

TEST CODE 8 1 0 4 0 2

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	Polavarapu Dhwanush		
Roll No./अनुक्रमांक	1910168788	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र		Date/दिनांक	16/07/25

*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		
Q.2		
Total Marks/कुल अंक		

- 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।
- 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।
- 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।
- 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।
- Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।
- 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 :

5:45 PM

End Time/समाप्त करने का समय :

8:45 PM

Mode Of Examination/
परीक्षा की विधि :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 :

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				

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।

True leadership lies in serving
not ruling

"A leader is a dealer in hope!"
rightly exclaimed Napoleon, the
child of revolution. It is indeed
the nature of hope that leader
inspires, which distinguishes between
a leader and a ruler. The
distinction between 'hope to serve'
and 'hope to rule' is what
gave history two separate classes

leadership. This is perhaps, precisely
the reason why why for
every 'Akbar' humanity witnessed
an 'Aurangzeb', for every 'Obama'
there was an 'Osama', for every
'Mandela', we endured through
a 'Mugabe' and for every 'Lincoln',
a 'Nutter' provided counter-balance.

The characteristics and
the will to serve the people
is what made the foundation
of true leadership in the end.
Some used leadership for societal
amelioration, some for self!

In this essay, we will explore
the mantle of true leadership and
various facets associated with

writing and ruling.

True leaders, rightly,
do not only know the way
and show the way, but most
importantly also go the way.

They inspire confidence and
courage among populace.

History is replete
with examples of such legends
who continue to inspire generations
of men. Maharana Pratap, for
example, abandoning the palaces
& luxury chose to dwell
in the jungles, sleeps on muddy
floors for 26 years, during his
struggle with the Mughals!

leaders like Lincoln and George Washington, stand tall, today across ~~every~~ generations of and dozens of leaders, because of their indomitable will to serve the people, which in former's case, also costed him his life!

The heart of a true leader lies in understanding the needs of his people. It practices power with principles, with values, with deep conscience for moral and socio-economic edification of the society.

IMID - ESSAY REVIEW

However, most importantly,
true leadership astutely
understands the difference
between serving and ruling.

This astute understanding
allows distinctions between bosses
and leaders, between dictatorship
and leadership. It ultimately
translates into a prospering
society, where the minds are
without fear and the head is
held high!

A leadership bending
towards service, prioritizes
empathy, compassion and welfare
over glory. It is deeply imbued
in Kantian sense of duty and
purpose. It is this relentless

Commitment to serve and
deontological thought that puts
certain category of men into
legends who truly alter societies.

Mahatma Gandhi, amongst,
many, was the most successful
leader to have inspired a
body of people as vast and as
diverse as India. Why? It is
because he had a deep sense of
what constitutes leadership —
a harmonious blend of courage
and compassion. This is what
enabled him to unite Indian
masses and nurture the conscience
of Indians for decades. Gandhian
leadership served by leading
with example and standing firm
on principles. The famous Dandi

manh and the withdrawal of
Non-cooperation movement at the
height of its popularity, serve as
legendary case studies in classrooms
even today.

Similarly, the struggles
of Martin Luther King, Nelson
Mandela and many others serve
as living examples of service before
self. A society with accountable
and responsible leadership
breeds inclusivity; ~~leads~~ prosperity
and unity. The journey from
'Amrit Kaal' to 'Viksit Bharat'
therefore, goes through the
valley of 'Sabke Saath, Sabke Vikas'
propelled by commitment of visionary
leadership.

Regime prioritizing glory and
self aggrandisement over public
welfare breed divisiveness,
self-destruction and chaos.

The carnage that followed
Mao's 'Great Leap Forward'
policy in China, or Khmer Rouge
in Cambodia are a case in point.

Some inspire progress,
others inspire agony. The latter
treats power as an end, while
the former treats it as a means.
Rulers throughout history, have
been Machiavellian in thought
and action. Hitler's 'Lebensraum,'
Stalin's 'Great Purge' or Mussolini's
'Black Shirts', they all have a
common denominator of 'self
before service'.

This is precisely why it is said that nearly all men can stand adversity, but to test one's character, give him power, for it is the way one wields power that demonstrates the strength of one's moral compass.

For eons, societies have perished at the hand of leaders who seemed to confuse ruling with serving. They ended up ~~causing~~ inflicting the maximum damage on human society. The recent economic crisis in Sri Lanka, demonstrates how leadership devoid of rationality and empathy can bring down civilisations and unleash inhorrible extent of damages on the common man.

Rulers, ~~are like~~ with self-serving interests are like auto-immune diseases. They confuse friends and foes, and love for power with love for people.

It is, therefore, important to create institutions and orders of great conviction that prevent sustenance of 'unruly-rulers'. Thankfully, human society via centuries of iteration have devised a system to check excesses and initiate self-correction - democracy.

Democracy, may not be the perfect system, but it is the only system that persists despite its imperfections. This is because, at the heart of this

System lies - Choice. Choice of electing servers over rulers. It creates in-built alarm systems to caution any despotism tendencies ~~or~~ that may be indulged in by contemporary leadership. However, instances like 1975 Emergency in India, highlight, that democracy by itself may not suffice.

Additionally, democracy needs a host of systemic checks and balances. Separation of power, a responsive media and an unadulterated - justice system enables cultivating and adhering to true principles of leadership. Such regimes respect the nearly divine social contract that humans exists between the leaders

and the populace. Such, carefully balanced systems are necessary to uphold the values of harmony, justice and liberty.

A commitment to service, does not however, mean a leadership that is overly malleable is desirable. Sometimes, assertiveness and conviction is needed to engage in what Kierkegaard called 'leap of faith'. Decisions involving such conviction may sometimes contravene absolute democratic principles, but are needed nonetheless. This is perhaps the most important distinction between rulers and leaders. A leader knows the extent of assertiveness to be exercised in the interest of public welfare. A ruler, is

ignorant to such distinctions
The decision to 'go-nuclear' by
PM Atal Bihari Vajpayee; engage
in 'Bangladesh liberation war'
by Indira Gandhi or the latest
calibrated action of Operation
Sindoor, demonstrate an astute
sense of leadership of conviction,
courage, temperance and prudence.

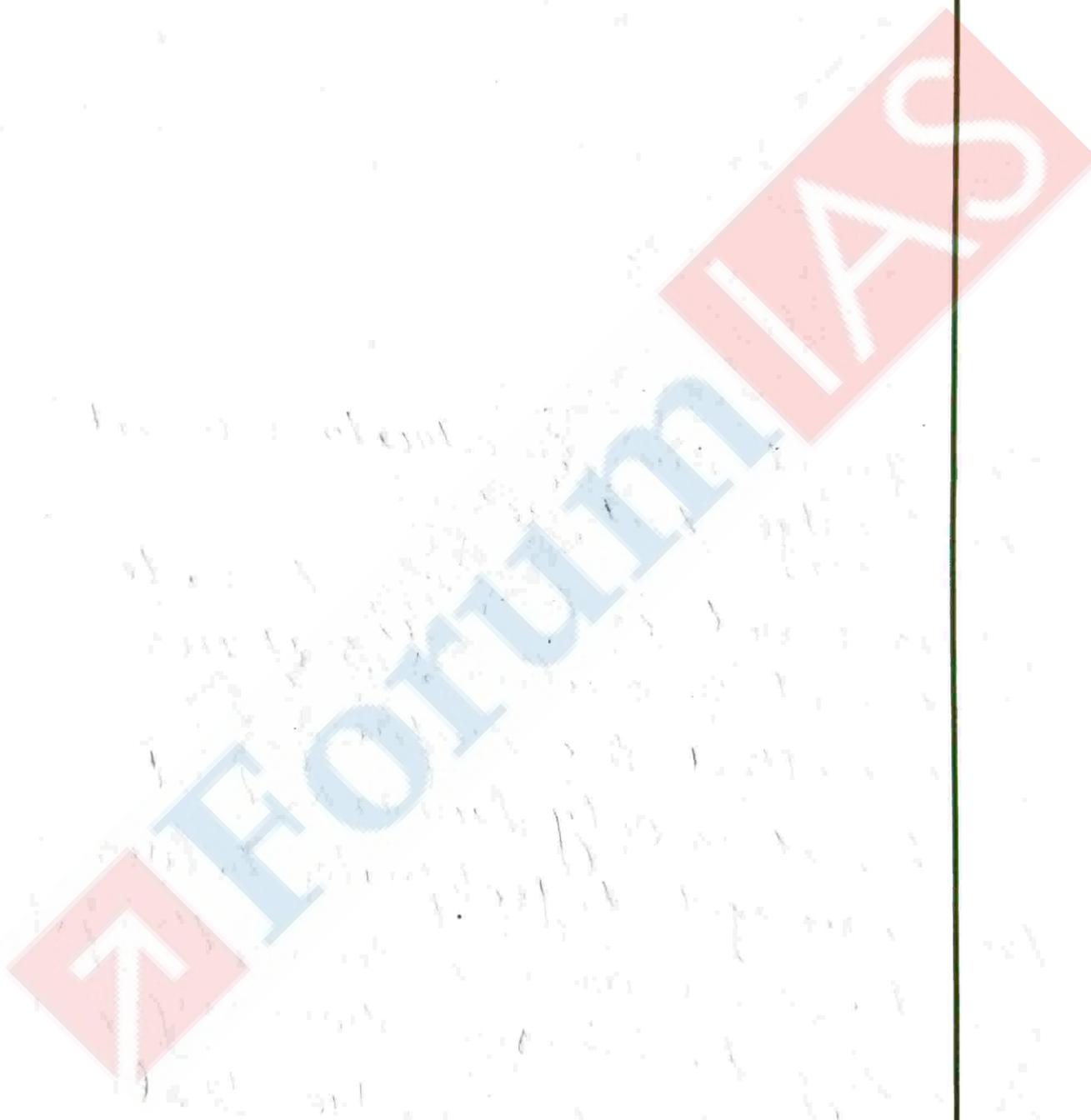
from the Yakshgama (welfare)
principles of Kautilya in Arthashastra
to the French Revolution's principles of
liberty, equality and fraternity;
human history is a repository of
leadership imbued in service
and the consequences that follow
if it isn't.

Napoleon, himself started off as a leader, ascending to consulship of France, on the back of his conviction to bring his country to 'former' glory. However, somewhere along, he lost focus. The idea of ruling blurred commitment to service, perhaps that is when the descent started, culminating in Waterloo.

It is true, imperative upon the current leadership globally to cease pursuit of self glory by waging never-ending wars, suppressing trade descent and re-weaponizing trade. In the age of misguided men and guided missiles, a refresher course on 'True leadership' tenets is perhaps the need of the hour!

FEEDBACK

ignorant



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।

The great aim of education is not knowledge but action

It is most interesting to note that out of millions of species that walked the surface of the Earth, it is only humans that have managed to proliferate to this extent. Man over centuries, through expanding horizons of discovery, deepened his knowledge that inspired meaningful actions.

Through actions & iterations
we perfected the wheel; tamed
natural resources for organized agriculture, built towns,
cities civilisations and also set
foot on the moon!

At the heart of it
all was the deep consonance between
knowledge and actions. It is this
consonance that we ideally
seek to establish in any
desirable education system.

In this essay, we will
aim to investigate the great sin-
gle of education; the catalytic relations-
-hip between knowledge and
action and the related facets
of this relationship.

It is easier to build

strong children than broken men. This crucial learning, is perhaps what propels dispensations today to invest in education systems that breed strong shoulders atop which rests thinking minds.

A good education apparatus, breeds individuals with the ability to translate thought into action, as well as simultaneously distinguish virtuous thoughts from vices. Such an ecosystem gives rise to tolerant, enterprising young minds, capable to of furthuring progress and prosperity for all. This is precisely the reason why nordic societies, with strong human development systems of education, fare & better across all development indicators

Establishing a clear consonance between knowledge and action involves nurturing curiosity and innovation. Dr. C. V. Raman rightly said that a nation's strength is gauged via the quality of its scientific institutions and curiosity of its young minds.

The knowledge economy of today, more than ever, requires pedagogy that is efficient is cultivating actionable thoughts. USA, for example, is able to maintain its dominance globally, primarily on the back of the scientific prowess

[MID-ESSAY REVIEW]

it demonstrates. At the heart of which lies cultivating intellectually sound minds ~~of extraordinary~~ with the ability to drive innovative action.

The need for cultivating an 'efficiently acting' human resource is not just restricted to geopolitical ascension. As Nelson Mandela said, "Education is the most powerful tool with which we can change the world". A sound education system, enables creation of an equal society. It helps in cultivating capabilities that bring society in general closer to their utility possibility frontier, ~~at~~ a clear sign of improving welfare. This is at the heart of Amartya Sen's social choice theory.

A workforce adept in skills to transform resources into economic and social tools of progress is what is aspired by an education system. Such arrangements, forge inclusive growth, building a society where Sawodaya and Antyodaya abounds.

A mind imbued in deep adherence to thoughtful action is imperative for a functional polity too. As Jimmy Carter said, "Democracy is not a spectator sport". Therefore, in order to truly reap the benefits of a democratic polity, it is important to cultivate aware and active citizenry. Only such populace has the ability to assert claim to 'rights'; seek 'justice' and uphold tenets

Q Accountability in governance -
The French Revolution, for example, was propelled by a peasantry awakened by the principles of 'liberty, Equality, and fraternity' propounded by thinkers like Montesquieu and Voltair of the age.

Knowing the great virtues of education aim to cultivate knowledge catalysing action; it is important, also to note how do we cultivate such ~~knowing~~ illuminating ecosystems.

Such initiation involves establishing clear tenets and vision for an educated populace. The New Education Policy, precisely aims to re-imagine such tenets to bring out about incentive and

interprising young minds.

Honing innovation and rewarding curiosity with freedom to experiment is perhaps intrinsic to achieve the goal of 'intellectually awakened' disciples. Schemes like Atal Innovation Mission; INSPIRE scholarships, Vigyan Dhara scheme go a long way in cultivating this aim.

There is also a need to move away from systems that reward rote learning to systems that propel incentive thinking. Evaluating progress should rest on skill-deeptness rather than fast cramming. This is imperative, if nation's like India truly want to reap the benefits of

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

demographic dividend.
Therefore, policies like Skill India,
apprenticeship programs become
necessary.

Nurturing the ability to
translate thought into action
is not enough. It is also important
to ensure 'right' action. For the
journey from 'knowledge to action'
gave us atomic bomb, but
journey to 'right action' gave
us atomic energy.

President Roosevelt₃ was perhaps
right in his assertion that
'to educate a man in mind and
not in morals is to educate
a menace to society.' Therefore,
pedagogy needs to also focus
on value education.

Knowledge nourishes mind,
morals - souls. An action that
coordinates the two breeds
true progress. Innovative class
room programs like Karnataka's
'Naru Manjuru' focusing on
embedding tolerance and critical sense
in young minds need to be
celebrated and scaled.

At the same time, there
is a need globally to encourage
thought and pedagogy exchange
across societies and cultures. In today's
globalized era, we need a progeny
that is empowered to build
solutions that are replicable
across borders. The impending
risks and opportunities attached
with ~~the~~ technologies like
Artificial Intelligence requiring

cooperation are a case in point. Implementing such systemic overhauls may witness push-backs from stakeholders. The prevailing discord over implementation of New Education policy between Central Government and state governments ^{is} ~~are~~ a living example. However, cooperation and the flexibility to incorporate betterment suggestions will enable faster execution.

At the same time, it is important to emphasize that at the heart of education system may lie 'action', but pursuit of knowledge also is not peripheral. Therefore, a culture needs to be established to achieve a thriving symphony between knowledge and action. This is in true

Consonance with Socrates' assertion
of 'examining life' for meaningful
discovery. Age old philosophies
like Descartes 'Method of Doubts',
and 'Nyaya' centrality to logic
propound similar synergies between
knowledge and action.

The journey of 'prono
sapiens' is an art of invention,
to action to perfection. It is incumbent
upon the current educationists
to live up to this rich legacy
and enable cultivation of young
minds that are powerhouses of
knowledge enabling meaningful
actions!

A Pedagogy celebrating discovery
cultivates mental blavery
and frees mankind from ignorance's slavery!