this essay we will explore various dimensions of the topic and also try to discuss ways to achieve a good supper.

Why hope becomes a bad supper despite being a good breakfast?

Presently India-US tariff is in headlines for quite a time. After (2001-2025) nearly 25 years of strong ties, recent US imposition of 50% tariff on Indian exports is challenging the

good diplomatic ties, without any concrete and visible steps, hoping for a good ties is futile.

Nehru's 'Hindi-chini Bhai Bhai'

slogan to 1962 Indo-china war depicts

the hard truth that only hope with doesnot ensure good supper, but requires action and outcome

world countries adapted Paris climate Deal in 2015 to protect the earth from climate change. But recent IPCC report predicts breaching of Paris target by 2029 if self at current state of warming, due to inadequate action by many countries.

two ongoing wars i.e. Ukraine war and Russia-Ukraine war results in

death of millions of people. The failure of United Nations to stop this war itself questions the very importance of the institution. UN was made after World War II to prevent any further war (Article 1 of UN) but it has failed in multiple occasions highlighting hope is not sufficient for a good support.

At societal level, we all hope for a gender equal society (SDG-5). In the Gender Gap Report 2025 suggests we will need another 123 years for full gender parity depicting the gap between hope and action.

Assam movement started in 1979 to remove illegal immigrants

from the state. But even after 90 years of Assam Accord (1985), the issue still remains due to inaction.

Our country's constitutional setup dreams of a welfare state (Article 38). But after 75 years of independence, inequality still persists and the country is home to world's largest poor population (World Bank)

But there are also instances where hope followed by action resulted in good outcome.

when hope followed by adequate action becomes a good support

Subhashu shukla became the first Indian to board international space station (ISS) under Union's mission.

This achievement resonates Indian space Research station's (ISRO) journey from 1975 Aryabhata satellite on Russian rocket to becoming first nation of the world to land on moon's south pole (Chandrayaan-3) Vikram Sarabhai's hope followed by consistent effort has made ISRO an important space player i.e. a good supporter.

Recently India has achieved 50% renewable energy capacity in 2025 (part of Panchamrut strategy 2030) highlighting proper execution of hope can give us a positive result.

As per World Bank, India has lifted more than 17 crore people

out of poverty in the last decade,
step towards hope of an welfare
state.

India's hope of women empowerment
and subsequent initiatives like
gender budgeting (8.8% in 2025-26),
women reservation are some shining
example of concrete actions.

India's hope for a friendly
relations with its neighbours and
followed by actions like Panchsheel
policy, no nuclear doctrine, Act East
policy and Neighbourhood First
highlights India's commitment towards
its hope. Also actions like Operation
Sindoor, Balakot strike, demonstrates
country's resolve to secure its

people and not misunderstanding
rape with no action.

Judiciary through its various
constitutional judgement like Public
Interest litigation (PIL), Due process
of Law (Maneka Gandhi case 1980),
expanding ambit of Article 21 like
Right to Privacy 2017 highlights
proactive role in defending the
constitutional hope of social justice
and inclusivity.

Thus we have seen that rape
gives us motivation and direction
at the beginning and it is our
consistent effort and planning

which define the outcome i.e.
 a good supper, filled with joy and
fulfillment of our labours.

How to achieve a good supper with
 good breakfast like hope

First we have to hope for the
 thing we want to do or achieve.
 we have to believe in our goal
 and ignite our mind. Dr. Kalam
 called it as 'indomitable spirit'.

Every civil service aspirants must
 first believe in themselves and hope
 for servicing the society. It will give
 them the necessary nourishment
 to sustain in this long journey.

secondly, we have to do strategic planning and consistent efforts.

Assam's consistent work of becoming India's top 5 states resulting in

state GDP growth at 12% in

2024-25. India has opposed plastic treaty for total ban but also taking

steps like ban on single use plastic, promoting natural products as part

of its strategic planning, balancing idealism with realism.

And thirdly, we should accept the outcomes based on our effort and adjust future hopes accordingly.

India's effort of doubling farmer's income by 2022 could not achieve

its target and now the government is adjusting its policies through initiatives like Biofuel policy, promoting sustainable and climate resilient agriculture, Millet Mission etc.

So, the given phrase rightly highlights the importance of consistent efforts along with haste.

Haste in breakfast determines direction of our success and a good supper at the end of the day determine our degree of success. As swami vivekananda said

"Arise, awake and stop not till the goal is reached."

Feedback
(For office use only)

Structure/
Presentation

Question
Interpretation

Content

Value Addition

Penalty (If any)

Total

SECTION: B

Q5. Celebrating Teachers' Day
প্রশ্ন ৫. শিক্ষক দিৱস উদযাপন

Q6. Mahapurush Srimanta Sankaradeva's Teachings in the Modern World: A Pathway to Peace, Justice, and Spiritual Liberation Amidst Global Uncertainties
প্রশ্ন ৬. আধুনিক বিশ্বত মহাপুরুষ শ্রীমন্ত শংকৰদেৱৰ শিক্ষাঃ বিশ্বৰ অনিশ্চয়তাৰ মাজত শান্তি, ন্যায় আৰু আধ্যাত্মিক মুক্তিৰ পথ

Q7. Resilient Guwahati: A Multi-Pronged Approach against Flash Floods
প্রশ্ন ৭. স্থিতিস্থাপক গুৱাহাটী-আকস্মিক বানপানীৰ বিৰুদ্ধে এক বহুমুখী পদক্ষেপ

Q8. Ethical Guardianship in National Parks
প্রশ্ন ৮. ৰাষ্ট্ৰীয় উদ্যানসমূহত নৈতিক অভিভাৱকত্ব

(1200 words)

Ethical Guardianship in National
Parks

In history, we get some names who has influenced the world through their pioneering and extraordinary work and one such name is Rachel Carson. A marine biologist by profession, she is credited with advancing marine conservation and global environmental movement. Her book 'silent spring' had profound impact on shaping public awareness regarding conservation

and led to the United Nations conference on the Human Environment or Stockholm conference 1972.

Following this conference, India had enacted wildlife (Protection) Act of 1972 and led to the establishment of National Parks and wildlife sanctuaries to conserve our environment.

Thus National Parks are region under the statutory law with highest level of protection for ecological conservation and protection of flora and fauna. However the growing pressure of urbanization, infrastructure, climate change, mining, over tourism demands the need of thoughtful attention. Every year Assam flood submerge the

Kaziranga National Park and Tiger Reserve, causing death of animals due to drowning or run over by speeding vehicles while crossing NH37.

All these incidents indicates that only rules and regulations are not enough, rather we need thoughtful stewardship. At the heart of this stewardship lies ethical guardianship i.e. management of national parks must be aligned with moral responsibility towards nature, present communities and future generations, along with necessary legal framework.

In this essay we will explore various dimensions of the topic, present challenges to ethical guardianship and possible solutions.

Why there is need of ethical guardianship

With rising interaction of anthropogenic activities with natural ecosystems like NH37 through Kaziranga National Park, proposed dam at Silent Valley National Park, Kerala, Ken-Betwa River inter-linking project submerging part of Panna Tiger Reserve, - there is more urgency of ethical guardianship.

Mahatma Gandhi, the great leader of Indian freedom struggle also advocated for environmentalism through minimalistic living and harmony with nature. Also national parks ensure biodiversity protection and provide utility to all (utilitarianism i.e. greatest happiness for greatest number). And regardless of any consequence or

benefit, it is our duty to protect our environment, including national parks (deontology).

our constitution provide enough scope for environment conservation.

Provisions like Article 48A ~~in~~ (DPSP)

and Article 51A(g) (Fundamental Duties)

and legislations like Environment Protection

Act 1986, Forest Rights Act 2006 are some

initiatives in the direction of ethical guardianship.

Important stakeholders of environment conservations like forest

officials, local communities, tourists,

scientists, NGOs. etc. are the real

workforce. Their role is very crucial

in promoting sustainable tourism, local

community involvement in conservation

effort, public awareness and necessary Research and development. Maldhari tribe in Gir forest plays a very important role in Asiatic lion conservation, a good example of ethical guardianship.

Also there are international efforts like UNESCO world Heritage site recognizing important natural habitat crucial for conservation effort. Also initiatives like Paris climate Deal promotes national park as crucial carbon sink.

Hence many efforts are going on at national and international level to raise awareness on ethical guardianship.

challenges associated with ethical guardianship

Recently Dighalipukhuri in Guwahati saw wide spread protest from common mass against proposed plan of cutting centuries old trees for ongoing Dighali-pukhuri-Narengi flyover. It demonstrates the ongoing tensions between ecological conservation and economic development.

The rising cases of human-animal conflict in the country including in Assam poses significant threat to the population ~~residing~~ residing nearby areas of national parks. Increasing human activities in eco-sensitive zone, diversification of forest land to crop land are some factors hampering in ethical guardianship.

Also mining activities in natural parks areas poses a great threat towards the ecology of that area. Be it mining in Hasdeo forest (known as lungs of chhattisgarh), coal project in Dehing Patkai National Park, Assam (only rainforest of Assam) or Baghjan incident of OIL severely impacting ecology around Maguri wetland / but, are some testimony of lack of adequate planning towards ethical guardianship.

National parks are also source of natural beauty, mental calmness amidst the materialistic world. This commercialization of nature is also important source of employment, income for local population. However in recent times we have seen a trend of unsustainable

Tourism, often exceeding the carrying capacity of the ecology resulted in pollution like plastic pollution, noise pollution etc.

Also recently in Dibru-Saikhowa National Park in Assam, a local species 'leachian' is becoming invasive, destroying the grassland landscape, which is an important food source for feral horses, the symbolic species of the park. There human intervention become essential in line with ethical guardianship.

-Other issues like animal poaching, centralised administration with no involvement from local population add to the challenges of ethical guardianship.

How to attain ethical guardianship

One of the fundamental principle of nature conservation is intergenerational equity, ensuring our present use does not endanger the rights of future generations. Acknowledging the intrinsic values of national parks beyond its usefulness of tourism or local economic growth is the key in promoting ethical guardianship.

Teazisrauga National Park has become a shining example of successful rhino conservation, boasting $\frac{2}{3}$ of world's one-horned rhino. However instances like strong local protest against expanding eco-sensitive zone (ESZ) highlights inadequate local population involvements. Thus ensuring local

Participation is essential in sustaining conservation effort. Masai Mara in Kenya is a good example of community conservation and most of world's wildlife documentary is based here.

Adopting precautionary principle during policy formulation and robust environment impact assessment (EIA) will ensure equity and justice in nature conservation i.e. ethical guardianship.

Supreme court judgement regarding Aravali hill cutting also highlights increasing awareness among people and judiciary towards ecological conservation of fragile ecosystem.

At the end, it is we, the people of this planet have the capability to preserve and protect our natural ecosystem. with recent IPCC 6th Report warning us of breaching Paris climate deal temperature (1.5°C from pre-industrial level) by 2029 itself, it becomes vital or necessity to adapt ethical guardianship in nature conservation including in national parks. we must remind ourselves that 'we do not inherit the Earth from our ancestors, rather we borrow it from future generation.'

Feedback (For office use only)
Structure/ Presentation
Question Interpretation
Content
Value Addition
Penalty (If any)
Total

ROUGH PAGE

Hope is a good breakfast, but a bad supper

sankat deva. → hope to	→	sukigant,	Intro
recite		Bargut,	why
Biswaran		Satra, Naughar,	why not
Nam Bhawan		Bhawan.	How
(philosophical)		(practical)	

uncertainty in world → youth,

Hope for a good future → betrayal or consolation if not followed with concrete action.

Dimensions

- political - Indo-China, India-US present
- Environmental → Paris 2015, IPCC - breach by 2029.
- war → Gaza
→ Russia-Ukraine → DIED → no solution.
- society. → Gender Gap 123 years for gender parity.
- constitutional → welfare state
Article 38. → social inequality.
→ Poor (highest in world)
2.5 crore,

counter

Hope is a breakfast, becomes a good supper due to action.

ISRO → Aryabhata (1975) to the first nation to land in south pole (Chandrayaan-3)

Subhasini Sukta (latest).

Environmental → ~~to~~ to 50% RE capacity in 2025 (Panchamrit goal).

ROUGH PAGE

society → Indian government lifted around 17 crore people out of poverty as per world Bank
women empowerment - 50% in local bodies

security → Hope for a friendly relation, but operation Sindoor post Pahalgaon highlighting our resolve to secure our people - a good support

constitutional → Judiciary's proactive role like PIL, due process of law, expanding ambit of Article 21 → good support.

law → Hope to ignite our mind, our indomitable spirit, wings of fire (APJ Kalam)
strategic planning and effort
Accepting outcomes (Nishkan karan)
based on our effort and adjust future hopes realistically.

Swami Vivekananda → Wise, awake and step by step till the goal is reached.

ROUGH PAGE

Ethical Guardianship in National Parks

Intro → Definition
→ current relevance
→ Endent.

what

Kaziranga road → Dealer → only law is not sufficient, moral

why.

National Parks → urbanisation, infra responsibility. why not

↓
Stewardship → ethical guardianship. present

Ethical guardianship - care, moral responsibility how.

↓
not engineers but towards nature, present and future

caretaker. generations.

- why → philosophical
 - Utilitarian
 - Gandhian environment
 - Kantian
- constitutional → SIA (99)
- stakeholders → public official

Project Tiger successful.
Yellowstone
Silent valley movement

- local community
- Tourists
- NGOs, scientists

→ instruments - UNESCO world Heritage, Paris - carbon sink

why not → Human animal conflict

- poaching
- construction - Based mining in Kaziranga.

- climate change
- Tourism - Jim Corbett over tourism
- power centralization
- ignoring local communities.

we do not inherit - ancestor bequeath - future generation

- how) → Principles
- Intrinsic values
 - Precautionary
 - Participation and sustainability.
 - intergenerational equity

- Example → Kaziranga - successful phno, militarized conservation - no local involvement
- Maldhari tribe in Gir forest
- Masai Mara Kenya - community conservation.