

खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

- Q.1 You can't serve data on a hungry man's plate.
आप किसी भूखे आदमी की थाली में डेटा नहीं परोस सकते।
- Q.2 AI is overcoming our mental limitation but not expanding our mental horizon.
ए.आई. मनुष्य की मानसिक सीमाओं को नियंत्रित रहा है, किंतु मानसिक क्षितिज का विस्तार नहीं कर रहा है।
- Q.3 We are using environment for politics, not politics for environment.
हम पर्यावरण का उपयोग राजनीति के लिए कर रहे हैं, न कि राजनीति का उपयोग पर्यावरण के लिए।
- Q.4 The worst form of inequality is to try to make unequal things equal.
असमानता का सबसे बुरा रूप है असमान को समान बनाने का प्रयास

Q4
Ans

The worst form of inequality is
to try to make unequal things equal

Riya lived in a remote village on the country side. Her family was poor and had no ancestral inheritance. The only source of income was her father who tilled a farm in the neighbourhood. This remote village had very rare interactions from the city side, hence was way behind in many developmental

parameters. The social structure of the village was still feudalistic and the rich landlords, the upper caste and the powerful peasants had a great influence.

Being a dalit, Riya had to face discrimination in multiple dimensions. Her family was usually boycotted from village festivities, they were denied benefits of government schemes due to local interference and neglected by the teachers in the village school.

However, Riya was an intelligent girl and excelled in studies. She managed to get admission in a renowned private university for her undergraduate.

In university she faced lot of difficulties in adjusting to the culture of city. There was high competition among students and professors did not provide her any special attention.

Though there was no "discrimination" like her village school in the university, but she was being treated as "one among the equals". She failed miserably and had to take a drop out.

Is it not the "worst form of inequality"? A meritorious girl, who could have possibly rocked her academic life, only if she wasn't treated equally like the other students, but provided special attention to her needs by the professors.

Inequality is of many kinds, it has multiple dimensions and those dimensions have multiple effects. But what is visible to the world is the inequality of only one kind which persuaded the policy makers to adopt a solution of only one kind.

The easiest way to end the visible side of inequality is to treat everyone equally. This approach has two primary and major faults in it. Firstly, it considers inequality in binary terms, i.e. "the opposite of equality". and Secondly, it applies the antidote "treat even unequalled equally".

These dual problems in the method of approaching inequality does less to eradicate it and more to re-enforce it

Dr. BR Ambedkar was the first person in free independent India who realised it in Indian context and hence raised the demand of "affirmative action" through granting separate electorates and reservations to the depressed classes/castes in education and employment.

In his book "Annihilation of Caste", Ambedkar mentions, equality does not good to the society if there exists historical injustice in the society. He argued for

"answering injustice with justice
and not equality"

On this argument and
on the foundation of justice, the
constitution of India was written.
Fundamental rights under Article 14,
article 15 and article 21, not only
reflect equality, but also justice.

Article 14, guarantee
equality before law, and equal
protection of law to every person.

However, Supreme court while
interpreting the clause has
held that when unequals are
treated unequally, Article 14
doesn't apply. and that upheld

the validity of affirmative action in Indian policy framework.

But the intriguing question here is, "why is it important?" why should we treat some section of people differently? Does it not directly violate the equality principle? why should we choose equity over equality?

Well economics has an answer to this conundrum. Early theories of the economics regarding welfare were based on the principle of equality. Adam Smith agreed against any government intervention in allocation and distribution of goods as the

proved that attempts to ensure equity will cause deadweight loss and create inefficiency. The greater good is to let markets allocate everything to everyone equally.

The underlying assumption was that initially everyone is on same footing with equal amount of endowments (wealth, assets, etc.).

However, economists like Amartya Sen, John Rawls, and others rebuked the classical theory and argued that not everyone is on same level of initial allocation.

In this complex and dynamic world, historical injustices play an important role. They decide

a person's mental ability, physical health, cognitive abilities and also these determine their initial footing.

For instance, Dalits and tribals in India were for centuries denied access to education. This has caused grave injustice to them. Their collective cognitive and mental abilities were suppressed and restricted from development. This very fact is indicated by development indicators like literacy, schooling, housing -- etc. They are much behind the other communities.

If the state doesn't provide any special attention to

them and treat them on par with those who are much ahead then it only reinforces the existing inequalities, which is the worst form of inequality.

Just like physically disabled require special treatment so does dalits, so does the tribals, so does the minorities and so does the other vulnerable sections of the population.

IPCC report has argued and assessed that the bottom 50% of the households and coastal communities are going to be disproportionately impacted due to climate change. Does this not raise the demand of climate justice?

Countries in the world contribute disproportionately to greenhouse gas emissions. Least developed nations are not equally placed with other nations to mitigate climate change. Does this not raise the demand of climate finance?

At world trade organisation developing countries have been provided concessions in implementing the WTO rules. They have longer periods for reducing tariffs, eliminating subsidies and implementing other WTO agreements like TRIPS, TRIMS and GATS.

All of these agreements only strengthen the need of justice and support creating inequalities.

unequally.

The policy making cell always considers to implement a multi-dimensional approach. Be it the Uniform civil codes, or environmental norms, equal application or curbing the worst form inequality.

It not only does welfare to everyone but strengthens the democracy where each and everyone person's needs are given attention.

If Riya was provided special treatment by her professors through special classes and tutorials she would have excelled in her course.

Justice should always be given priority. Only with justice we can ensure equality and equity. Equality without justice only reinforces inequalities.

खण्ड-B / Section-B

उम्मीदवारों को
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Candidates
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- Q.5 Existence is a science, living is an art.
अस्तित्व एक विज्ञान है, जीना एक कला है।
- Q.6 If the truth shall kill them, let them die.
यदि सत्य से किसी की मृत्यु होती है, तो उन्हें मरने दो।
- Q.7 The only way to go beyond things, is to go through them.
हालातों से परे जाने का एकमात्र तरीका उनसे होकर गुजरना है।
- Q.8 Dream for the best. Be prepared for the worst. Enjoy life in between.
सर्वश्रेष्ठ के लिए सपना देखें। सबसे बुरे के लिए तैयार रहें। इसके बीच के जीवन का आनंद लें।

Q.7

The only way to go beyond things is to go through them.

A nine months pregnant woman was brought in ^{the} wagons of the train to Auschwitz, a concentration camp in Nazi Germany. Ruth Huppert Elias delivered her baby in the camp under inhumane conditions. After the birth Ruth's breasts were tied through metal strings as to prevent

her from feeding the infant. The Nazi doctors wanted to conduct an experiment on the infant. They wanted to find out how long does a human baby survive without food and nutrition.

Ruth however managed to feed the infant the water soaked bread crumbs. But it did not work. The baby was losing weight and turning thin. It was certainly sure that the infant will die.

Ruth could not watch her die, she was terrified and extremely helpless. One of her friends advised her that the only way to end the suffering and make her go beyond the pain

is to deliberately end the life of the infant.

It was a difficult choice to make. watch her daughter suffer and succumb! or end her life at one go and take her beyond the pain?

Ruth decided that the only way to ^{go} beyond things, sometimes, is to go through them. It requires a lot of courage to face the challenges and look in the eyes of problems and fight them.

Ruth injected a high lethal amount of dopamine that killed the baby and ended the suffering.

This real life incident that happened in the Nazi Germany re-creates the need of facing our

problems instead of running away from them.

The challenges ^{people} we face in ~~our~~ their daily lives, from as minute as waking up early in the morning to attend an exam or as huge as deciding the appropriate response to an insult or abuse, require courage. ~~we~~ One cannot ignore their problems, ^{to} Ignorance is bliss but only if one lives in a cave?

The only way to ~~face~~ ^{end} these problems is to face them. For instance, if one is scared of dark or scared of walking alone in the night, [&] wherever there is fear in one's mind, there

is always a need to escape, a need to run and reach a safe place. This fear will always exist, one can never be beyond it if they don't wait and face it. Until you walk alone in the dark, you can never go beyond the fear of walking alone in the dark."

After the death of her husband, the mother of two children, Malvika the wife of Ex-CCD (Cafe coffee day) founder was left with tons of challenges at her face. The CCD was almost bankrupt and ~~over~~ in huge debts. Instead of selling it and giving up she decided to work herself. She started a ²³ cafe and

within few months the company was back to a healthy state.

Problems are meant to be solved. Look at ants, if there is any obstacle in their way they climb it with extra efforts. Like a river, that cuts even the hardest rock and goes through it to emerge beyond it forming beautiful valleys on its way, one must face their fears and challenges and go through them and emerge victorious in the end.

In Shakespeare's Hamlet, the main character Hamlet is left perplexed and confused after the sudden death of the king and

Subsequent marriage of her widowed mother with his uncle. He calumniate and develops cognitive disabilities. All of it make him blame his mother as evil, until he forgave her.

However, once he goes through his own conjectures and clarifies his confused state in front his mother, he realises that all of his conjectures ~~are~~ were false. If he had not done this then Hamlet would have always stayed in a wicked state of mind.

Ignoring our confusions,
doubts and our inner voice that constantly demands inquiries into our surroundings will only

reduce our abilities. Clarifying
~~the~~ doubts and having clear
perspective of everything is the
only way to avoid their repeated
re-occurrence.

If ^{one is} ~~you are~~ stuck in a
difficult situation, instead of pan-
icking, it's a consistent struggle to
pass through it is the only way
out. Stephen Chawking once said,
"if you are stuck in a black hole
just pass through it, it is the
only way to go beyond it"

changing decisions and
commitments frequently according
to one's convenience will never
make one successful. consistency,
dedication, determination and

perseverance are the key to go beyond things.

A rolling stone never gathers moss. Abdul Kalam had the passion and desire about rockets and space since his childhood. The only way to rise beyond passions is to pursue them and fulfill. Abdul Kalam's vision has now been fulfilled, after consistent efforts by ISRO from the next moment of Chandrayan 2's failure has landed India on the dark side of moon. ~~It made~~

ISRO, instead of running away after the failure, stayed and tried to achieve the "Cycle Uchadatak" dream.

On the other hand, Is it always the case that going the-
-ought things is the only way
of going beyond them?

Of course not, not all
battles need to fought. An in-
dividual must choose battles
wisely. Just like the river
changes its path when there
is a hard rock in its ways to
emerge beyond it, sometimes
the only way to go beyond
things is to go around them.

The ways of war gets
reflected back when they strike
a smooth surface, Ants change
their paths completely some
times instead of enclosing a

difficult path, so it is sometimes desirable to change our strategies, to ignore our doubts, confusions and to run away from problems for mental peace and tranquillity.

If you are stuck in a traffic jam, the rational choice will be to find an alternative path/route or maybe a shortcut that would save time. Going through the traffic is not the ideal solution if there are alternative routes available.

If one has faced street abuse by some random persons, the ideal way out of the problem is to report the abusers and

take action against them. If

But if there is possibility of
the situation
being highlighted and if the in-
dividual's career may be jeopardised,
then reporting is not the ideal
solution, ignoring it.

Sometimes ignorance is bliss
and sometimes it's just foolishness.
Hence, there must be a balance
in our approach. It must be
dynamic and include consequences
or magnitude of our actions & decisions.

Going through things, it
not always the ideal solution
to go beyond them.

"Sometimes dynamism may
prove more beneficial than
consistency". Hence, one must
choose their battle wisely.