

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	Devansh Sarswat		
Roll No./अनुक्रमांक	1910091774	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र		Date/दिनांक	25-08-24

*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			INSTRUCTIONS / 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।
For Student Only / केवल परीक्षार्थी प्रयोग करें			
Start Time/प्रारंभ करने का समय :		End Time/समाप्त करने का समय :	
2 : 40		5 : 30	
Mode Of Examination/ परीक्षा की विधि :		Online/ऑनलाइन <input checked="" type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>	
For Officer Only / केवल कार्यालय प्रयोग करें			
ECN CODE/ ईसीएन कोड :	EG/ईजी :	Evaluation Date/ मूल्यांकन तिथि :	
	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				

Very Good	Good	Average
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।"

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

In the early 1990, one fine evening, a pre-teen JoKovic with his family and friends abandoned the war shelter and assembled in the town square with target signs painted on them. They were challenging the harrowing

F-116's to target them which they considered to be a better route rather than living under fear of death every day. The Washington post would describe Jokovic's act as a mixture of fatalism and paranoia.

Several years down the line, after just having won the olympic gold, journalists again personified Jokovic's tactics on court. Only that fatalism would become controlled aggression and paranoia as channelizing fears.

The story of Jokovic discussed above remind us of a famous self-help saying, "YOU ARE THE MASTERS OF YOUR CONSCIENCE and YOU ARE THE RULER OF YOUR DESTINY".

Conscience is described as the voice of inner self which often dictates a person's actions. Mahatma Gandhi, in fact describe it as "highest court of justice". Now, then it is said that You are the master of your own conscience?

The answer to it lies somewhere near another question, "Do we shape the world or are we shaped by it"; asked Salman Rushdie in one of his works. What comes out is the fact that we are shaped by our own conscience which in turn determines our destiny and so also the world around us.

In the aftermath of 9/11 attacks which challenges America's exceptionalism, the lawmakers sprung into action. They

drafted "The Authorization of Use of Force" legislation to initiate the war on Terror. out of 500 congressmen only one voted against it. Barbara Lee while describing her dissent quoted her preacher,

"As we act, lest us not be the evil we deplore."

Can it be said that such a decision was marked by true conscience well, after so many years, with terrorism seeing no end in sight; it is implied that destiny predicated Lee's conscience because only she was the lone person who was the "master of her own conscience".

Now, after coming across this

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view, some naysayers might wonder what is the point of mastering conscience, when one can be overpowered by the will of majority. To answer this, we must tell ourselves that destiny takes not too long to vindicate stand of one's conscience.

After the 1960 olympics, Mohammad Ali returned to America thinking that all the hardships would be overshadowed by his gold. But the glimmer of his medal couldn't overpower the conversations on his colour. But for how long, as Ali himself said, "I am the part you won't recognise, corky, black and confident, get used to me." Ultimately, one's man's conscience overpowered biases of \neq millions. Destiny would have it that a Black president ruled America for two consecutive terms.

Additionally, we might wonder, if conscience and destiny are restricted at a personal level or does it transcend individuals, groups, society and nations alike?

The world is replete of examples wherein community conscience has led to revolutionary changes in society and transformed people's destiny. The Gramshilpi programme of Gujarat Vidyapeeth is a case in point. The architect graduates have to stay in a village after their graduation and seek for their livelihood therein. One such Gramshilpi is Thakur from 2008 batch who with his transformative conscience transformed women's education, SBCA development, cleanliness, inter alia in his village. Destiny stood besides wondering did I shape Thakur or he shaped me!

Does mastering one's conscience always yield positive results, asks a curious mind. Well, it depends as to how we put our conscience to work.

In the 1950s, two nations South Korea and Pakistan were shaping. Former had gotten \$15bn from US and the latter ₹75 cr from India for economic reconstruction. Fate would have it that South Korea is an economic powerhouse today owing to clear conscience and efforts in line with conscience as opposed to Pakistan's misplaced conscience — of prioritizing war over peace, Religion over spirituality and Divine intervention over constructive work.

Similarly, it is often said that war and conflicts also shape destiny of civilization.

Robert J. Oppenheimer's conscience led him to discover an Atomic Bomb and saying, "I'm become death, the destroyer of all world!" soon until that his conscience would try to convince USA to not misuse the same. But, unfortunately these are the perils of imperfect conscience.

What then assures right destiny? Can conscience always invariably yield a fruitful destiny? Of course not, destiny often is preceded by challenges, pains, loss and ravaging of body and spirit. The catch lies in continuing with a clear conscience, rising every time we fall.

Rafael Nadal, one of the greatest tennis player is no stranger to pain, injuries and failures on court. But in the

truest spirit of Buddhists and stoics, he reminds the world that pain and loss are inevitable in one's journey. All we need to do is keep engaging with life with equanimity and destiny would then take care of itself.

Notwithstanding the mantra to carry on, it is also important to free up our conscience of biases, prejudices and predilections. As individuals, we have to free ourselves from shackles of exploitation, materialism and selfishness.

Premchand's story of Aahuti wherein ~~he~~ he argues that we cannot attain true freedom merely by replacing John with Cravind, until property enjoys the same power and the privileged remain selfish. ~~to~~ As Demosthenes

also argues that we need
model leadership and

"we cannot have a proud and
chivalrous spirit if our conduct
is mean and paltry, for whatever
a person's destiny is, such
must be his spirit and conscience."

Additionally, forming
leadership spirit builds a network
effect, it sets cataclysmic change
and uplifts spirit and conscience
of millions. What better arena
than Environment wherein
conscience and destiny are worth
mastering.

Former US President,
Barack Obama once remarked,
"we are the first generation
witnessing the worst effects of
climate change and the last
who can do something about it."
Hence, here destiny still is in

our own hands, what is needed is an enlightened conscience and support at community level to steer towards a better future.

Lastly, it is amply clear that mastering conscience makes one the ruler of his or her own destiny. But what needs to be emphasized is one must not wander around thinking of destiny, rather must enjoy to the fullest the journey that leads to one's destiny. Because, sometimes conversations around future, fate and destiny are illusions.

We must keep revisiting the story of a zen teacher:

"A boy came crying to his teacher saying master, I lost love again."

The master asks what did you do when you started training?

The boy replied, nothing I just began and continued.

Exactly, the master replied, you "started and continued", this is what you need to do further also. 'winning' and 'losing' are distractions, real destiny is waiting for us to meet in the journey!

Hence, if we keep treading our path with a clear conscience, then in the words of Rudyard Kipling,

"The world will be yours, and more importantly you will be a man, son"!



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।

Topic 1 : Technology and inclusion go hand in hand in eliminating barriers

In the early 1960s, the Gandhi centenary committee sent a young volunteer to Bettiah village in Bihar. Coming from a Brahmin family, he was ridiculed for having chosen to work amidst Dalit community. Therein, he saw the plight of manual scavengers due to bucket latrines which were a commonplace in those days. The young boy

utilised his technological knowledge and devised a new mechanism for toilets which didn't require manual emptying and also used substantially less water. Out of this was born an institution which heralded a revolution in sanitation in India. The man was Mr Bhindeshwar Patil and the institution was Sulabh International.

The story of Mr Patil is a classic illustration of the fact that Technology and inclusion go hand in hand in eliminating barriers.

In this essay, we will explore the potential of technology in myriad aspects of society breaking diverse social-cultural, structural and economic barriers prevalent in the society. Then, we will

also shed a critical light upon technology-inclusion ante-thesis in light of contemporary advancements. Furthermore, a blueprint of technology-inclusion bonhomie would be laid out as a plausible pathway for societal progress.

POTENTIAL OF TECHNOLOGY IN BREAKING BARRIERS : 50 SHADES OF INCLUSION

Montesquieu, the great legal scholar argued that, "all men are born equal, but subsequently, the society makes him lose the equality". To address this inequality requires inclusion. To address these barriers in life from Agriculture to Industry, from women to elderly, from physically Differently abled to LGBTQI+, require some external intervention - divine

or otherwise. Science and Technology is that intervention which has shown potential in diverse spheres of society, its transformative impact.

Beginning with Agriculture since it is one such field which concerns us all, after all it's 'culture' right. It was by technological interventions of Dr Ms Swaminathan which led us to a granary of the world from beyond farm to fork existence. Technology, Dr Swaminathan argued if coupled with public policy can go a long way in ensuring financial and social inclusion of the marginalised.

Additionally, it

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has shown great results in transforming Agriculture into Agri-business. Applications like Stellapps have revolutionised agriculture hence increasing efficiency and productivity, two of the most significant pillars of farmers' empowerment.

Similarly, in the economic realm the technology of UPI is a gamechanger. World Bank has acknowledged it as a masterpiece in financial inclusion from Direct Benefit transfer to Health insurance, UPI technology is a panacea.

Furthermore, in the Health arena, barriers to access are widespread with 40% out of expenditure in healthcare in India alone. But, technology has given a ray of hope. The recently

launched Car-T cell therapy for cancer treatment is a case in point. It's one time sustainable, long-lasting solution to cancer has a potential of reducing cancer burden on poor families in the long run, especially for the most vulnerable.

Talking of most vulnerable, women, elderly, specially Abled inter alia can't skip our attention. And Technology has shown transformative impact in all of the above. From Braille technology to Sanitary Pads revolution by Padman to GoodFellows App for senior citizens, they all transcend barriers and further inclusion.

another transformative area of technology intervention is to eliminate Prohibitive Labour which creates exclusion and discrimination against the marginalised.

The Bandicoot robot which can replace manual scavenging is the most visionary illustration of "Technology for social good".

However, after having seen the transformative potential of Technology in inclusion, we must realise that currently, it is only a silver lining on the dark clouds of societal barriers rampant in society. Is it possible for technology to transcend till the last-mile, it doesn't technology itself has its own barriers?

TECHNOLOGY AND INCLUSION :
Antithesis or a Rosy Picture

Technology traditionally by its very nature has remained exclusionary. In the 1900s, the theory of relativity

heralded a new era in science. Then in 1941, it was the discovery of penicillian an antibiotic which was nothing short of a panacea of all ills. And, now in the 21st century, it's the 'Artificial Intelligence' - frontier AI as it is called owing to its tremendous impact on society. The challenge lies in trickle down of benefits to the last mile.

The first issue stemming from such technological revolutions is access. The fact that only 36% of women in India are technologically literate, then no wonder, any technology wouldn't be able to ensure inclusion at all levels.

Subsequently, comes the issue of monopolization and commercialization of technology

which hinders its transformative impact and leads to exclusion. There are the days, when a certain Alexander Fleming would refuse to patent penicillin or a JC Bose who never sought a patent for his works. The fact that India's generic medicines programme is under intense scrutiny of the developed world says it all — Technology excludes and doesn't include, perhaps.

Lastly, issue of Research bias, most of the R&D is centred around profit motives with little emphasis on societal issues at the grassroots. This explains the reason ^{why} women related health problems like menstrual cramps have continuously skipped R&D focus of major pharma giants around the world.

This leads one to believe that science is exclusionary. But, fortunately, grass is greener on the other side, all what is needed is a stretch in time that can save nine!

Technology for Public Good:

A BLUEPRINT FOR PRESENT AND FUTURE

First and foremost, technological innovation on issues at the grassroots level has to be the prime focus. Schemes like STRIVE, RAISE which support projects with grassroots innovation are a case in point. This can lead to unravelling of latches of Jugaadu Kamlesh hidden in different corners of society waiting for that one push to change society for good.

Similarly, encouraging women and supporting them in STEM is paramount for societal good. Google recently celebrated Dr Kamaladevi Sahoni by her doodle. She through her invention "Neera" transformed nutrition for young girls and children. The world awaits many more Dr Kamaladevi.

Furthermore, technology and inclusion concerns the world as a whole. Technological ties at a people-to-people level must be strengthened. India's support in raising "Solar mamas" in Africa not only ensures women inclusion and empowerment but also promotes social entrepreneurship.

last, but not the least,

is building a culture of
Tech-socialist Entrepreneurship!
 is the way to go. The idea
 of "Drone Didis", "Pashu Sakhis"
 inter alia is an apt illustration
 of such entrepreneurship.
 These models can be emulated
 around the world to make
 technology more inclusive,
 technology which celebrates
 the idea of:

"Jai Jawan, Jai Kisan,
Jai Vigyan (Science)
 and
Jai Anusandhaan (Research)"

to ensure "Sarvajana Hitaya,
Sarvajana Sukhaya"
 i.e. Technology for the "good of all"
 and for "welfare of all"!