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EGP 2024

Time Allowed : 3 Hours  
समय : 3 घंटे

ForumIAS

Maximum Marks : 250  
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	VAIBHAV KUMAR		
Roll No./अनुक्रमांक	1910099481	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1900	Date/दिनांक	04/09/24

\*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 210

INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश	
Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक	1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet. कृपया उत्तर-पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।	
Q.1			2. Write <b>two</b> essays, choosing <b>one</b> topic from each of the following: Section A and B in about 1000 - 1200 words each. खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।	
Q.2			3. The number of marks carried by a question/part is indicated against it. एक प्रश्न/भाग द्वारा किए गए अंकों की संख्या इसके सामने इंगित की गई है।	
Total Marks/कुल अंक			4. 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. उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।	
Remarks/टिप्पणी :			5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।	
			6. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।	
For Student Only / केवल परीक्षार्थी प्रयोग हेतु				
Start Time/प्रारंभ करने का समय :		End Time/समाप्त करने का समय :		
9:00 am		12 pm		
Mode Of Examination/ परीक्षा की विधि :		Online/ऑनलाइन <input checked="" type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>		
For Office Use Only / केवल कार्यालय प्रयोग हेतु				
ECN CODE/ ईसीएन कोड :		EG/ईजी :		Evaluation Date/ मूल्यांकन तिथि :
		① ② ③ ④ ⑤		

## MARKING SCHEME

<b>Parameter/ criteria</b>	<b>Aspects Considered</b>	<b>Marks Allotted</b>	<b>Essay 1</b>	<b>Essay 2</b>
<b>Basic Format</b>	Introduction	10		
	Body	15		
	Conclusion	10		
<b>Content</b>	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
<b>Organization</b>	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
<b>Language skills</b>	Language and sentence construction	10		
	Grammar and spelling	10		
<b>Examiner's discretion</b>	perception/ innovation/ engaging	10		

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



① NOT EVERYTHING THAT CAN BE COUNTED  
COUNTS, AND NOT EVERYTHING THAT  
COUNTS CAN BE COUNTED

Jonas Salk, an American  
virologist devoted 7 years of his  
life at University of his life finding  
a cure to the polio vaccine. Eventually,  
he succeeded in 1955. All medical  
companies came clamouring in, trying  
to count on his success by patenting  
the vaccine.

However, Salk did not patent  
his vaccine and not himself  
counting out a single penny. When  
asked by reporters, he said "It is  
the people who own the patent, Can

you patent the ~~sun~~ "Sun"?

The act of not patenting brings out the dichotomy of while patenting and counting the money he would have made was what a normal citizen would do. The other side of dichotomy, of not patenting brings out the human-centricity, love, compassion, altruistic beliefs sak held which could not be counted for. This shows how not everything that can be counted counts, and not every thing that counts can be counted.

The attempt to count everything is something visible since ancient times. Indus Valley civilization had standardized weights and measures to ensure the same. The crescendo



for quantifying things was reached with beginning of Renaissance. Everything was tested on the benchmark of rationality, objectivity to decide a reasonable course of action.

The course correction becomes easier when we can count things. So, post failure of Chandrayan-2, ISRO was able to use better data to count for their failure. This helped them come up with Chandrayan-3.

Counting of certain aspects is possible but not everything. If we look through the Philosophy of Yin-Yang, Everything that counts in life has perspective which we can count and those which cannot be counted.

Galileo, based on counting of data, came up with observation that earth moves around the sun. For his observation, he was put to death. But before being put to death, he still remained adamant that "Epur si move", i.e. earth does move. Today, his calculations may not count in front of modern mathematics. But ~~at~~ what counts is the indomitable spirit, steadfast devotion to truth and courage. These are things which count universally but cannot be counted.

Counting of anything comes with belief that humans are "Homo economicus". It stems from belief that all actions are rational. It has well-thought out processes. All this making quantification



possible ensuring objectivity.

On the flip side of possibility, humans are simple "Homo sapiens". We are driven by love, anger, kindness, wickedness and every other aspect in some form. A case in study is issue of malnutrition. Counting means putting out numbers of stunting, wasting to decide the nutrition level. The process of improvement requires effort from Anganwadi workers to talk with people, change their feeding habits and make them aware. This is easier said than done but it is what that really counts.

Everything that counts in life has overt and covert perspectives.

The overt perspective ensure we are able to count and easily understand anything. But these overt views may be hiding sinister covert aspirations which cannot be counted. These covert aspirations end up having a larger importance. Chinese' Belt and Road Initiative shows China as helper of developing world. It's overt view counts the trillion of dollars. But in covert aspirations, China through debt-trap imposed a Chinese-world ~~cover~~ order. This showed how their development actions were not what really counted, but it is their covert aspirations did.

Counting for individuals is a simpler proposition. The number of likes, social media followers dictate the daily routines. As consumers of



the content like reels a general tendency  
is to believe that it is low effort  
as the result is a minute long video.  
What we fail to account for is  
the hours put for drafting, scripting,  
planning which lead to every video  
becoming a success.

The process of becoming a  
success or failure, as an individual or  
any product has multiple back stories  
attached. Through counting, we try to  
judge things on a universal value  
scale which does not reflect the reality.  
In the movie, "The Boy who harnessed  
the wind", a young child was able  
to build a windmill for irrigation.  
For a European, it may ~~be~~ not be much  
as they may be able to build  
something better that has much more

output. But in life it is not what counts. What counts in life is the child's hunger for learning, for helping others and ensuring large scale welfare.

It is not everything that counts can be counted, how should we decide what to count and also account for uncounted perspectives.

A possible solution is triangulation of data and analyzing things from multiple view points.

Triangulation means to collect not only overt data. It means to also add in qualitative data like individual life histories, personal circumstances, cultural conditions etc. Successful use case of this approach was seen in Swachh Bharat Abhiyan. The counting focussed on ODF status and



number of toilets. But what could not be counted but was equally valuable was focus on behavior change.

Anthropologists, NGOs, panchayats all got involved at local levels to understand what should be the best possible solution to the challenge. All these together reflected in successful implementation of the scheme.

Today, implementation of AI systems are trying to count even that cannot be counted. sentiment analysis of our texts is performed to perceive moods, emotions. A score is assigned. while it is helpful for understanding depression, cyber bullying. But again can it



count everything behind our actions  
to ensure that the output of these  
AI systems really count? The presence  
of bias in their data would again  
challenge the output pushing things  
in a cyclical loop of whether it  
counts or not!!

At individual level, we can  
make an attempt to not fall in this  
cyclical loop and understand what  
things count in life and which of  
these can be counted. It begins  
with understanding individual agency,  
that is everyone is shaped by unique  
circumstances. Next bringing in  
self-awareness and recognition of  
our own views and others. Meta-  
-cognition of other's circumstances  
is needed to make an informed



decision on what counts and what  
won't.

example

A good <sup>of</sup> understanding ~~this~~  
what counts and what won't at individual  
level is to look at cultural practices

of tribals. As the practice of headhunting  
amongst Nagas may be at ~~congr~~

divergence with our own beliefs. But  
stepping into their shoes we under-  
stand that it reflects their realities.

Realities which cannot be counted, <sup>but</sup> based  
on shared anger, hatred, political  
animosity.

So, to understand what counts  
in life whether it can be counted  
or not, one needs to be  
Inclusive. Bringing in diverse  
views ~~but~~ basing our actions

actions for universal welfare must be the real goal. Salk's action of not patenting highlights this inclusivity. While the overt ease of counting may help him in course correction during the vaccine development. But for people welfare he took actions based on love, compassion which cannot be counted in turn maybe reflecting the essence of being human.



④ THE BEST IS THE ENEMY OF GOOD

Dashrath Majhi was a poor farmer living in a small village near Gaya, Bihar. A relatively peaceful life where basic amenities were satisfied. However, the nearest hospital was more than 10km and no direct roads led to the village due to surrounding hills.

Striving for the best, people wanted the government to build a road ~~thru~~ cutting across the hills. Majhi faced a grave loss when due to this lack of road he could not take his ~~not~~ pregnant wife to hospital on time.

Majhi stood up himself to cut the  
hill to build a road. Although it  
was just a good solution, he  
understood that striving for best solution  
-on of building a road would be  
the enemy as he lost his wife.  
Despite ridicule from villagers, he  
continued.

While the best case solution  
of road by government did not come  
through, Majhi was able to build  
cut the cane ensuring the 'good'  
solution. This was able to save  
many lives. All this led to now  
striving for "The best is enemy  
of good" many a time.





"Best" is the outcome of the maximalist view point of life.

Humans tend to hierarchize things and define what are the highest standards. At a moral level, Plato's Four cardinal virtues of, courage, Temperance, Justice, Prudence defined what were the best morals.

This view of best is generally driven by societal ethics, religious view points which in turn construct ideology. Capitalist societies tend to base accumulation of wealth as the best outcome. So, when an individual has an iPhone Max Pro, it is regarded as best as it shows one is more wealth. On the other side, society like India where

religious values hold high importance.  
So, a person who visits the temple  
everyday may be regarded as best.

"Best" has been a difficult  
proposition to define. The quote  
"There are better practices to best  
practices" presents this difficulty.

Instead of best, we tend to have  
good practices or good products. Nokia  
was the best product in early  
21st century. But in reality, it was  
a good product which did not have  
competition. Post 2007 launch of  
iPhone, Nokia was almost strittled  
out of the market as it was just  
a good product and not best as  
it perceived.



The idealistic view of best tends to push out good practices. Best ends up becoming enemy of good. Sports tend to recognize only the best, the medal winners. The good are left to the sidelines. The life of athletes like S. Soundarjan who was shining light in athletics but since she did not have any medals remains forgotten in the sands of time. While the best like PT Usha are only remembered. Best also erodes the competition due to its superiority in short term. Reliance Jio's superior 4G network meant that only good enough telecom networks were stt removed from the market.

In long term, best practices tend to become <sup>their</sup> own enemy. They promote lackadisical attitude as there is a lack of good practices.

Democracy is the best practice for governance. However, if the institution responsible for democracy become corrupt and engage in their own vested practices. All this leads to democratic backsliding and death of democracies. Thus, best is not only enemy of good but also its own enemy.

Good actions are a very worthy opponent. Good is like the ladder which step by



step helps us move forward.  
It strives for best but never reaches  
it as the goal post of good best  
keeps changing as we add steps  
of good practice. Mahatma Gandhi's  
"Experiments with Truth" reflected  
this view point on life. We need  
to constantly engage with ideas,  
practices to not only reach good  
but also understand what is best.  
Good actions help us to  
accept our mistakes. We understand  
that there is no best. Germany's  
belief in being Aryan born and so  
the best led to horrific destruction.  
Today, they help us understand  
why racial policies of best are  
flamed. Rather everyone is  
equally good.

Equally in long term we must inculcate that best and good are two sides of the same coin. When we reach good at certain point, it is the 'best' then. Rather than looking at best as an enemy we can understand it more as a reinforcer. So, coal production for energy was best practice it laid the foundation of a world with more innovation. This is what is driving the current move towards renewable energy.

On the flip side, striving for good can also be the enemy of best. Myanmar formed a hybrid diplomacy with powers to



the army as it appeared as a  
good practice. Unfortunately, rather  
than striving for best practice  
of a full democracy with minority  
rights, the good practice has led to  
death of millions in the ongoing  
civil war.

Best is enemy of the good  
is something which is applicable.  
But at an individual level, striving  
for best values is something we  
all must strive for. All our  
actions must be participative  
and human-centric. We must treat  
everyone to the best capabilities  
of ours in line with principle  
of "Vasudhaiva Kutumbakam"

At the same time, in material life we must be satisfied with "good". Good ensures we are grateful. Gratefulness ensures happiness in our lives rather than constant struggle for best. This is why limiting our material wealth and following a good "minimalist" consumption can help us all.

In the lines of Robert Frost,

"Two roads diverged in a wood,  
And I choose the one travelled,  
and it has made all the  
difference"



The paths of best and good are equally valid. When to choose the best and when to remain on good path is the difficult choice. It is only through individual ingenuity and having a wider societal view can we understand the path that should be taken.