

TEST CODE 7 1 0 3 0 4

MGP 2024

Time Allowed : 3 Hours
समय : 3 घंटे

Forum IAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	ADITYA MATHUR		
Roll No./अनुक्रमांक	1910131631	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1901	Date/दिनांक	13.09.2024

*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	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 two essays, choosing one 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।	
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12:30 PM		3:30 PM		
Mode Of Examination/ परीक्षा की विधि :		Online/ऑनलाइन <input type="checkbox"/>		
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		① ② ③ ④ ⑤		

MARKING SCHEME

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

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

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



SECTION – A

1. You are the master of your conscience and you are the ruler of your destiny.

"तुम अपने अंतःकरण के स्वामी हो और अपने भाग्य के शासक हो।"

2. The inability to see potential in others is the greatest disability

दूसरों में क्षमता को न देख पाना सबसे बड़ी अक्षमता है।

3. Men are governed only by serving them.

"मनुष्य केवल अपनी सेवा के माध्यम से ही शासित होते हैं।"

4. Desires cannot be contrary to nature since it was given to man by nature itself

"इच्छाएँ प्रकृति के विरुद्ध नहीं हो सकतीं क्योंकि इन्हें स्वयं प्रकृति ने मनुष्य को दिया है।"

① YOU ARE THE MASTER OF YOUR CONSCIENCE
AND YOU ARE THE RULER OF YOUR DESTINY

During the later decades of the Twentieth century, a person often sat for hours alone at her home, deep in contemplation she would see the abject poverty of women in her home state of Gujarat which would be deeply distressing for the humanist inside her.

Such was the predicament of the pioneering Ela Bhatt. After careful planning, she decided to forego all creature comforts and dedicated her life to the cause of grassroots women empowerment. She founded Self Employed Women's Association (SEWA) and transformed the lives of thousands of poor women, all because she decided that fateful night to heed her inner voice.

This excerpt from the remarkable life of Ela Bhatt amply demonstrates that we, as human beings, are ultimately in control of our conscience, thoughts, beliefs and also our lives. We possess great power to mould our conscience and shape our individual and collective destinies.

In this essay, let us explore the seminal importance of choosing and shaping our conscience which culminates into the path and future that we co-create. We shall also understand the untold miseries that accrue if we hand over these reigns and decisions to others.

MASTERS OF OUR CONSCIENCE: DRIVER OF HUMAN THOUGHTS AND ACTIONS

Before proceeding further, it is the natural order of things to understand true import of

critical terms. "Master of your Conscience," for one, can be seen to mean our ability to recognize, shape and control our conscience and belief systems. This is crucial to set moral standards in order to lead ethical lives.

Similarly, "Ruler of your destiny" implies the extraordinary human agency to choose our own goals, objectives and yardsticks we use to measure success. In other words, we choose our own "chains" in life that are our goals and destinies.

It is eminently clear that many benefits accrue when we master our conscience.

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For one, it provides self-awareness and allows us to choose our guiding principles and rise from base desires that afflicts human actions. Yudhishtira chose to lead a life underpinned by values of right thoughts, virtuous action and ethical goals as he controlled his desires and temptations.

Quite the same way, it allows us to prioritize our values and principles that may often converge or diverge. The Aztec tribes and societies of Mesoamerica, tired after internecine warfare between other clans, chose to prefer the path of peace and shared prosperity by shedding their earlier tendencies to revel in violence.

Furthermore, it is true that the virtue of mastering our conscience lets man lead ethical lives. This happens due to

an abiding sense of respect for our goals and tolerance with acceptance for the conscience of others. This was well-demonstrated by Albert Einstein, who once stated, "try not to be a man of success but a man of values." He accepted different and conflicting interpretations of Quantum Mechanics given by other scientists. He controlled his conscience and while he did not change his own views, he always welcomed discordant opinions.

Similarly, being the control centre of our conscience plays a key role to resolving dilemmas and ethical conundrums

A classic example can be seen in India's response to the Ukraine conflict. While India shares a privileged strategic partnership with Russia, India has always advocated

for peace and diplomacy as a solution to just and durable peace in any conflict. This was done due to India's strong pacifist ideals and the maxim, "today is not an era of war."

Additionally, it allows for shared conscientious values of societies that leads to societal welfare. This was done by Scandinavian societies that pooled their common wish for prosperity in line with Kantian ideals of Categorical Imperative and Bentham's utilitarianism.

RULER OF ONE'S OWN DESTINY: ACROSS HUMAN ENDEAVOUR

Once man has mastered his conscience, the next logical step is to use it to shape one's destiny. For one,

it helps us choose our paths and processes to our goals based on our values. This can be seen in the reign of King Krishnadevaraya who mastered his inner vices and chose to build a prosperous kingdom for his subjects in the Vijaynagar empire.

Similarly, it allows us to choose our ultimate objectives and shared aims. This was done by the Comity of nations after World War II. Tired by the "scourge of war", we established international institutions like the United Nations for world peace, World Trade Organization for trade and economic growth and treaties like "UN Convention on Law of the Sea" (UNCLOS) to ensure equitable benefits to all mankind.

It is interesting to note that mastering conscience and shaping destinies is not unique to humans. Nature has its own set of ideals and goals. This is shown by plants and animals that work and live in their own ecological niche and maintain ecological balance.

OBVERSE PERSPECTIVE: TRANSFERRING CONTROL OF CONSCIENCE AND DESTINY

It is not surprising that not all humans master either their conscience and consequently don't control their destinies. This results in erosion of human autonomy and choices. Chapter II, Verse 47 of the Bhagavad Gita asks all mortals to follow their Dharma and adhere to basic

morals while performing their duty with their minds fixed on god.

If we do not shape our own destinies, we become like sheep and end up slaving away to help others meet theirs. The gullible soldiers and vassals of King Agamemnon followed him to Troy and looted, raped and plundered. This was due to moral and objective-vacuum in their minds.

Not mastering our own conscience is an allegorical gateway to hell as it leads to misuse of human cognition and technology.

A perfect instance is of the misuse by government agencies around the world of spyware "Pegasus" in line with Gandhian sin of "Science without humanity."

HARMONY OF CONSCIENCE AND DESTINIES,

A CLARION CALL FOR ACTION

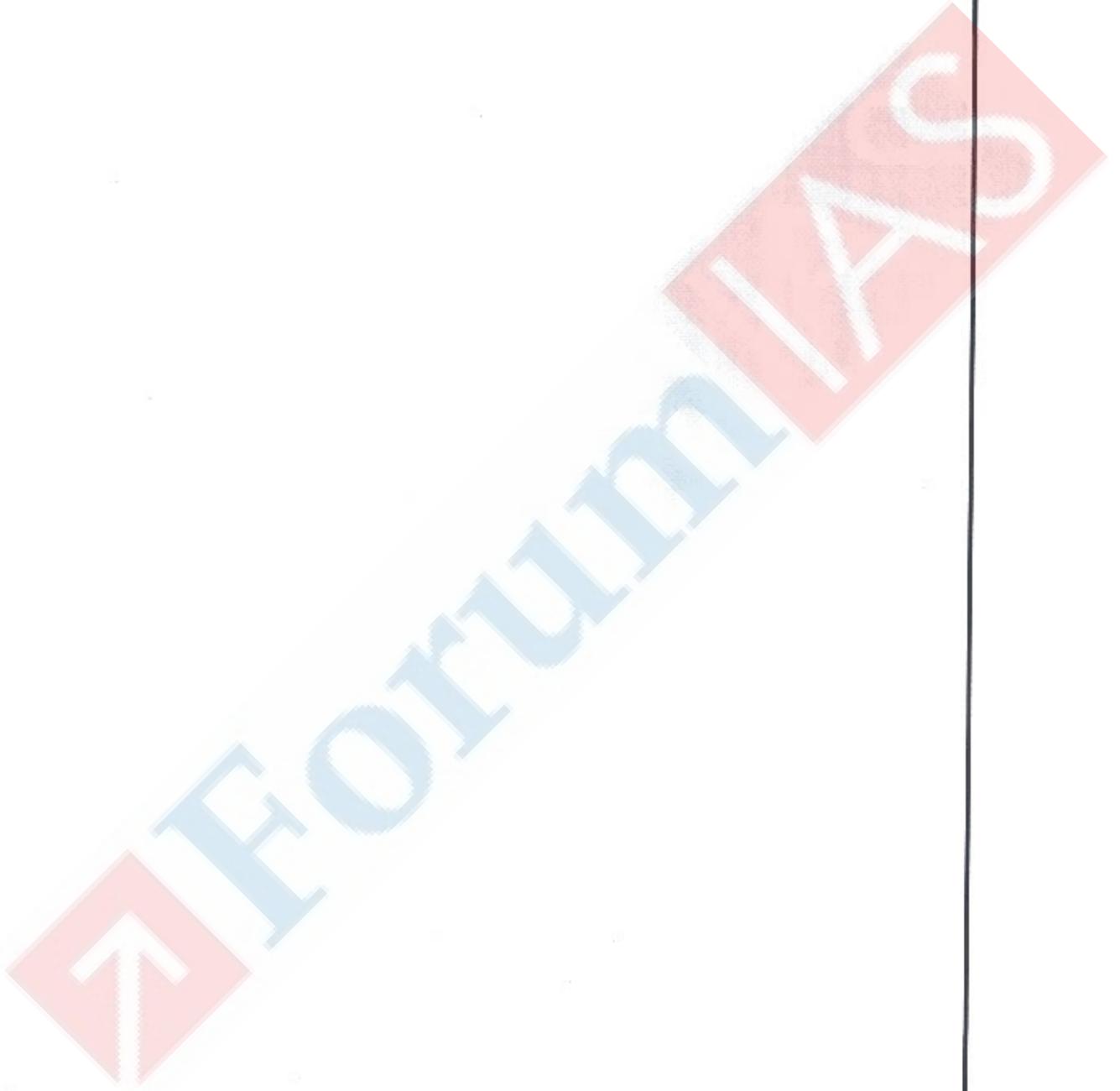
In the contemporary world of today, a great many challenges face the shared global village. Sometimes referred to as a "polycrisis", it includes wars, disasters and diseases, climate change and growing inequality. It is hence, fitting for us to "turn to each other and not away from each other" to tackle them together.

This, it is clear, is not possible to be done by any one entity alone. What is needed, as a matter of urgent expedience, is action across nations and across human endeavour. For instance, change is possible at the individual level

(Mission Life for Environment), societal Standards (Sarva Dharma Sambhar to promote tolerance and conscientious actions), national level (achieving Sustainable Development Goals) and international arena (UN to ensure durable world peace).

Victor Hugo once said, "there is no force more powerful than an idea whose time has come." Taking this adage as our "North star", let us pledge to master our conscience, respect the conscience of others and align them to achieve our collective and individual destinies. This would create a more equal and prosperous future that Ela Bhatt strived and worked for.

FEEDBACK





SECTION - B

1. Technology and inclusion go hand in hand in eliminating barriers
बाधाओं को दूर करने के लिए प्रौद्योगिकी और समावेशन एक साथ चलते हैं
2. To do great things is difficult; but to command great things is more difficult.
महान कार्य करना कठिन है, लेकिन महान कार्यों को नियंत्रित करना और भी कठिन है।
3. India's world view is consultative, democratic and equitable, but must find clearer expression.
भारत का विश्व दृष्टिकोण परामर्शी, लोकतांत्रिक और न्यायसंगत है, लेकिन इसे और अधिक स्पष्ट रूप से व्यक्त किया जाना चाहिए।
4. Too much Democracy is Detrimental to Development.
बहुत अधिक लोकतंत्र विकास के लिए हानिकारक है।

④ Too Much Democracy Is Detrimental To Development

What is democracy? What are its essential and desirable features? Is pure democracy conducive or detrimental to holistic development of society? If some limitations are required, what should they be? These are some of the deep and perplexing questions that have occupied the thoughts and minds of learned men and women for many centuries.

Aristotle, the famous Greek philosopher, believed in the inherent goodness of the democratic institutions. It was only democracy, he argued, that was capable of expanding freedoms and development of individuals, societies and nations.

Thinkers like Thomas Hobbes and Niccolo Machiavelli, on the other hand, stated

that democracy as an institution was detrimental and positively harmful to the cause of development. Both suggested less democratic and more totalitarian forms of government, with the latter extolling the virtues of less democratic regimes in his magnum opus, "The Prince".

Apropos to the confusing and often conflicting nature of the topic, it is critical to incisively analyse all issues germane to the discussion. It is crucial to understand the vices of democracy that hinder development and its virtues that facilitate it. In the end, it would be apposite to consecrate the needed principles for democratic development.

It is perhaps not surprising that too much democracy is an obstruction to development. This can also be seen in the

age-old adage of "too much of anything destroys everything." For one, it promotes excess freedoms that often create situations of conflict and turmoil. The ancient Greek democracy was full of such conflicts. Not only did this cause the decadence of the national trade, it allowed Julius Caesar to usurp total control as a dictator, sounding the death-knell of Greek democracy itself.

Similarly, excess democracy drowns the voices of reason and sonity and actually countenance domination of evil men. This was visible in 20th century USA that shunned wars. However, the war-mongers and the

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notorious military-industrial complex sidelined the pacifist leaders and promoted US entry into the European conflict. This led to the devastating world war from 1914-1918.

Excess freedoms and privileges also lead to discord and accentuates conflict.

In India, regionalism spread in many states for one reason only - excess of political democracy where everyone can state their grievances but lack of social and economic democracy. Conflict ensued as people had no employment or social equality and promoted regional and often parochial identities like the "Son of Soil" Policy.

By extension, excess democracy focuses only on rights and not on corresponding duties. This causes evils like hate speech,

communal discord and hinderance to development projects. The Narmada Bachao Andolan, though well-intentioned, continued to oppose the Sardar Sarovar Dam despite approvals by the Supreme Court of India.

Taken to the extreme, excess freedoms born out of excess democracy lead to separatist and secessionist demands.

This happens as the arguments of the powerful outweigh those of the weak.

India's Left Wing Extremism has many factors for origin, one among them is excess power of militants who influence and brainwash gullible and illiterate villagers.

Similarly, it also accentuates inequality in society. The haves utilize their freedoms to continuously enlarge them, while

the have-nots are crushed under the "bus of development" that is exclusionary in nature. Manifestations of this growing inequality are best visible in wealth (Oxfam Report, 2023 states top 1% Indians own 40% wealth), but also in digital divide (only 29.18% women are digitally literate) and regional inequality (North-East India receives only 2% of total investments).

Additionally, excess democracy provides no efficacious remedy to the people. There are more than 5.04 crore pending cases in Indian courts (as per National Judicial Data Grid). As all people are allowed to file cases, malicious and motivated proceedings follow, hindering societal and judicial development.

Despite the discussion above, it is readily apparent that democracy as an institution is indispensable to development.

Our true enemy is too much democracy that distorts and mutilates real democracy and brings unblemished travesties. For one, it ensures a wice and say in governance to all. In India, rights are equal for all citizens under the constitution, for rich, poor, men and women.

It also allows for collective advocacy and bargaining for rights and privileges. Bodies like the Bar Council of India, Kisan Mazdoor Sangathan and Federation of Indian Chambers of Commerce (FICCI) represent the interests of their sectors in the road to development.

Democratic ideals are also in line with human autonomy and dignity. It allows self-expression and development of all.

These principles are in lines of Lockean ideals of social contract and the equal rights of development given to all humans under the Universal Declaration of Human Rights, 1948.

Democracy also promotes good and inclusive governance where the Gandhian Talisman is followed. Even the interests of the last man in the last row are valued and protected. This is visible in official policies like myGov app (public grievances), Jan Sunwai and social audits under MGNREGA scheme, showcasing Sarodaya via Antodaya.

Therefore, the needs of humanity today are not in the abolition of democracy altogether but rather in its reformation. This can be done by a careful balancing development with democratic principles. One principle, first and foremost, is an equal focus on our duties as per deontological ideas. This is seen in Article 51A of the Indian Constitution which lists specific duties to be followed by all citizens.

Democracy is an umbrella term and contains many forms in its ambit. To balance it with development, we must also invoke reasonable restrictions on our

fundamental rights, like those to prohibit and punish hate speech and religious disabilities (as seen in Sabarwal case)

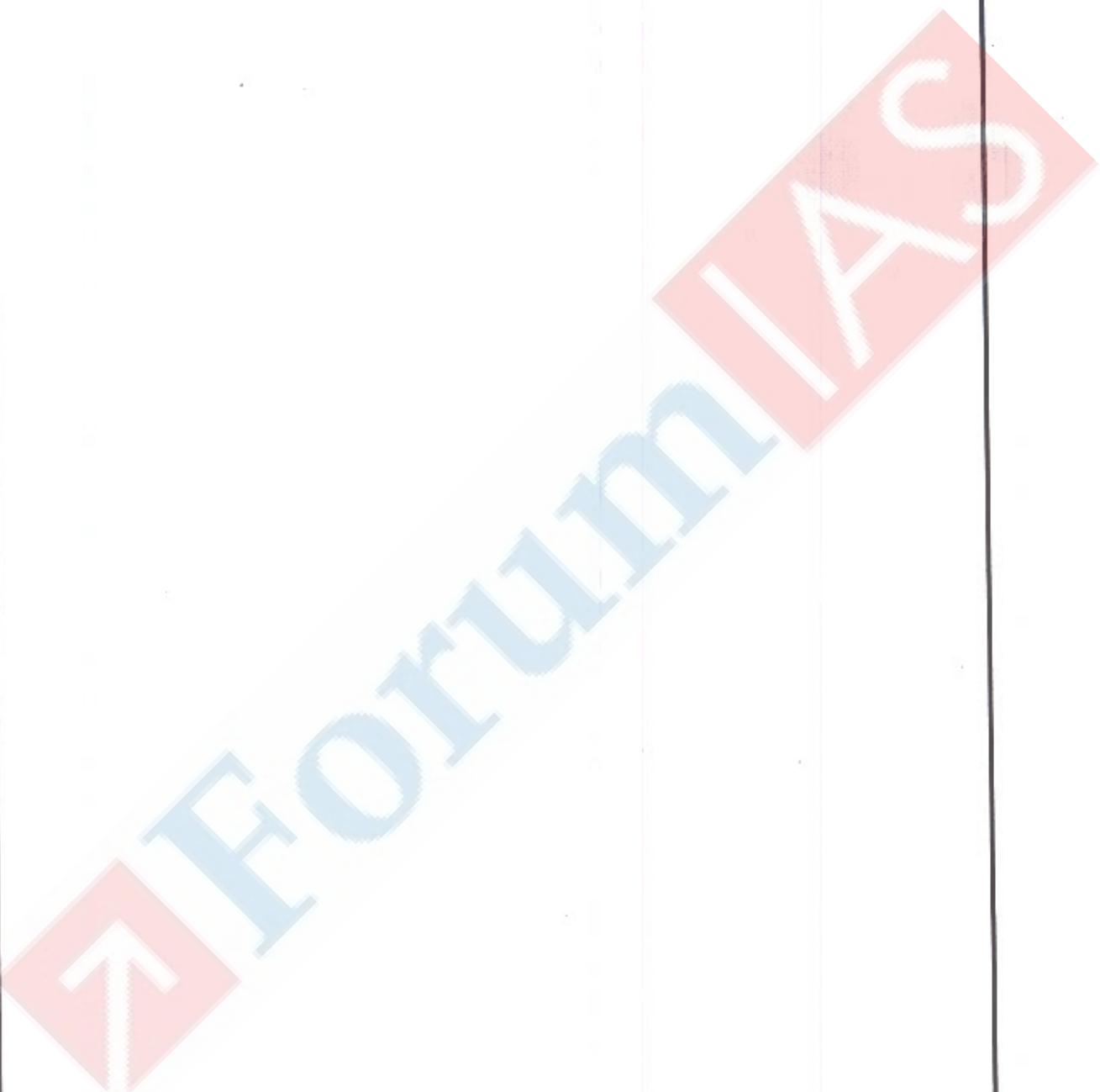
Furthermore, it is of critical import to expand and strengthen grassroots democracy, seen in the 73rd Amendment. It is possible by providing adequate funds & functionaries to such bodies to work for development of all via the principle of subsidiarity.

Similarly, we must strive for inclusive development in order to bring its fruit to the most marginalized sections. Philosophy of Swami Vivekananda is applicable to policies like Mudra Yojana and Aspirational Districts Program in Indian governance.

Therefore, we observe that democracy is the path and development of all is the ultimate objective. As Gandhiji, once said, we need a reformed kind of democracy to ensure fruits of freedom and development reach all people inclusively.

This neo-democracy aimed at development cannot form in one day. However, the "whys are many, and humanity can find the hows together." This must be done by us together as a species by holding hands. As Margaret Meade once said, "Never doubt the ability of a dedicated group of people to change the world. Indeed, they are the only ones who can." This, it is clear, is the true meaning of democracy.

FEEDBACK



- ① You are the Master of your conscience & ruler of your destiny
- ④ Moral compass in dilemmas. Eg India - peace/diplomacy in the & Hamas conflict

SPACE FOR ROUGH WORK

Keywords:

Master, Conscience, ruler, destiny, PESTEL

Intro: ~~Early~~ ^{late} decades of 20th century, person sitting alone - have-deep in C. Witnessed about poverty of women in Gujarat - ~~was~~ ^{deeply} ~~unable~~ ^{reluctantly} to help - Ela Bhatt ^{Deciding to} dedicate life, thought & ready to have voice - founded SEWA which transformed - our + others lives

connector: Shows how we are in charge of moulding conscience & shaping destinies.

Essay: Imp and how to do it + evl if we don't

(Body)

- ① Master Conscience: shape, influence & ultimately control to live with ethical goals.
- ② Rule of destiny: Ability to choose our own chains of destiny

(Master of Conscience)

- ① Allows us to choose our guiding principles. Eg Yudhishtira - virtue, peace, ethical conduct
- ② Choose value & imp of conscience. Eg ^{peace} ~~Enstein~~ - Man of Values program to C.
- ③ Lead ethical lives Good of all

- ⑤ Helps in ~~Govt~~ ^{Govt} societal welfare. Eg Scandinavian societies

(Rule of Destiny)

- ① Choose paths to goals based on ^{Chandragupta II → GI-21} ~~ancient~~ ^{ancient} societies. Eg
- ② ↑ Choose our goals & ^{UN - world peace} ~~chance~~ ^{conscience} ~~data, empiricism & avoid dogma~~. Eg Quantum Mechanics - ^{conscience} ~~not limited to humans~~
- ③ Also in plants & animals. Natural conscience - ecological balance
- ④ Shape our + other future. Eg CA + India Govt + C of e, L, F. something change - Amendment

(Obverse)

- ① Follows other conscience → stretch, erodes human autonomy. Eg 2:47
- ② Turns men into sheep - someone else rule destiny. Eg Agamemnon
- ③ Erodes conscience. Eg Hindu Society - destiny by priests
- ④ ~~conflict~~ ^{tech} ~~war~~ ^{misuse}. Eg ~~Veena~~ ^{Wal} Pegasus

Conclusion

Polycrisis - need to turn to each other
 Done by harmony in individual C (life), societal (equality) + nation (development) + world peace
 Thus -

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4) Too much democracy is detrimental to development

PESTEL U.P.S.C.

इस भाग में कुछ न लिखें
(Don't write anything in this part)

प्रश्न संख्या
(Question No.)

inal
Inclusion
worst form
cept all
others.

Limits of D
adhi: weak
they some
powerful.
Need for
formed
Democracy de
eo - demora
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with right
justable D,
erro dec
subsidiary
principle to
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Too much
Why may
ows together
couples the
passion

ork for
stability
anocracy for
structure
development
true impact
D.

Intro: What is demo?
What are its essential & desirable features? Is D conducive or detrimental to the overall development of man & society?

Confused & accused that a lot of learned men & women
Aristotle: Believed D was conducive to expansion of F. Best for developⁿ.

Hobbes: Other hand, believed D was detrimental & harmful to development. Thus suggested totalitarian govt with "leviathan"

Essay → understand views of democracy - hindering & advantages facilitate - consecrate principles for D Development

(No Headings)

- Too Much Demo Detrimental
- 1) Promotes freedom of speech - conflictive news. shown in Greek democracy - Caesar - turned totalitarian
 - 2) Drowns some voices. Eg Some partit voice - Militia / Lab / LWT / Hus

3) Promotes discord & conflict. Eg Regionalism is too much pol D but less E/S. Sen / Sal. Hate speech

4) Hinders dev projects. Eg Narmada Bachao - and SC rejected

5) Unites secession & separatism. due to varied opinions of all. Eg LWE

6) Accentuates inequality: due to focus on rights & not duty. (Jain Report. seen in tech (328.9% digital lit women) or wealth)

7) Delays Justice delays. - no devⁿ of person/state. Eg 50 pending cases (all have right to file - Cauvery Water - decades - drought / food)

(Need to Too Much D)

- 1) Ensures voice & say in govⁿ. Eg Farmers, women, PWD
- 2) Allows advocacy of rights. Eg DICCI, Kisan, BCI
- 3) Human autonomy & dignity. Eg Locke, UDHR
- 4) Good governance: include. Eg

5) Lastman. Lastman - Talisman. Gandhi of sound - Antidote

Conducive
Need for balance of D & D

1) Focus on duties. Eg SA - respect women, brotherhood, rights of others

2) RR. Eg Public Order in F of Speech - Kedarnath

3) Growth. Eg stray PRI

4) True D - better spirit. Inclusive.

Eg ADP, Mudra, Pradhan Mantri (PM) AYSK

5) Dispath - is goal

Eg Mysorepp, Janashiksha

U.P.S.C.

प्रश्न संख्या
(Question No.)

इस भाग में कुछ न लिखें
(Don't write anything
in this part)

Forum IAS