

ForumIAS

## GENERAL STUDIES

Name Of Candidate	KPS SAHITHYA		
Roll No.	19100T3946	Date:	29 Aug 2022

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained	<p>1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.</p> <p>2. There are TWO Sections. Each Section has MULTIPLE topics printed in English &amp; Hindi. You have to write on 1 topic from Each part</p> <p>3. One question in each part is compulsory.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p> <p><i>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p> <p>-----</p>	
Q.1				
Q.2				
<b>Total:</b>	<b>250</b>			
<b>Evaluator's Discretion:</b>			<p><b>For Student Only</b></p> <p>Start Time   6pm</p> <p>End Time   29:15pm</p> <p>Mode Of Examination: Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/></p>	
<b>Total Marks:</b>				
<b>Evaluator's Discretion:</b> This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			<p><b>For Office Use Only</b></p> <p>ECN CODE: _____ EG: _____ Evaluation Date: _____</p>	



**MARKING SCHEME**

<i>Parameter/Criteria</i>	<i>Aspects Considered</i>	<i>Total Marks</i>	<i>Essay 1</i>	<i>Essay 2</i>
<i>Basic Format</i>	Introduction + Conclusion	10		
	Body	15		
<i>Content</i>	Data/Facts/Interpretation/ Analysis	25		
<i>Organisation</i>	Flow of ideas/ Absence of Deviation from the topic	25		
<i>Language Skills</i>	Punctuation/Grammar/ Sentence Formation/Spellings	25		
<i>Examiner's Discretion</i>	Perception/ Innovation/ Engaging	25		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<i>Coherence</i>				
<i>Language</i>				
<i>Handwriting</i>				
<i>Pre-writing</i>				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100



SECTION - A

1. Patience, persistence, and perspiration make an unbeatable combination for success.

वीर्य, लगन और कठोर परिश्रम सफलता के लिए एक अपराजेय मेल बनाते हैं।

2. Knowing others is intelligence, knowing oneself is true wisdom.

दूसरों को जानना बुद्धिमत्ता है, स्वयं को जानना सच्चा ज्ञान है।

3. Humans are irrational creatures gifted with the power of rationality.

मनुष्य तर्कहीन प्राणी हैं जिन्हें तर्कसंगतता की शक्ति का उपहार दिया गया है।

4. Peace is the virtue of civilisation whereas war is its crime.

शांति सभ्यता का गुण है जबकि युद्ध इसका अपराध है।

2. Knowing others is intelligence, knowing oneself is true wisdom.

As the great battle of Kurukshetra was about to begin, the greatest archer of the time - Arjuna was in a state of confusion. He knew all his opponents too well. They ranged from grand sire Krishna to his guru Drona to his brothers Kauravas. His knowledge of fighting his kith and kin threw him in a disarray.



When he approaches Krishna for advice, he is told not to look at the other but the self. In his discourse, Krishna prods Arjuna to examine his inner self and makes him realise the essence of "soul" or self. It was this realisation that made Kurukshetra into a Dharmakshetra.

In this essay, an attempt is made to understand what is intelligence and how it aids our living. Further, it is contrasted with wisdom and its manifestation in self-knowledge. Finally, a pathway to wisdom for an enlightened living is explored.

KNOWING THE OTHER - AN INTELLIGENT GUESS!

Human beings have an indomitable thirst for knowledge. This urge to know is the trigger



for a tree-living ape to shift to ground and explore the unknown world ahead. The knowledge about predators, made man discover the power of fire. As man accumulated more knowledge, he could use it cleverly - intelligence dawns!

Intelligence is nothing but knowing how to put our knowledge to use. It is this quality that makes man the cleverest of all the species on the planet. It is our knowledge of our own vulnerability that made us intelligent enough to navigate our survival.

In our day-to-day lives, the knowledge of the outside world helps us make optimal decisions. For instance, the parent knows the child's fear of darkness



which is effectively used to discipline the child.

Further, knowledge of the other is a priceless asset in the world of business. A recent advertisement shows how an intelligent salesperson changes her tactic as per the customer. She displays a '1+1' offer for a couple and a 50% discount board for a single child. Does it stop there?

The knowledge of 'other' is of crucial importance in politics. Especially in democracies, knowing your opponent as well as the voters, is a game changer for an intelligent politician. Consider the use of 'Making America great Again' in the election of Donald Trump in a charged up election.



Further, the knowledge of other is a very crucial tool to further one's own interest. This is well understood by the colonial powers. Colonising lands also involved colonising minds. The Indologists were deputed to extract knowledge to conquer the Indian mind at a cognitive level. Did it end there?

In the contemporary times, knowledge is power. This has been made greatly possible by 'Artificial Intelligence'. The algorithms are being trained to not only extract knowledge but also create knowledge. The Netflix documentary 'The Social Dilemma' rightly showed this illusion of knowledge.



This realisation brings us to the cardinal question as to what is 'true knowledge' and how to acquire it? The popular social personality, Sadhguru has rightly said that the only way out is to go in. A wise thing to say!

### WISDOM - GOING IN TO FIND OUT

The idea of wisdom has always received greater respect than Intelligence. In fact, the scientific name of man 'sapiens' means the wise one! This shows the urge to be wise. But what exactly is wisdom?

The Eastern philosophies have emphasised that wisdom lies in knowing the ultimate truth. i.e. the knowledge of self.



The Indian conception of 'Moksha' is said to be 'Aham Bramhasmi' - knowing the essence of self as one with the divine. But how is it practiced?

Prince Siddhartha began his quest to seek truth. He met many gurus but was not satisfied with the knowledge he acquired. In spite of all the knowing, the reason for suffering still eluded him. It was his 'Nirvana' that finally shed light on 'desire' as the root.

Taking this clue, if we try to understand ourselves, we will know our desires. This in turn gives us a 'critical insight' into our actions. While Ashoka was all the while conquering



kingdoms using Bheri yhosha, Kalinga made him question his true desire. It was 'Dhamma yhosha' that gave him true peace and contentment.

In our own lives, self knowledge can help us avoid the traps of manipulation. It was this realisation that helped Babasaheb Ambedkar recognise himself as a 'Dalit' and not an untouchable. This raised the consciousness of an entire section of oppressed people.

Further, self knowledge gives one the courage to counter the prevailing dogmas. It was Swami Vivekananda's evocative Chicago speech that gave cultural roots to the then Indian mind which was beset by inferiority to



the western thought. How does this help us in our practical life?

Understanding self is also understanding our vulnerabilities. When we recognise them, we can take action to correct them. In his autobiography, Gandhiji writes about his struggles with practising truth in his personal life. It was this struggle that made Gandhiji a 'Mahatma'.

Hence, the lines of Socrates - 'An unexamined life is not worth living' - a constant examination of who we are is a progressive realisation of what we become. But how do we cultivate this wisdom?



## PATHWAY TO ENLIGHTENED LIVING

The ultimate need of 'self actualization' in Maslow's hierarchy of needs is crucially linked to our knowledge of self. The pathway to the top of pyramid lies in gradual navigation from the base. Where do we begin?

In his magnum opus 'The Power of Now', Eckhart Tolle writes about consciousness being the first step to self discovery. Being in the present moment is the key to it. Instead of being in the prison of past or the illusion of future, staying fully present in the now holds great value.

From this knowledge



of 'now', action gradually springs. The knowledge of self and now does not mean that one needs to completely withdraw from all of life's activities. Rather, it means acting with greater consciousness.

The Indian value system emphasises 'Dharma' as central to 'Artha' and 'Karma' - the material pursuits of life. Our life goals become truly aligned to our real self when our ethical conditioning is done consciously. What about knowledge of other?

The revered Indian saint Ramana Maharshi said that the ultimate knowledge is that there is no 'other'. In our deeply awakened state, we see the illusion



of dichotomy of self and other. It is a manifestation of knowing that the other is as real as self. This is the spring of compassion and the key to real peace.

going back to the battle field, Arjuna is made to realise his duty towards self - 'Karma' is his Dharma. He is asked not to see his enemy as the 'other'. Rather conquering injustice as his ultimate duty makes him wiser. Thus, Arjuna conquered both inner and outer worlds with true knowledge.



Intro: Robin Sharma - monk-funari. Julian Assange - successful lawyer  
 knew his opponents inside-out. won every case. yet one day collapsed.  
 goes in search of true wisdom - Pages of Sivananda - comes to know  
 himself. Attains true wisdom. Arjun: (Don't throw anything in this Area)

SOP What is intelligence and how it is manifested. Further understand what is wisdom and its relation to self. How to cultivate wisdom?

Knowledge & Intelligence

- ① Humans - quest for knowledge. Irrepressible urge "to know".  
 Early man - know about nature, predator, threats
- ② Intelligence - application of knowledge in various fields. Humans - most intelligent species - use our knowledge of other for our benefit.
- ③ Personal level - knowing others - helps us tune our response  
 EI - using empathy to connect. Arif Sheikh - Rakhi with Khaki -  
 Improvement in policing. AI manipulation
- ④ Marketing - all tactics for targetting based on knowledge.  
 Entrepreneur - 1+1 & 50% discount => profitable.
- ⑤ Politics - knowing opponent to gain strategic advantage.  
 Elaborate spy system. Military.
- ⑥ "Sapient" - colonial expansion - based on knowing - Indologists  
 to understand our culture. used for conquering - divide & rule.
- ⑦ Knowledge & wisdom - directed outwards. Has both +ve & -ve outcomes.

Idea of wisdom

- ① Wisdom - higher pedestal than knowledge. 'Sapient' - the wise one. Plato - 'wisdom' - one of cardinal virtues. What is wisdom?
- ② Eastern traditions - wisdom is seeking to know the ultimate truth. Sri Siddhartha on path of seeking
- ③ The knowledge of self is the ultimate knowledge. Why?

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It helps us understand ourselves. Maslow's hierarchy - highest - self actualisation - not possible w/o self knowledge.  
 Self-knowledge helps challenge existing paradigm. Swami Vivekananda - countered western bias



③ Gandhi - expt with truth - expt on self - his true knowledge of self → 'Satyagraha'

(Don't Write anywhere in this Area)

④ Ultimately - Ramana Maharshi says - There is no other realization of true-self - Aham Brahmasmi - Removes the dichotomy with other.

Enlightened life

① Truly awakened state - greater consciousness in our self & conquer himself Understand "life" in our himself

② Eckhart Tolle - "Power of now" - being in the present. completely here - not in past & future.

③ Knowing self → see self in others → true empathy & compassion.

④ "Society" - self knowledge - change from within - social harmony - Jagatand - stepped Thund Khap. no other. One conscious whole.

⑤ Ultimate change ⑥ Knowing self that there is no other. One conscious whole. Transcend narrowness - Krishna.

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading





## SECTION - B

1. The most valuable of all capital is the one invested in human beings.

सभी पूंजियों में सबसे मूल्यवान का है जो मानव में निवेश की जाती है।

2. Massive poverty and obscene inequality are the social evils of contemporary times.

अत्यधिक गरीबी और कठोर असमानता समकालीन समय की सामाजिक बुराइयों हैं।

3. Climate change is just not a political but an intergenerational justice issue.

जलवायु परिवर्तन सिर्फ एक राजनीतिक नहीं बल्कि एक अंतर-पीढ़ीगत न्याय का मुद्दा है।

4. Globalisation needs a new Asian champion.

वैश्वीकरण को एक नए एशियाई चैंपियन की आवश्यकता है।

1. The most valuable of all capital is the one invested in human beings.

When the Asian countries were rapidly getting free from colonial presence in the 1950s, Singaporean Premier Lee Kuan Yew made a peculiar announcement. He offered the strategic location of his country and his to attract investments into his people. This proved to be an enduring legacy of Lee on the future of Singapore.



By not being swayed by the charm of investments into physical assets, he chose to invest in the people of his country. It is therefore no wonder that he reaped such dividends in the decades that followed.

The transformation of an island-state nired. In gambling and the like into an economic powerhouse of Asia is a testament of investing in human to be the most valuable.

In this essay, an attempt is made to understand why investing in humans is valuable. Further, how the investment should be done is explored. Finally, the best way to invest and reap dividends is suggested.



## Why invest in humans?

Keynesian economics tells us that scarcity of resources and infinite needs are a perennial problem of mankind. Hence, the key lies in making use of resources to optimally fulfil our needs. This requires investment of scarce capital. But where is the question.

Capital investment into resources like physical infrastructure, social infrastructure, resource extraction, humans etc are all competing options. It is the investment in humans that brings the best returns. Let us see how.

Economically, productive humans are the best assets to a nation's growth. With skilled



manpower, the small nations like South Korea and Singapore have emerged as manufacturing power houses. What can this lead to?

Economic security promotes social capital. There is stability in society which minimises the scope of conflict and crime. Consider the relative peace in the Scandinavian countries which hinges on socio-economic prosperity of its citizens.

Further, good socio-economic is good politics. Social development directly impacts the degree of political participation of the citizens. A progressive democratic polity hinges on the political empowerment of its citizens - Hong Kong being a



paradoxical example.

Finally, it is the moral obligation of state to invest into the development of its people. The right investment into humans enables them to realise their full potential thereby living meaningful lives.

Despite all the above arguments, investment into humans still remains to be a half-baked idea. Part of it is due to the lack of understanding of where exactly and how precisely to invest. This needs a deeper analysis.

Finding how to invest in humans

The Kantian deontological and Bentham's utilitarian ethics throw a developmental dilemma



into investments. Whether the investments should target humans as ends or means to an end is a poignant question.

Consider the policy of British India. In order to create a market for their goods and aid their administration at the lower rungs, they needed educated Indians. Their investment exactly targetted that - minimally educated Indian as a means to achieve profits for British.

Another example worth pondering is that of China. With his 'great Leap Forward', Mao no doubt invested in Chinese citizens, but the outcome is not completely acceptable. China emerged as a factory of the world,



but the citizens have minimal political rights - a Tinnamen Square behind the iron curtain!

Going further, let us consider the Indian example. There has been a relentless zeal since independence to address perennial problems of illiteracy and hunger. India invested heavily in building premier technical institutes like IITs, AIIMS and IIMs. It also stands as a major food producer after Green Revolution.

However, India ranks in the bottom quintile on human capital index. It also has the dubious distinction of having the largest number of wasted children in the world. On the



Other hand, Indians like Sundar Pichai and Indera Nooyi show a distant glory.

This makes one wonder how best to invest capital into humans that makes them capable of fulfilling their potential as well as that of their nation - a rightful return to investment. Let us explore how.

Investing in humans the right way

Aristotle has rightly said that humans are both biological and social entities. Hence true investment should tap into both these dimensions. This requires a holistic approach to investment. Where do we begin?

John Rawls gives his 'veil of ignorance' as a tool to



decide how to invest. Our investment needs to percolate to the weakest person in the society. Therefore, target should be the bottom of the pyramid. How do we get there?

Data is the new oil. Having a data-based approach to policy making greatly enhances efficiency. Consider the 'Aspirational Districts Programme' (ADP) - It undertakes a holistic approach of health, education, nutrition and skill to the most backward regions of our country. It uses data dashboards for continuous monitoring.

Further, the basic necessity of health and nutrition need to be prioritised in our



investment. Specifically, the primary healthcare and infant nutrition can have multiplier effect on enhancing the human potential.

going further, education should target the development of critical thinking and application of skill. It is the primary education as emphasised in the New Education Policy that holds the key. Is it enough?

The human potential created needs avenues to realise it. This needs the building of avenues for higher education and employment. The need for tapping into emerging era of Industrial Revolution 4.0 only makes it more urgent. Does this create a level-playing field?



The 'social inclusion' needs to be embedded into our investments. Consider the targetted approach to women and SC/STs in schemes like Mudra, and start-up India. It ensures that the marginal sections find their place in investment.

Further, political institutions need to be made more accessible for an inclusive decision making. When the power is well distributed, the capital investments also get distributed. Consider the findings of a rural survey that found Dalit peasants getting better access to credit due to inclusive P.R.I.

Apart from human capital, there needs to be sustainable physical capital. It



provides the multiplier effect to any investment in the economy. Amenities like transport and communication feed into human capital thereby amplifying the returns.

As Lee has demonstrated, it is investment in humans that reaps the best dividends. Yet, the means of investment are equally important. Good governance with a firm commitment to 'Sabka Saath, Sabka Vikas' can pave the way for enlightened human capital - a priceless asset.



Intro - Lee Kuan - Invested in Singapore's people. <sup>infra</sup> Reaped such dividends. <sup>(Don't W money anything in board)</sup>

SOP: Explore diff investments and analyse why humans are best invt. Further explore other forms of invt to complement. Pragmatic way forward.

### Investing capital

- ① Keynes - limited resources - capital - invest where max returns. A no. of avenues exist. Colonial times - invested in colonies & great returns.
- ② Can be invested in infra, markets, humans.
- ③ Investing in humans - moral, eco, pol, soc benefits.
- ④ Eco - good workers - skilled. - more productivity - more O/P.
- ⑤ Soc - Soc capital - harmony - less crime - Scandi navian
- ⑥ Pol - more awareness of rights - active participation
- ⑦ Moral - need to develop self actualisation - potential.
- ⑧ Yet why the confusion - where to invest.

### How to invest in humans

- ① Kantian - means vs ends. There's a difference.
- ② Colonial - 'market' for their goods.
- ③ China - 'factory of world'
- ④ Ind - HEI - buckle down
- ⑤ Not only inv but understand how & where.

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### Fruitful Invt (Aristotle)

- ① Investing in humans - biological & social. - Means & not an end.
- ② Basic needs - health & edu ~ - nutrition



healthcare, edu<sup>n</sup>.

- ③ Political empowerment.
- ④ Avenues to grow - emp<sup>t</sup>
- ⑤ social inclusion - 'veil of ignorance'  
- Good governance
- ⑥ Human capital + Phy capital. Data - ADP.
- ⑦ Enlightened nation - Realise full potential.

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading