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| TEST CODE | 7 | 1 | 0 | 3 | 0 | 4 |
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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 | Lakshay Aggarwal | | |
| **Roll No./अनुक्रमांक** | 1910160322. | **Medium/माध्यम** | English ☑ हिंदी ☐ |
| **Center Code/परीक्षा केंद्र** | Online | **Date/दिनांक** | 12.09.24 |

*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**

| Q. No. प्र.सं. | Max. Marks अधिकतम अंक | Marks Obtained प्राप्तांक |
|---|---|---|
| Q.1 | | |
| Q.2 | | |
| **Total Marks/कुल अंक** | | |

**Remarks/टिप्पणी :**

**INSTRUCTION / अनुदेश**

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।

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।

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।

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।

**For Student Only / केवल परीक्षार्थी प्रयोग हेतु**

| | |
|---|---|
| **Start Time/प्रारंभ करने का समय :** 9.25 am | **End Time/समाप्त करने का समय :** 12.25 pm |
| **Mode Of Examination/ परीक्षा की विधि :** Online | Online/ऑनलाइन ☐ Offline/ऑफलाइन ☐ |

**For Office Use Only / केवल कार्यालय प्रयोग हेतु**

| | | |
|---|---|---|
| **ECN CODE/ ईसीएन कोड :** | **EG/ईजी :** ① ② ③ ④ ⑤ | **Evaluation Date/ मूल्यांकन तिथि :** |

ForumIAS

## MARKING SCHEME

| Parameter/ criteria | Aspects Considered | Marks Allotted | Essay 1 | Essay 2 |
|---|---|---|---|---|
| **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 | | |

| Parameters | Very Good | Good | Average | Poor |
|---|---|---|---|---|
| **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।"

THE INABILITY TO SEE POTENTIAL IN OTHERS IS THE GREATEST DISABILITY.

"I alone, with the help of my typewriter and secretary, won Pakistan for muslims".

This was the remark of Mr. Mohammad Ali Jinnah after

he arm twisted the congress for accepting partition. Blinded to the contribution of fellow AIML leaders, Mr. Jinnah laid foundation of a state mired in instability. Pakistan today has been a state where every leader fails to see the potential of another to pass the batton of development, this has proved to be its greatest disability leading millions to depravity.

In this essay, we will look how people fail to see potential in others and cause disability in their vision leading to catastrophic failures, implication and relevance of identifying talent.

to avert leadership crisis, and shaping a better future generation for greater good.

Aristotle, in his essays asks "What is an apple?" to most of us it's a benign fruit. But, Aristotle unlike us, chose to look beyond the visuals and saw the potent form of apple. To him, an apple is a potent apple tree capable of producing millions of other apples.

This view of the Greek philo-sopher led him to identify the great general Alexander's potential. Not handicapped by disability of myopia, his farsighted eye for talent, made Alexander one of the greatest conquerors

On the flip side, we have another story of Greek god Poseidon by Franz Kafka. In the narration, Poseidon, the sea god, refuses to delegate any of his tasks, failing to see the ability in others. This leads to exhaustion in Poseidon and his eventual demise due to burnout. His failure to see others' potential, disabled him to effectively rule.

Far from a benign story, we see this phenomenon rearing its ugly head in our education system. A system in which we

mass produce STEM specialists, fitting round pegs in square cavities. The movie 3 idiots, is a case in point, where everyone fails to see the potential of Ishan and leads him to be disabled for "normal" mentorship.

"In the offices of IT companies, you'll find the could've been painters, artists and singers!"
– Gary Vaynerchuk

Speaking of offices, the tendency of companies and managers is a tale told often. The blindness of Kodak to see the potential of digital camera, disabled it to compete in market. Glass ceiling curbs potential of women. Office politics and turning a blind eye to potent workers creates a

handicap in leadership and generating value.

" True test of Leadership is not in how many followers you have, but how many leaders you create,, "

as we saw in example of Pakistan, hoarding power in self and refusing to see others' abilities leads to collapse. Today Pakistani economy is in shambles, even renowned noble winner Mahbub-ul-Haque was not lent an ear by authorities, failing to see potential in his advices. Similar, was the fate of USSR, which turned a blind eye to virtues of capitalism and collapsed under mismanaged economic policy.

This myopia to potential sometimes stems not from blind adherence to principles or self superiority, but also due to rigid bureaucracy. Red tapism issue is a tale often told in governance practices. This cripples individual initiative and disables democratic devolution.

Failing to consider others' individual initiative, people often mock radical ideas. Michael Faraday's invention of radio is one such case. French authorities were crippled by their vision to see its potential. Failing to embrace it, ~~they~~ their disability to communicate via radio was exploited wholeheartedly en-masse by Germans in second world war.

So far, we have seen the way Aristotle's eye for talent and its virtuous effects and plethora of dimensions where people failed to see potential in others at their own peril. Let us now see other side of grass and explore the implications of cultivating talent and the methods to do it.

"I'm both right and wrong,
You're both right and wrong
but together we're more right
and less wrong"
- Fyodor Doestvesky

The greatest benefit of being mindful of others' ideas is expansion in our world view. Acceptance and acknowledgement of different ideas refines our own and leads to better judgment.

This collaboration is a boon for humanity. Removing clutches of prejudices. All scientists from different ideology accepted each others' views to create the covid-19 vaccines. Collaboration with different schools of thought helped Indian missile program immensely, as was exemplified by German-American scientist Werner von Braun's visit and meeting with Dr. Kalam.

As a corollary to this idea, Aristotle's teacher Plato mooted idea of philosopher kings, one who believed in participative leadership. This is similar to management guru Peter Drucker's democratic office decisions, where each individual thought is given airtime in board meetings.

This ability to see potential in subordinates, led Google to create innovative products like Gmail and Google +. Indeed, clutches of blindness transformed into binoculars of vision.

"All I know is I know nothing."
- Socrates

The socratic thought of humility in our knowledge is also relevant here. One peril of not seeing potential in others is our own sense of self superiority. As seen with Mr. Jinnah, or soviet leadership need of reexamination of our ideas is needed now and then. Perhaps, taking a page from Gandhiji's book is necessary for us to keep our potential honed on whetstone of constant questioning

and acceptance of our own blind spots.

However, to say that just the inability to see others' potential is the "greatest" disability should be incomplete. Rather, the ability to see others' potential and still turning a blind eye to it is a greater disability of conscience. Be it Aurangzeb's enmity to his more democratic brother Dara Shikoh, or the purges of able officers by Stalin. Both are fine examples of how personal inability to accept others' potential led to greater tragedies i.e. disintegration of Mughal empire and abysmal performance of USSR in second world war.

(Don't Write anything in this Area/ इस पर कुछ न लिखें)

Fortunately, in India we had leaders like Vikram Sarabhai who always had an eye for talent. His vision gave us IIM Ahmedabad which still sharpens talents and his protegé Dr. Kalam is still an invaluable presence in scientific hall of fame.

From Aristotle to Mr. Sarabhai, we saw the perils of not harvesting the potential of others' talents. As also the fruits bore by effective crafting of talented individuals. This is increasingly necessary for India to realise its demographic dividend. For us to become the Vishwaguru again, we must follow Mr. Ratan Tata's advice. of

If you wanna go fast, go alone but, if you wanna go far, go together.

**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।

To do great things is difficult; but to command great things is more difficult.

"It was the best of times and it was the worst of times", the Indian independence was the culmination of great sacrifices by millions over almost two centuries. Bloodshed of

Jallianwala had finally redeemed itself with our tryst with our destiny. However, this infant state was distraught with internal and external challenges. Commanding this great nation and steering through war in 1948, famines and refugees was perhaps even more difficult than the great achievement of independence.

We humans have an eternal quest for knowledge and achievement. The colloquial fire of Prometheus, keeps us on our feet to do great things. It was the resolve of great leaders from Rani Laxmibai to Aruna Asaf Ali that we chose fight against

the greatest empire in history.

However, once we have achieved the great thing we longed for, we find that keeping our house together is as difficult. This was seen in the case of unification of Indian states. Even though Gandhiji gave us the idea of India, but to command it in reality was more perilous.

We also see this in Gita, that often after achieving success in any endeavour, we lose rein of our senses or "Indri". This way exemplified in Lord Krishna's dialogue with Arjuna, who had conquered Kauravas with great difficulty but was getting cold feet

with guilt of homicide.

So far, we have seen how it is difficult to do great things but the journey beyond that is also not without thorns.

In political arena, we have the example of great novel Animal farm by George orwell. The metaphorical animals overthrow their tyrannical master with great difficulty, only to find that the command was overtaken by equally tyrannical fellow pig. A satire on communist revolution, the story highlights the perils of holding the great things.

Even in vehemently capitalist economy of Victorian England, the Industrial Revolution began as a great achievement of human ingenuity. But, it soon turned into a machinery for quasi-slavery for english workers and actual slavery for colonial subjects. Failing to command their great inventions, the English became villains in history books of many nations.

This was also seen in British and Dutch strides in modern finance. The advocacy of Adam Smith for free markets led to one of the greatest financial inventions i.e. Joint stock company and Global trade. However failing to reign in the forces of

greed. This very system has plunged humanity into financial crisis of 1939, 1989, 1999 and 2007 crisis.

Ingenuity of human mind has led to one of the greatest things we've made so far - the nuclear bombs. The perilous journey to make these devices, is exemplified in Indian nuclear programme. Not only we had to face the techno-logical and financial issues but also moral policing of west. However after the great achievement in Pokhran, we're yet to build consensus among masses for civilian use of nuclear energy. Protests in Kudankulam are case in point. At a global level, non proliferation to terror groups also remains a challenge in commanding this achievement

Speaking of achievement in sciences, Albert Einstein quoted

"I don't know what weapons will be used in third world war, but I know fourth world war will be fought with sticks."

The great scientist warned us of unabashed arms race and failure in commanding our senses to build peace.

Technology holds great promise in form of AI, Industry 4.0. We have faced great challenges in building the technological era we live in today. Overcoming moore's law, breaking coulomb barrier is all testament to our will. But the failure to control it all, is exemplified in rising cybercrimes, usage of deepfakes, rigging of elections

using AI and environmental issues of crypto-mining

Even in legal arena, this issue of commanding our achievements is legible. Lokpal bill agitation was perhaps the greatest mass movement to cleanse off the malady of corruption. Anna Hazare's protests are still etched in our memories, but even after a decade of achieving Lokpal Act, zero convictions show the unfortunate futility of it all.

Discussing governance further, clearing UPSC civil service examination is in itself a great achievement, but recent case of Ms. Khedkar shows how people after achieving this, fail to command their lust for power and lose it all.

Implications of the idea.

" True test of patience is, attitude when a man has nothing
and, true test of character is attitude when a man has everything "

- Abraham Lincoln

The quote is highly relevant for all people who by great effort succeeded but are struggling to keep their house of cards together. It is our responsibility to protect what we create with conscience and morality.

We see multiple athletes writing the tales of grit and perseverance to reach the top. However once they reach the colloquial mountain top, they descend into suffering. Case in point is Mr. Vinod Kambli and Conor McGregor, both talented

but failed to command their achievements. Perhaps a page from Nicki Lauda and Sachin Tendulkar's book of temperance would've helped him keeping check on their greater ambitions.

As we discussed the issues of keeping hold of our efforts' fruits, in governance, and technology, several good examples come to fore. ~~Lee~~ Lee Kuan Yew's handling of Singapore after achieving independence is case in point, as is the cool headed approach of ex-PM Nehru and Patel. Recent efforts to control the ill effects of technology like the Artemis accords for space, NPT for nuclear energy, GPAI for AI are also steps to command our great achievement in check.

At this juncture, we have seen the socio political implications of how our seemingly bonafide efforts may spiral out of control. We also saw some examples as to how to deal with this. Now, let's delve into asking if there is a way of making our ambition and innovation sustainable in first place?

"Est modus in rebus".
(everything in moderation) - Marcus Aurelius

Practising temperance or madhya marga of Buddhist philosophy is highly relevant to prevent the ill effects of our achievement. This can be seen in the rising trend of minimalism. Away from consumerist thought, minimalism roots idea of least possessions. Even after achievements of making our lives easier by myriad of gadgets, ~~mina~~ minimalism

helps us escape perils of modern culture like environment degradation

Sustainable practices in agriculture and green tech is gaining currency. Hence, we shall be mindful of greater good while achieving great things. The consensus building and inclusive approach in science, politics and social change will help us all face the challenge of commanding our own successes.

Humans have created the best times to be alive in entire history. Our achievements have taken us to outer space and to deepest trenches. However with this bag of achievements, the packet of challenges came attached. Hence, we must reign in our "indri" as told by Lord Krishna and understand

" with great power
comes great responsibility "

12.25

**FEEDBACK**

I wrote with ball pen - did it impact your judgment ?

Handwriting legibility ?

Does inculcating personal life example help ?