

G|S|SCORE

An Institute for Civil Services

IAS TOPPER'S

TEST COPY

DEEPESH KEDIA

Rank - 36

Essay Mock



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Roll No. _____

ESSAY

Time Allowed: 3 hrs.

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, the other is to be attempted 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 _____ Deepesh Kedia

Mobile No. _____

Date _____

Signature _____ Deepesh

1. Invigilator Signature. _____

2. Invigilator Signature. _____

SECTION - A

1. Try not to become a man of success, rather try to become a man of value.
2. We don't see things as they are; we see them as we are.
3. Character determines destiny.
4. Truth is lived, not taught.

SECTION - B

1. Our lives begin to end, the day we become silent about things, that matter.
2. Only those who can deliver should Rule.
3. At his best, man is the noblest of all animals; separated from law and justice, he is the worst.
4. One of the penalties, for refusing to participate in politics is that you end up being governed by your inferiors.

We don't see things as they are;
we see them as we are.

Is reality absolute? Or is it relative? This question has intrigued the philosopher for centuries. Although on the face of it, reality appears to be absolute. A chair would be a chair ~~anyway~~, whether a boy or a girl, a child or an adult, an Indian or a Chinaman.

But when we dig deeper, we realise that nothing in this world has a meaning of its own. It's we, as a human race, who attach values to

various objects. Thus, it is on the basis of the common knowledge of human civilization, that we have been able to attach values, universally identified by all human beings. A new born child doesn't know the difference between a chair, a car and a bed.

However, this common knowledge has been very well established for most of the tangible objects, largely because we can define them pictorially. But this common knowledge is not as well established for intangible objects, i.e. ideas, thoughts and situations.

These intangible objects or things ~~are~~ cannot be defined pictorially. Instead, their definition varies according to the past experiences, intelligence and outlook. This brings in an element of subjectivity in describing these things.

The above situation can be defined through an example — If a glass of water containing 50ml water

and 50ml air is placed, the responses could vary from person to person.

An optimist would look the glass as half filled, a pessimist would see it as half-empty, an opportunist would see the scope for filling it up further while a scientist may simply say, it contains 50 ml water and 50 ml air. Imagine if such a petty thing could evoke such different responses, what responses could a more undefined situation evoke.

Next, we shall discuss about role of purpose in shaping our perception and thereby, attitude towards a situation.

As we saw above, a particular situation could have different interpretations.

Under such a situation, how to identify what is the right interpretation?

Here, purpose acts as our guiding light. This purpose could be short-term as well as long term. For example, during leisure time, purpose could be, simply relaxing, which could ^{lie down} provoke a person to simply ~~sit~~ or sleep. Or the purpose could be

socialization, which would provoke a person to leave the bed and instead, go out and socialize.

Similarly, purpose in the long run could shape the entire attitude of a person towards life. For example, a ^{civil servant} with a purpose to serve the nation, could take on any hardships, whatsoever, and thereby toil hard for the welfare of the people. On the other hand, a corrupt civil servant, within the same system, could see it as an opportunity to make ~~make~~ money and thereby, derelict his duty.

In a similar way, a secularist would be tolerant towards the choices of people of other religions, while a hardcore fundamentalist, living in the same society, could take the extreme step of murdering a person in order to preserve his imaginary ideals.

The next question ~~is~~ that comes up is: can we shape this attitude for the overall betterment

of the person and the society?

The answer is Yes. We can largely influence the outlook of a person such that the ~~person~~ ^{person} is able to objectively analyse a situation in pursuance of his purpose. This is possible through right parenting. In fact, a genius could be bred through right practices. The need is cultivation of values such as hardwork, compassion, empathy, perseverance along with a strong problem-solving attitude. If such values are rightly cultivated, the person would see obstacles as opportunities ^{and} failures as lessons.

An opportunist would see a tough situation as an obstacle for his competitors, and thereby an opportunity for himself, further encouraging him to put in more hard work, which would bring out his best. On the other hand, a pessimist would see it as the end to his

journey.

Similarly, values like empathy and compassion could be inculcated through right sensitization of the person towards others' problems. This would make for a great civil servant.

And with the right purpose and values, cultivation of problem-solving attitude could take the person, and collectively, a nation towards path of glory.

The fact that the right attitude could be cultivated, can be demonstrated through an example — A German couple, who had a Ph.D. in child rearing, wrote a book on 'how to make your children grandmothers'. 25 years later, both their children, a son and a daughter, are grandmothers.

Thus, we can conclude by saying that although reality is largely shaped by the well-established norms of the society, there are several grey areas, where those norms

could not be defined and such areas (i.e. ideas, thoughts, situation and attitude) determine the life course of an individual. While the purpose of the person determines his interpretation of the situation, right parenting could cultivate the right purpose, values and attitude for the betterment and welfare of the person as well as society.

One of the penalties of refusing to participate in politics is that you end up being governed by your inferiors.

India is a land of more than 120 crore people. Under such a situation, one would expect that if one person refuses to participate for such a prestigious and powerful position, then there would be millions lined up to take that spot. However, the reality couldn't be any farther from expectation. In fact, ^{most of} those who are willing to participate in politics have certain common characteristics — money power, muscelpower, high political ambitions and deep-seated selfish interests. Since the majority of people don't possess these things, they don't participate in politics. In the following passage, we shall analyze why/how people end up being governed by their inferiors, reasons for non-participation, and solutions to promote participation of common man.

Our constitution-makers designed our constitution with the objective in a democratic form of government, people would be the masters while ministers would serve as servants of the people.

Thus, they would in consonance with the needs and aspirations of people work towards their welfare. Although, these leaders were trusted for their ideals, adequate mechanisms too were incorporated to ensure their accountability.

However, with the virtual control of the executive over the legislature, these mechanisms have proved to be nothing more than false assurances to the people. There is virtual absence of political accountability and these politicians control the purse of public exchequer and with this moneypower, they control media, and most of the state machinery. Thus, they decide the policies on populist measures and in the absence of any real, virtuous competitors, come back to power.

In fact, during elections, one of the biggest woes of the people is absence of better alternatives for leadership.

Let us now look into the reasons for non-participation of 'good people' in politics:

Participation in politics is a costly affair. According to one study, an MLA on an average spends about Rs. 1 crore during the election campaign, from bribing for the party seat, to giving freebies to voters, and campaigning for the party. Arranging this much money is virtually impossible for a normal man.

Secondly, politics doesn't ensure fixed income, which could be difficult for a person with family responsibilities. Thirdly, there is a culture of promogeneity prevalent in Indian politics, where seats are automatically reserved for next hereditary generations.

Fourth, there is large-scale absence of inner party democracy in most political parties. Decisions are taken on several un-objective factors for ticketing while qualities like leadership and intent are not really accounted.

Fifth, Politics is often seen as a dirty business where one could not

go ahead without wrong means.

Besides, there are concerns like loss of individual ideology to party ideology, insufficient support to independent candidates, prevalence of personality cult in Indian politics, lack of voter education, frequent harassment of honest persons by higher political leaders.

All these factors act as enough of a deterrent for a common man, leading a simple and happy life, to go out of his way towards a life of discomfort.

Let us now discuss about what could be done to enhance participation of public, and decrease the supremacy of politicians.

To enhance the political participation of a well-intended common man, first pre-requisite is electoral reforms with strict state funding of elections and a ~~self~~ monitoring of election expenses. This would go a long way in bringing a level-playing field for all.

Second, Model Code of Conduct needs to be ~~wrote~~ provided statutory basis with strong penal provisions.

Third, some sort of accountability is a must for election manifestos.

Fourth, there is a need to clean corrupt people up politics from ~~politics~~ politics. In this regard, stricter judicial sentences for violation of Prevention of Corruption Act may be done.

Fifth, there is a need for judicial reforms to ensure quick disposal of corruption cases against politicians.

~~Sixth~~ Besides these, there is a need to provide skill to the public through public education, will ~~to~~ emphasize by emphasizing the importance of public participation and provide avenues to simplify the routes for public participation.

After all, not everyone is an Arvind Kejriwal, who could create his own route participation into politics. There is a need for better mechanisms to ensure that this nation is actually run by the people of this country, not some ~~exact~~ servants, who have become masters of this country.

We don't see things as they are, we see them as we are.

Reality

- Absolute → Tangible → based on common knowledge.
- Relative → Intangible → based on perception.
 - No right or wrong.
 - No high or low.
 - No rich or poor.

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