

An Institute for Civil Services

IAS TOPPER'S

TEST COPY SHAHZAD ALAM

RANK - 398

GS MAINS ESSAY





Roll	No.	

ESSAY MOCK TEST

Time Allowed: 3 lirs.

Max. Marks: 250

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 Shahzad Alam.

Mobile No.

Date

Signature Alam.

1. Invigilator Signature

2. Invigilator Signature



SECTION - A

- 1. Prayer does not change God, but it changes him who prays.
- 2. Not all those who wander are lost.
- 3. Our lives begin to end, the day we become silent about things, that matter.
- 4. We don't see things as they are; we see them as we are.

SECTION - B

- 1. Bureaucracy is a giant mechanism operated by pygmies.
- 2. Protest beyond the law is not a departure from democracy; it is absolutely essential to it.
- 3. More law, less justice.
- 4. The increasingly rapid pace of life is creating more problems than it solves.

Our lives begin to end, the day we become Silent about things, that matter.

About 150 years ago, a a mon in sleepy Village of Bengal was not comfortable with prevailing condition of women and he decided to haise his concern on ongoing Sub-ordination and Subjugation of woman. Later, when he reached to influential position, Spearheaded the morement and made it his first achievement through widow remamage under his supervision. The man was none other than, great social reformer of modern andia 98 hwar chandra vidyas agar.

Vidya sogar did not go on silent, on the thing that matter to us. The empowerment of women, he seems as empowerment of society and



Over-all de ve lopment of our life.

surespect of the 101 of the off approprie

But, 9t become pertinent to analyse what Kind of live. A live of human is not mere living and fulfiling the animal desire, but much more than that. 9t's about the dignity, mutual respect, freedom to say whatever he wants to say and more over Capacity to say.

The day when a situation anises when however man become silent or made silent, that is first sign of decline of Society which will ultimately takks culminate to slow demise.

In this aspect, This Essay will cover the various sphere of human live where he cannot afford to be silent.

Further, it will discuss how a society can adopt ensure that no one remain silent for the things that matter. Them,

Every man on this earth is embedded in his society. The social process, hierarchy of social system, on-going tradition affects man. A man can choose to remain indiffer ent, but that will not only perpetuate the social evil but also some day gallof the Same work man volo choose to be indifferent. During the time of renaissance, how great social reformer line Raja Rom Mohan Roy, 9,5 hwar chandra vidya sagar, Jyotiba phule, Mahader Gobind Ranade and many other Spearheaded the so had movenent on issues live womeneducation, satisfysten

child ma minge, caste system etc. These movement become the tooch-beaver for further movement struggle for Independent unfortunately, many so call tradition

chand construct to the

even exist today of which we should not be Comfortable, like Halala in Muslim Community, Purdah system in society in general, the practice of proving virginity for healy manned girls among many other.

Not only in Social sphere, culture, Language of a man is part of his lives. We can see how subjugation and sub-ord-chation of Famil language in Soilanka, led to huge unrest. A man should be always concern for the culture which form part of man's life.

Remarks

stray of the

Apart from social sphere of on an lives, in economic sphere, in econot ongoing modern age, there has been vise in exploitation of worker, unfair wages, lack of recognition of work, disbalance ni worklife balance, jultimately cu/minates la life less than human or mere arrival existence. There is concentration of wealth, unequal distribution of resources and hence remaining Silent on the thing we deserve is end of So, 9t is important to understand that rousing concern, vorce on the thing that matter does not mean Marxian revolution. As visualised by father of political science, Aristotle, every small change is revolution.

A man performs generally three action, first to neet animal desire, 2nd participation in economic or professional life or third participation in social and Political life. As in term of Aristotle roles, even a single vote aim to change the government is revolution.

Hence, So cial and political participation is necessary and human condition. This is be cause human is only species on this planet Earth to which God has given voice to express what we feel, what we think about things that matter. If we show a bout things that matter. If we choose to be in different or not we choose to be in different or not allow to speak, then we are hings live less than human.

Thus, silence can be because of two reason - First, capacity to speak and Second, allowed to speak. The approach, should be multidimensional to make society where we remains silent.

For developing capacity, Education and more important in clusive education is way forward. Spirit of inquiry, scientific temperament and Concern toward the things which happen around us need to dere lop m'our children do more them aware and Sound citizen. Fur ther, these Should be four on or arginalised section Sys-alten groups and down trodden people. At this, we can remember Gandhi's Talisman which can be our

guiding source. Our education policy should target, the one poorest man whom we have seen in hife. Even Amartya Sen talks of ending deformation through Capacity building where everyone is fee to speak and express and no one has to speak and express and no one has to speak and express and no one has

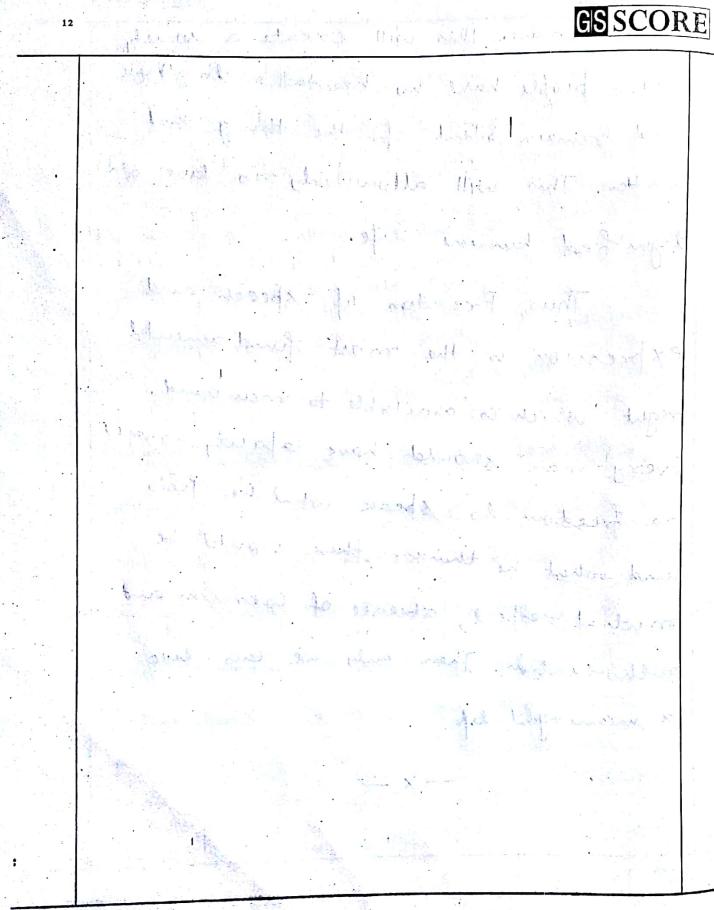
The p Se cond as pect is developing a society based on value-pluralism, to levation, and multi-cultural. A Development of liberal way of life, where human dignity is the epitame Criterion, where people have the quality of to levation because they believe in human dignity. There should be no Coexcion or exploitation of a man on

Other man. This will create a society where people have no hesitation to speak and remain Bilent for the thing that matter. This will allow only to live a dignified humane life.

Thus, Freedom of speech and expression is the most fund amendal right which is available to manuful. There should have capacity as well as freedom to speak what he feels as freedom to speak what he feels and what he thinks. There should be and what he thinks. There only we can fine authorization. Then only we can fine a meaningful life.

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The increasing rapid bace of life is creating more problems than it solves.

The world is never same befor after late eighteenth century when Industrial first unveil itself in Britain revolution The nivention of machines and vidustral mode of production enable man to not look back. From then orward, at present, We reached at fourth Industrial production revolution. The period of each, Industrial revolution is getting short and rapidity has increased to unprecedented level. Hence, it is time to intoo spect the way where we are heading So that available mechanism could be

adopted.

Hence, 9t is important to understand the rapid pace of life and the arennes it brings along with it. More over, it heeds to understand the problems it has created and possible mechanism in this regard.

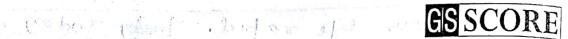
Present modern age is age of Technology. Hechnology has invaded to our every aspects of life. The food we est involves processed food using technological machines, we travel on transportation line can, buses etc., our entertainment system getting sophisticated. Hence, we are surrounded with technology.

The rapid use of technology has

made our life rapid. For Today man has be come economic man. The production me thod has been profit-driven and hence effectiveness and efficiently is the way out. There is more in expectation and demand leading to more in Complexity in process.

the rapid pace of life has lead to change in nature of job, where work centered around developing process, creating pipelines management and bringing sophistication.

The changing nature of employment has led to changing nature of landscape where there is sofid viscase in urbanisation. There is migration from wisdom rural area to recome urban area in search



Stricturation Complexes, gated community, and urban in fastructure.

The rapid bace of life creates impera tive for integrated transportation line metro to large Sophisticated one line by per loop and bullet train. There is to see in Connectivity through aeroplane which has not remained limited to

The transportation has not remained traditional based on infrastructure but development of Intelligent transportation Bystem based on Communication between vehicle, automated traffic light based on vehicle density.



Hence, Modern age is vitegration of technology, people, marriet and stake. The integration has been farther, faster, Cheaper and deeper as never before.

The integration has not only at material level but at except cultural movement of level also. There is rapid movement of level also. There is rapid movement people across nation, exchanging culture people across nation, exchanging culture and thought.

The raffid pace of life has bring enough arennes but has created problem as well which are too deeper and wider.

Be cause of rapid pace of migration boward urean center, there is inexproble toward urean center, there is inexproble vise in population where cities like & Delhi vise in population where cities like & Delhi population density reached to 11,000/m².

There is rise in slum-area by the occupation of rural people because of lace of shelter.

At same line, Rural life left with destitute old parents, wife of urban managing agricultural, livestocus who have neither capacity nor resources to manage it. On the other hand, person who migrated to urban area has to live in exploited situation and got alienated from himself. The modern rapid pace has destabilize the Social life.

Moreover, it has its own set of
Paradoxes for ones who are even affluent.
There is 80-called rise in standard of
life and at to same time constraining
Space and limited social life.

Not only in our sound life, the rapid be bace has lead to rapid accumulation of wealth. There is rise in unequal distribution of resources. Oxfam report released in 2017, highlighted 1% people in India occupy 73% of wealth. The rise in inequality has reached to the rise in inequality has reached to

There is orse in Commodification,
excessive whilisation of resources
and development of material culture.
This has put us at the critical juncture
of human manuful where climate change
pose existential crisis.
There is rise in green house gas
there is rise in green house gas
existential and hence temperature change

The threat of me It down of glacier, wise in sea-level, erratic climatic Condition causing excessive ramifall, sapid wise in Cyclone. There is clear evidence of decrease in again without productivity due to climate change, shrinning water space and vegetation.

Even at so much of government seports, independent reports, review by International fora, few nations remain vested in their self-interest in the name of national interest. The slow pace of development on Paris climate deal is example that we are not serious enough about the proxim which rapid pace of life has created.

At this juncture of third, man-kind is busy in developing nuclear capability to serve their geo-political interest. The speeches at International fora, bilateral speeches at International fora, bilateral and multilateral exchanges remain and multilateral exchanges remain empty rhetoric.

Hence, its time to introspect out local, national and International level.

There is need of local level participation of this rapid pace. There is need of marginalised victimised in clusion of marginalised victimised in clusion of marginalised this replied pace. There is need of this replied pace. There is need of this replied pace. There is need of the democratic decentralisation to ensure democratic decentralisation to ensure democratic decentralisation.

Even Agenda 21 at Rio-Earthi Symmitt talks of local level participation,

Agenda 21 for where take of cultural participation of all, 73rd 4 74th Constitutional Amendment Act takes of democratic descentralisation, Joint forest management takes of participation of forbal in forest on anogeness.

Hence, there is need to realise
the same out ground level then
only we can utilize the optimum
benefit of technology and rapid
bace of life, where every one is together
with us in this rapidity.

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