



ESSAY Test_TS - 3 (APSC Mains 2023)

Duration: 3 Hours

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DATE	23/04/23	Phone No.	
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(Please fill your details correctly)

Medium:

English ☐

Assamese ☐

INDEX NUMBER			INSTRUCTIONS
Q.NO.	Maximum Marks	Marks Obtained.	Please read each of the following instruction carefully before attempting the questions: • Essay paper will consist of two Sections, each Section containing of 2 Essay topics, out of which the candidates will be required to write one topic from each of the sections A and B, in about 1000-1200 words each. • Each Essay will carry 125 marks. • There will be word limit and page limit for the essays. • The duration of the test is 3 hrs.
Section - A	125		
1			
2			
Section - B	125		Remarks: Signature of the Student:
3			
4			
TOTAL:	250		



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

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Section - A

1. A Ship in Harbour is Safe, But That is Not What Ship is For
2. You cannot Step Twice in the Same River

(1200 words)

"A ship in Harbour is Safe, But That is not what ship is For"

Akbar upon victory in the 2nd Battle of Panipat (1556 AD) held the reigns of the Mighty-Mughal empire. Despite having 'Military Supremacy' at his disposal, he explored the domains of tolerance, secularism, placing the adversary on equal footing after defeat etc. Though advised not to do so by his courtiers, he developed matrimonial alliances,

abolished 'Jizya tax' on non-Muslims
etc. He therefore managed to conquer
the 'hearts and minds' of his subjects.

This led the foundation for a 'strong
Mughal empire' for 'centuries to follow'.

Thus, Akbar's exploration on
different realms highlight, A ship
in harbour might be safe but that
is not what ship is for.

On similar lines during the Indian
National Movement (INM), the 'Moderates'
focused on application of the 3Ps.

is. Prayer, Petition and Protest to appeal to the 'Conscience' of the British.

However, they did not believe in the 'power of the masses' and perhaps displayed an 'elitist conception' of the movement. As highlighted by

Lord Dufferin

"Indian National Congress represents a microscopic minority"
- Lord Dufferin

However, when we observe the Gandhian phase of the movement, it brought in 'mass-participation'. Gandhi,

successfully managed to develop a 'common conscience' of different groups and communities against the British.

"Gandhi is a mass-strategist"
- Homage to Kabin

This 'mass consciousness' later culminated in to India's Independence on August 15th 1947.

Thus, it highlights how, 'A ship in harbour is safe, But that is not what ship is for.'

Applicable even in Societal Context

Recent cases of atrocities against women in the country like 'Nirbhaya'

Rape Case, 'Hathras rape', Acid Throwing etc. highlight the dangers for women in the society. However, limiting women under the 'protection of men' is perhaps not the 'best-foot forward'. A reformed focus on 'Women Empowerment' through initiatives like Ministry of Women 'Sambhal' (Safety) and 'Samarth' (Self-sufficiency) by Ministry of Women and Child Development is the way forward. This is accordance to the idea, 'A ship in harbour is safe, but that is not what ship is for!'

In the field of Economics

The Government of India resorts to '47% Internal Commercial Borrowing' in comparison to 3% External Commercial Borrowing. This highlights a 'fear' of not letting a situation like 1991's 'Balance of Payment' (BOP) crisis to recur. However, this fear has led to 'issues' of 'Crowd-out' of private sector that has hindered the growth potential.

Thus, in order to actualise the potential of 'Private Sector', India must resort to

more 'external borrowing'. It will be in accordance to the idea of 'A ship in harbour is safe, but that is not what a ship is for'.

Applicable even on Strategic grounds

[Homi J Bhabha] laid the foundation for 'India's Nuclear Program'. The application of the same in 1974 Pokhran Test codenamed, 'Operation Smiling Buddha' displayed the power of nuclear energy for 'civilian purposes'. However if we would have trusted it only to that realm perhaps, we would have faced

Issues of grave threat from our neighbouring states in the future. India therefore 'stepped out of the comfort-zone' and conducted 'Operation Shakti' in 1990s displaying the use of nuclear energy for 'strategic purposes' also. Thus, possessing this capability, acted as a 'Deterrence' and India since then, never had to engage in a 'full-scale war'. Thus, it highlights how, 'A ship in harbour is safe, but it is not what ship is for'

Applicable even in the realm of Polity

After the landmark, 'Navtej Johar'

Case of 2018, the Supreme Court (SC) decriminalised the IPC 377 and upheld

that LGBT is a 'natural state' and not a pathological one. This was a

fine display of transition from 'Procedural established by law' to 'Due Process of law'.

Despite being criticised by many as such thoughts being 'cosmopolitan' in nature perhaps, (SC) displayed a vision of 'Accommodation' and upheld

the principles of 'Egalitarian Society'

This is a fine example of 'A ship in harbour though safe would lose relevance' and not serve its purpose.

Juxtaposition: Should all ships leave harbour?

"Science without humanity is a deadly sin"
- Gandhi

When we look at certain human inventions for instance 'Nuclear weapons' we realise how perhaps it has acted as a 'bane' for human civilisation.

For instance, 'Hiroshima and Nagasaki explosions', 'The Chernobyl - catastrophe', paralysed many generations. Thus perhaps such an 'invention' is 'anti-thetical' to human-civilisation.

Moreover, the conception of 'Profruct-
Environnement' that laid the basis
for 'Industrial Revolution'
perhaps today culminates into the
conception of 'Loss and Damage'
as highlighted in cop 27, Egypt due
to 'Climate - Change'.

On similar lines people like Elon
Musk highlight how 'Artificial -
Intelligence' (AI) has the potential to
be the cause of destruction of human-
race.

Thus, it is important to analyse
every thought, invention with regards to
its implication on humans, environment
as the 'world in general.' Only focussing
on advancement on such lines might
spell the very end of the world.

Section - B

3. Best for an individual is not necessarily best for society
4. Be the change you want to see in others

(1200 words)

"Best for an individual is not necessarily
best for society"

Ashoka was earlier 'very aggressive'
in nature with the aim of being
a 'Chakravarti-Samrat'. He displayed
the 'same fervour' during the 'Kalinga
War in 261 BC'. However he observed
the 'horrors of war' and 'plight of the
people' during the war. He felt 'deviation
from his 'moral-rectitude' and understood
that perhaps this was not in the best interest

of everyone'. Thus, despite having a strong
army he formulated the 'Code of
Dhamma' to conquer the conscience of
the people. This initiative of him managed
to act as 'adhesive' to the 'vast' Mauryan
empire for years to follow. Thus, even to
this day he is regarded as 'Ashoka the
Great'.

This highlights what is best for an
individual is not necessarily best for the
society.

On similar lines, Plato highlighted
that loss of Athens to Sparta could

be attributed to their belief in the Sophists mentality.

"Might is right"
- Sophists

Adherence, to such a belief of serving
the interest of a small-section of the
society led to the destruction of
'moral-fibre' of the great Athens. Thus,
he highlighted the need to uphold society
over individual.

"Society is prior to individual, 'logically'"
- Plato

Thus, it highlights 'but interest of an individual
is not necessarily but for society'

Applicable in the field of Economy

Historically, it was observed that excessive emphasis on 'Profit' by the capitalists led to the destruction of all in the 'Great Depression' of 1930s.

The conception of 'Welfare' as highlighted by economist, [J.M Keynes] based on the principle of taxation led to the revival of the World after the Great Depression of 1930s. Even today the modern conception of 'Inclusive-growth' highlight the primacy of society over individual.
Thus, the 'best interest of an individual is not necessarily best for society'

In the realm of Constitution

The very nature of Indian conception of 'Secularism' based on the Thandhian philosophy of 'Sarvadhanu sambhava' is different from the Western conception of 'Water-tight separation'. The Indian concept of 'Secularism' is based on the ideas of 'tolerance' and equal engagement and disengagement with all.

"I do not want my house to be walled and my windows stuffed. I want cultures of all lands to flow as freely as possible. Yet I refuse to be blown off by any."
- Gandhi

Thus it highlights 'But for an individual is not necessarily but for society'.

In the field of Environment

If we consider entire human race as one unit, then, mere anthropocentric approach of growth ^{lead} ~~to~~ _n the basis for

'Industrial Revolution' and was the root cause for massive depletion of the environment. As a result we are looking at the phenomenon of '6th mass Extinction'. Thus it is high time to adapt more 'eco-centric' approach like 'Gandhiji's lo-sewa approach' to restore the balance of the earth.

"There is enough for everyone's need but not for greed"
— Gandhiji

Thus, we must look for 'what is best interest of the society and not for an individual.'

In The Field of Science and Technology

Modern innovations like the concept of 'Designer babies' based on the application of Genetic Engineering can help in eradicating many diseases that currently hampers human growth. At the same time such technologies come with a cost and not everyone can access the benefits. This will result in creation of 'permanent - divide' in the society.

On similar lines, despite facing criticism from many countries, India highlights the need for having 'Compulsory

Licensing Norms to reduce 'social inequality with regards to medicine accessibility to all our individual' gain of 'Patent Rights'. Then, India aspires to realise the ideals of equality and highlights, 'What is best for an individual is not necessarily best for society.'

In the realm of International Relations

India has always upheld the conception of 'Collective Security' over 'Collective Defence'. Jh Nehru highlighted

The inverse relation of 'individual gain' and World peace. He highlighted how 'parochial vision' for 'Balance of Power' led to the World Wars.

"Balance of Power is nervous state of peace"
- J.L. Nehru

Even to this day, we highlight the importance of 'Vasudev - Kutumbakam' and advocate for world peace. Examples like 'Vaccine Maitri', 'No first use Nuclear doctrine' highlight the same.

Hence, India is now recognised by many countries as a 'Vishwa - guru'

and mediator for 'Global - Local'.

Thus it is a fine example of
upholding but interest of everyone over
individual interest

Juxtaposition: Not always true

Sometimes an individual can guide
the society. For instance, the very
instance of Raja Ram Mohan Roy
persuasion of the society to curb the
practice of 'Sati' highlights the same.

On similar lines, Jawahar Chandra
Nehru went against 'social values',

and advocated for 'Widows Remarriage'.

Even Nelson Mandela after the 'apartheid' in South Africa was over, guided the society not to show their anger over the Whites, because of historical injustice.

"You have made me the leader. Let,
me lead you to now"
— Nelson Mandela

Thus, in today's 'Post-Modern World' there is a need to analyse every faith or social belief through 'rationality'.

"Every understanding is a misunderstanding"
— Derrida

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A ship in Harbour is Safe But that is not what ship is for.

Comfort zone Woman stepping out
'Empowerment' Text Context

Innovation → practical applicaⁿ
Intro Akbar → 2nd off his list History → 'Moderate' Gandhi
Soc → 'Empowerment' Women safety → Sarbajit Samant
Sci & Tech → failed mission of JSP → Secu.
Pakhran 1 & 2.

Geo →
Eco → Crowd out of 'Pol. sector'
used to borrow from outside (3%) unfully
Polity → Highlight 'Same sex Test'
Sapta peer → perhaps not always can't
So without humanity AI → Threat people

Don't write
anything beyond
this margin

ROUGH PAGE

ROUGH PAGE

But for an ^{Homo} individual is not necessarily best for a society. ^{Homo} (Anarchy. No) ~~etc~~

Selfish → Altruistic

Freedom → Duty

Good for self → Good for all

Sympathy → Empathy

Teleology → Deontology

Figotia

Policy → UCC → 'Piece meal app.'
Shah Bano (1985)
Shyama Bano (2016)

Soc
GE → Design baby ✓
parent diff ✓

Eco → growth
Inc. growth. } Oxford

IR → ind. gain (Co)
'Vasudev Kutumbhah'

Freedom vs Rules

Intro → Ashoka

Soc
Secularism ✓✓

Medisus → Cost ↑
high tech ↑
accessibility to all
compulsory policy → VSTC
'Special work'

Conduct → Nelson Mandela

Castes hatred against white
"headmaster"