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MGP 2025

Time Allowed : 3 Hours  
समय : 3 घंटे

**Forum IAS**

Maximum Marks : 250  
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	ABHISHEK KUNAR JHA		
Roll No./अनुक्रमांक	1910181272	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1900	Date/दिनांक	21/07/2025

\*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश	
Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक		
Q.1			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.2			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।	
Total Marks/कुल अंक			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।	
Remarks/टिप्पणी :			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।	
			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।	
<b>For Student Only / केवल परीक्षार्थी प्रयोग हेतु</b>				
Start Time/प्रारंभ करने का समय :			End Time/समाप्त करने का समय :	
0636			0947	
Mode Of Examination/ परीक्षा की विधि : Online			Online/ऑनलाइन <input checked="" type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>	
<b>For Office Use Only / केवल कार्यालय प्रयोग हेतु</b>				
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>				

Write **two** essays, choosing **one** topic from each of the following Section A and B in about 1000 - 1200 words each.  $125*2 = 250$  Marks

खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।  $125*2 = 250$  अंक

### SECTION - A

1. True leadership lies in serving not ruling.  
सच्चा नेतृत्व शासन करने में नहीं, बल्कि सेवा करने में निहित है।
2. Democracy is not just the right to vote, it is the right to live in dignity.  
लोकतंत्र सिर्फ मतदान का अधिकार नहीं है, यह सम्मानपूर्वक जीने का अधिकार है।
3. Growing regional aspirations and demand for greater autonomy: A challenge to Indian federalism.  
बढ़ती क्षेत्रीय आकांक्षाएं और अधिक स्वायत्तता की मांग: भारतीय संघवाद के लिए एक चुनौती।
4. The ballot is stronger than the bullet.  
मतपत्र गोली से अधिक शक्तिशाली है।

### SECTION - B

1. The great aim of education is not knowledge but action.  
शिक्षा का महान उद्देश्य ज्ञान नहीं बल्कि कर्म है।
2. The global south must redefine development through cooperation and justice.  
वैश्विक दक्षिण को सहयोग और न्याय के माध्यम से विकास को पुनः परिभाषित करना होगा।
3. There is no health without mental health.  
मानसिक स्वास्थ्य के बिना स्वास्थ्य संभव नहीं है।
4. If a free society cannot help the many who are poor, it cannot save the few who are rich.  
यदि एक स्वतंत्र समाज अधिकांश निर्धनों की मदद नहीं कर सकता, तो वह कुछ धनवानों को भी नहीं बचा सकता।



# U. P. S. C.

①

True leadership lies in serving, not  
ruling

During India's struggle for independence, the son of an affluent family was influenced by its ideals. To understand India better, he visited hinterlands. He understood the plight of the many, and resolved to take part in the struggle, to serve his people. He became the 1<sup>st</sup> prime minister of India. His leadership in the founding years of the Republic is a true testament of his service. He is accepted and acknowledged as a true leader, who won the hearts of millions through service, not <sup>just</sup> ruling them.

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Leadership is an act of influencing the many. It is about leading the people from the front. Explaining its essence, Napoleon Bonaparte famously remarked

'Give me a hundred dogs with a lion at the helm, and they all will fight like lions'.

But, a leadership becomes true when ~~the~~ it encompasses much more than just the ability to command. True leadership reflects empathy, connection to people and humility. It is unlike ruling, which is a passive act.

Ruling at its essence is dominated by a master-servant mindset. It is evident from authoritarian regimes across the world that just ruling is focused on

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benefit to the few at the cost of the many. True leadership is beyond it, and superior to it due to the focus on service & not 'self-service'.

True leadership is shaped by an inner calling, ~~a higher~~ and guided by a higher value system. This makes true leaders goal as service of humanity and the downtrodden.

When Swami Vivekananda said 'Service to man is service to god', he was inspired by this calling. So was Martin Luther King Jr., when he championed the rights of the black.

In contrast, rulers have their self interest at heart. This makes their thinking petty, unworthy of leadership.

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True leaders have immense capability of reform. Due to their selfless attitude and hard work for others, they influence the value system of the society. Dr Ambedkar embodied this spirit when he championed the rights of the backward. Christ also reflected it when he introduced the dictum 'Love thy neighbor'.

Rather than love, hate is the vehicle of mere rulers. They are focused on material changes and ~~not~~ ruling over bodies of men. Alexander of Macedonia, and Chengiz Khan of Mongolia could command men while they were alive, but had limited impact on a deeper level.

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Instead of fragmentation and divide, a true leader brings unity. They make the many believe in them through their fortitude and proactiveness. Mahatma Phule, by his courage of conviction fostered inclusivity. The King of Spain visiting flood affected areas brought unity at a time of disaster.

Meer rulers, however, find self interest & divide even in times of crisis. They foster divide to consolidate power and hold. The Third Reich of Germany and Nazi ideology's hate against Jews reflect Hitler's desire for power. This is not true leadership. It does not promote good & shows a way ahead.

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A good leader is in contrast, shows the way by going the way. Through dedication and sheer hard work for decades, he/she opens new pathways & provides new vision. The ground-breaking innovation of Apple is an example of this. Dr Kalam, too, through his dedication, ~~made~~ inspired the world's best missile program.

But rather than innovation, it is greed and profit that ~~are~~ mere rulers focus on. Self-service is only service for them, which breeds 'commerce without morality' and cronyism. Jane street fraud costing >4000 cr to investors is due to focus on short-term over sustainable business.

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However, leadership without feeling capability might be harmful in situation of disaster. Black swan event like COVID require service and feeling both. But, such iron hand is acceptable only in crisis, as it is not leadership in spirit. That is why the Emergency powers in Indian constitution is reserved for contingencies.

There is a concern that a true leader, while upholding the spirit of service, might not be able to serve all. While this is true, a leader inspires others as his message is taken far and wide. In this manner, Gandhi could ~~serve~~ serve the downtrodden through message of Khadi + 'Harijan'.

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In today's time, a crisis in leadership is seen. There's a trend of 'sewa for mera' - or facade of service to serve self interest. It is seen commonly in politicians of today. This practice doesn't inspire confidence in leadership.

Leadership has also changed due to social media. Social media influencers, who are leaders in terms of views etc are also self-serving. Recent case of a YouTuber caught spying for ISI paints a grim picture.

The view at a global level is also not encouraging. Leadership is fragmented due to focus on short

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term gains over long term benefits. This is reflected in protectionism - violating the rules-based order. stark differences in approaches to climate change, terrorism, and refugee crisis pose mounting challenges for leadership. They need to step up.

To move forward in an effective manner, true leadership is required. The motto of the Indian Army "Service Before Self" can guide us in this spirit. Recent event of 1<sup>st</sup> batch of 17 women officers passing out of NDA to serve the nation is inspiring.

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In the age of AI, leadership must be people oriented. The need is regulation, to tackle the challenges of job losses and ethical concerns of AI for greater benefit. India AI mission focusing on inclusive AI & adaptable AI is a positive step.

The way ahead in global leadership also needs to be forged through principles of justice and common interest. India's championing of climate justice, and rights of the global south are filling a void in leadership at the global stage.

Summing up, true leaders are not mere administrators but ones

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who inspire people, take people together and lead in adversity.

They find 'Aapda mein Aavasar' or 'opportunity in adversity' to forge a common way forward guided by the spirit of 'Sarvodaya'. Global & national crisis in leadership is apparent due to self-serving nature and focus on narrow issues. But, a new future await with a pool of 'educated youth' and value-driven civilization of India. We must fill the void in leadership to uphold the spirit of 'सर्वे भवन्तु सुखिनः', [May all be prosperous] as Jawaharlal Nehru did when he was the Prime Minister.

Edu<sup>n</sup> - not facts but intelligence ; GETTING 3 21 1829

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# U.P.S.C.

in all spheres (Kandara), but his reputation - doubts  
But when reminded, he went to court - ~~lost~~  
just sita. His knowledge acted upon led the whole unit of righteousness on earth.

Body ① Exp<sup>n</sup> - Edu<sup>n</sup> - embodies everything that comes - school - Har - society.  
Not by books but also worldly wise. a street smart.

Aim of edu<sup>n</sup>  
To change society  
Knowledge - To know as a part of living. Actions - The implementation of 'edu<sup>n</sup>' is real life scenario. To do something, to make new things, to influence others.  
Eg: Report of govt - kept in abeyance.

## Way forward

① Edu<sup>n</sup> shaped by values to parts +ve action - Eg: LIFE

Asgs  
② shape character. - Gandhi & lying - cognitive dissonance - smokers  
Only acted upon Man of knowledge but man of values

② fosters innovation & new tech & growth of civi<sup>n</sup>.  
Entrepreneurship - knowledge of issues & problem - Eg - Early man - knew of fire - but acted to tame it.  
India's patent ruling & due to it applic<sup>n</sup>.

⑦ Only acted upon, can understand due positive ~~and~~ dy<sup>n</sup>  
Knowledge of global issues - Paris agreement - Ambedkar & issue of reservations } ⑤  
Shankar - Shankar - United divided society  
Time of decolonisation, S.P.M.

④ Yoga - gyan yoga argues Knowledge is action is

Confer - ① Knowledge At times, abstract knowledge is also needed there. Know for the sake of it. Yes, but it is not final aim, or great aim. It is - what how  
Eg: Gravitation by Newton  
Literature.

② Times when action is not possible - Eg: ~~force~~ History  
Ethical issues @ home - Eg: Quantitative waves

Challenges  
③ Action being to serve the dominant against the persecuted  
to majority - Gaza near

② No action by majority - Apathy. - not knowledge -  
India Politics - patronised issues.

③ Action not against edu<sup>n</sup> - Growth in fossil fuels - Wars (despite intel crisis)  
Gandhi ijit

② In age of Artificial Intelligence, the knowledge & edu<sup>n</sup> is being biased. Open action is a very misuse

② Explain or solving perceptual challenges - focus on novelty edu<sup>n</sup> & action - skill gaps, AIEP

Concu<sup>n</sup>  
A. P. Hameed  
Sangremani to  
Kishore Kumar  
Kishore Kumar

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"The Great Aim of Education is not Knowledge but Action"

On the shore of Indian Ocean, Lord Hanuman stands, doubting himself. Having learned all 'vidyas' (knowledge), he had forgotten them. When he is reminded, repeatedly, he becomes aware of his abilities. & uses them to reach Lanka. His knowledge transformed into action led to finding of Sita, and subsequent victory of righteousness over Evil. This anecdote highlights the role of translating education into action. It truly is valid that 'The Great Aim of Education is not Knowledge but Action'.

Education refers to everything and anything that we learn. It can be bookish learning, and also learnings from the world around us. What results from it is an accumulation of facts, figures, stories and ideas in one's mind. Such knowledge rests in one's mind unless it is acted upon.

Action brings knowledge to life. It is about doing something with the education one's has received, to implement in real life.

Without action, education loses its core meaning. A report about water scarcity is useless unless acted upon. Similarly, Education which just accumulates knowledge without ultimate action is of no benefit.

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Albert Einstein remarked once that "One must aspire to become a man of values, rather than of knowledge".

Education plays its role in shaping values by prompting an individual to act upon one's shortcomings and be better. This shapes one's character.

MK Gandhi was aware that stealing is bad. But only when he acted upon his feeling of guilt did it become part of his character. In contrast, almost all smokers know that smoking is bad for health. But, they do not act upon ~~with~~ it, thus harming themselves.

It is education translated into action which ~~has~~ leads to growth of civilizations and solution of problems.

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Early man's awareness of fire & its effects did not benefit him until he tamed it. Increase in number of patents in India also reflects knowledge in action - the basis of new technology.

New products and processes also solve problems of daily life. Entrepreneurship, through action upon awareness of challenges faced by people, achieves this.

A famous Sanskrit shloka says 'Knowledge residing in books is of no use when the opportunity comes'.

Through UNFCCC, and Paris Agreement, the world has acted upon the fact of harm to earth due to global warming.

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Society also develop through action on knowledge. ~~of~~ ~~the~~ Education which is utilised becomes basis for social change and transformation.

Dr. Ambedkar using his knowledge of caste and discrimination pioneered social equity for the backward.

The challenge of cleanliness was well documented in India. Open defecation and dirty railways was in knowledge of all. But, when such information was used for Behavioural change could Swacch Bharat Mission become a success.

Adi Shankaracharya also found success in uniting the society at a time of divisions by use of his education in 'shasthranthalas' (Debates).

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In contrast, we can also see presence of abstract education. It can be education just for the sake of knowledge & not action. It is true, as seen in understanding of gravitation by Newton or discussions of literature.

However, apparently unuseful. Knowledge serves utility at a larger level. Gravity was used centuries later in moon missions, while abstract literature is a reflection of human emotions - the basis of human endeavour.

There can be times when action is impossible on the education received. For example understanding of history or knowledge of ethical

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issues at home. But, they serve the purpose of teaching us for the future - & how to act.

Acting based on one's understanding also accompanies challenges in today's time. The education or knowledge might be right, but wrongly acted upon. The mindless starvation in Gaza post the October 7 attack is a glaring example.

# Instances are also found of action against the learnings gained over the years. Despite awareness of challenges of global warming, fossil fuel consumption is still increasing. Wars still continue, despite learnings from the history that no one wins in a war.

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In context of internet spread, wrongful action on education is seen. Increasing cybercrimes, misuse of AI for deepfakes, and disinformation are challenges for modern education.

Apathy due to knowledge but no action is a growing concern. Voter apathy in Urban areas of India, & not indifference towards, parochial politics harm the democracy.

The data of population being used in wrongful manner is evident in biased AI, gender-stereotyping on internet, and advertisements. The challenge of making rules and regulations need acting upon such knowledge

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To counter challenges & move forward in a positive manner, changes are imperative. Education shaped by values can form the basis of positive action. Mission Life fosters this spirit by encouraging sustainable actions for better environment.

More action on knowledge to solve persisting challenges is the demand of the time. Through vocational education in NEP 2020, such a measure has been taken. It will increase problem solving without inaction. Persistent skilling in face of structural changes due to AI is a good way to make knowledge actionable.

In conclusion, education is a great tool for change and development. But it is effective only when it goes beyond the realm of 'knowledge' & results in tangible outcomes. Through such application, education serves as a potent mechanism for nation-building. It shapes an individual's personality, promotes innovation and reduces disparities.

Modern times pose challenges due to rapid technological change and fear of human beings becoming passive. Such issues need to be addressed through training the mind to 'think' rather than accumulate

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facts. Regulation of new technologies along with emphasis on skilling can make acting on knowledge more efficient. As Lord Hanuman burnt Lanka, we must burn the inactivity & passivity by acting on what we know.