

TEST CODE 8 1 0 4 0 5

IGP 2025

Time Allowed : 3 Hours
समय : 3 घंटे

Forum IAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Arun Jain		
Roll No./अनुक्रमांक	1910109164	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र		Date/दिनांक	8 / August

*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।

Remarks/टिप्पणी :

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Start Time/प्रारंभ करने का समय :	End Time/समाप्त करने का समय :
9:30	12:20 pm
Mode Of Examination/ परीक्षा की विधि :	Online/ऑनलाइन <input type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>

For Office Use Only / केवल कार्यालय प्रयोग हेतु

ECN CODE/ ईसीएन कोड :	EG/ईजी : ① ② ③ ④ ⑤	Evaluation Date/ मूल्यांकन तिथि :
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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. Glaciers are the canaries in the coal mine of climate change.
हिमनद (ग्लेशियर) जलवायु परिवर्तन रूपी कोयला खदान में वे कैनरी पक्षी हैं जिनकी मृत्यु सबसे पहले होती है।
2. To be content with little is difficult; to be content with much, impossible.
थोड़े से संतुष्ट रहना कठिन है; अधिक से संतुष्ट रहना असंभव है।
3. The true cost of economic and leadership gaps is deferred growth and skewed transitions.
आर्थिक और नेतृत्व अंतराल की वास्तविक लागत विलंबित विकास और विषम परिवर्तन है।
4. An India that is not pluralist is not India at all.
जो भारत बहुलतावादी नहीं है, वह भारत ही नहीं है।

2. To be content with little is difficult, to be content with much, impossible.

There was once a poor man named Raman, who lived in a small village of Shamapur. He was extremely impoverished and couldn't even afford a full day meal. But he was very religious and always had faith in God's sense of justice.

One day, God decided to test him

and bless him with a bag full of coins, hidden in his hut.

When Ramar came back home after work, he found the bag and was utterly shocked. He never saw so many gold coins. His eyes sparkled and his joy knew no bound.

He started counting the coins and found 99 coins. He got confused and thought - it must be hundred, where is the missing coin? This anxiety got hold over his wisdom and he got extremely distressed in searching for the missing coin.

Did he find it? No, but did he lose his mental peace? Yes. Finally, he died without ever enjoying the 99 coins. What's the morale of the story?

The dictum of contentment.

In this essay, we will further expose this puzzle - why too little is not contentment and why too much is also not. Further we will expose what truly is contentment and how to gain it! Maybe we all will be a little content by the end!

Human is a complex creature. He needs material things to satisfy himself, family for his emotional needs, society for his recognition and collective need, state for regulatory purposes and the list goes on.

Is he ever content? Difficult to answer. But one thing is clear - too little is not enough to be content with one's life. Firstly, because too little money or sources of sustenance can't satisfy our basic needs. How can a poor man be content when he

has to struggle everyday for a piece of bread and yet, sleep with an empty stomach?

Poverty is the anti-thesis of contentment because struggle for survival is brutal. It leaves no scope for ever sitting down and feeling relaxed. Little possessions or things also leaves our aspirations unmet.

M.S. Dhoni had 'little', while he grew up in Ranchi. Working as a IT was not the contentment he was looking for. This must have prompted him to escape the cycle of 'little' and aspire big. Same is the story of Big B, Anurabh Bachchan who struggled in Mumbai to

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earn recognition and meet his needs.

In the age of social media, contentment with little things is even more difficult, since everyone compares with the 'glitzy, opulent, perfect lives of influencers such as Kardashians in US, rich Bollywood wives and their lifestyles etc.

This gets even more accentuated due to human nature of utilitarianism as Bentham explains. Since man is driven by pain and pleasure doctrine, he is never happy with 'too little' things since his need of pleasure is not fulfilled.

But can it be fulfilled even when he has everything he needs? How much is needed to feel content?

Sadly, even too much is not enough for a man to be content. Contrastingly, it makes it ~~nearly~~ impossible as the man now has tasted desires, the taste of materialistic pleasures is hard to leave, harder to forget!

Too much money or power brings with it a pandora box. It opens up a new set of problems for the unsatisfied man. He now thinks of acquisition, more and more and more!

We have seen rich people continuing to acquire wealth, not even closer to say, oh! now we have enough. Whether it's Bill gates or Mukesh Ambani, Hollywood stars to Bollywood, you must now have seen many saying or feeling content.

This is because there is no limit to

desires or wants. It's an unending cycle of acquiring more and more, only to feel wanting for more. It becomes ceaseless struggle for power or money.

This was the case with Cambodian dictator Pol pot who rising from humble background, becomes leader of Cambodia. Yet his zeal for power didn't stop there. He abused it for more power, killing almost 2 lakh people in his frenzy.

Having too much leads to a mad race where all compete for limited resources. It becomes a zero sum endeavor, man becomes a blind rat running with no contentment in sight. Have a house in Delhi? why not have in every city? Have a firm to manage? why not acquire more?

This kind of questions never ends. This reminds me of Harshad Mehta who became an established name in the stock market sector, yet his discontentment eventually led to his fall.

Another problem with 'too much' is that we get attached to material possessions, treating them as an end of human life. The need for gratification only grows, indulgences keeps us stuck in this vicious cycle. This is happening with the youths of current generation who now believe "money is everything."

This now brings us to an important question— what is true contentment? can we ever be truly contented? The answer lies in the wisdom of lost Buddha, "Desires are the source of sufferings"

Desires are opposite to satisfaction and thus, he suggest a Middle path — not too much, not too high, just enough to satisfy your needs. This is similar to Gandhi's words when he said, earth has enough for everyone's needs, not enough for one man's greed.

one has to realise the importance of controlling our passion, treating material things as means for living a meaningful life. A life worth living is more than a mad race of acquiring ~~possessions~~ possessions. Just life Karus, one who fly too high and falling too soon.

The real contentment is moving beyond the worldly things and yearn for ~~the~~ knowledge and ideas, as Plato said.

This is exemplified in the story of a sage who met Alexander. When asked to join Alexander and live in Greece, the sage said 'what would I do with the things you are offering, I am not my body, I am the seeker of knowledge.'

This balance of too little and too much can be maintained with learning the middle way of life. It sets 4 goals of life — Arth, Kama, Shaam and Moksh. In different phases of life, one must balance these goals for ultimate achievement of 'Moksh' — liberation from the cycle of birth and death.

In the end, one must realise that 'happiness is not a destination, it's the path itself.' The path is contentment

with what we have and enjoying the
little joys of life.

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To be content with little difficult, with much impossible

Intro - man & coins, Icarus

why diffi
 → Poverty → needs not met,
 → aspirations, wants etc
 → compassion in age of SNS
 → human nature

why impossible
 → Greed, Desires → never stop
 → no limit to 'much'
 → attachment to materialistic world
 → Gratification & indulgence
 → mad race - competition

Pandora box

what is true contentment
 → Gandhi → needs
 → Buddha - Middle path (Aristotle)
 → Ideas > material things (Story of a sage)
 → Sadchit anand → inner swaraj (Aurobindo)

how to gain
 → Reflection - journal, etc
 → Yoga & minimisation of wants - spirituality
 → Hindu way of life
 → Stoicism

quotes or poem
 → Happiness not a journey, a path
 → The philosophy of wantlessness is Utopian
 materialism is a chimera

eg) Great leaders :- Ms Shani, Sachin, Modi - not content with too little
lower acquisition → Pol pot, USSR, Harshad Mehta (can use song)
 (Power corrupts) → Ramian Shah

I looked for stars,
 I went out for success,
 To earn a name for myself
 I ran & ran & ran
 But when I came to my family, I was finally home!

FEEDBACK

ForumIAS



SECTION - B

1. True peace is not merely the absence of tension; it is the presence of justice.
वास्तविक शांति केवल तनाव का अभाव नहीं है; यह न्याय की उपस्थिति है।
2. The saddest aspect of life right now is that science gathers knowledge faster than society gathers wisdom.
इस समय जीवन का सबसे दुखद पहलू यह है कि विज्ञान, समाज की तुलना में अधिक तेजी से बुद्धिमता एकत्रित करता है।
3. Human development suffers when interdependence is mismanaged.
जब अंतर्निर्भरता का कुप्रबंधन होता है तो मानव विकास प्रभावित होता है।
4. No one can make you feel inferior without your consent.
आपकी सहमति के बिना कोई भी आपको कमतर महसूस नहीं करा सकता।

1. True peace is not merely the absence of tension, it's the presence of justice.

The year was 1787 and France was under the rule of king Louis XVI. The society was divided into three estates - the clergy and nobles at top, followed by feudal lords and at the bottom was workers, shopowners, peasants etc. The tensions between classes were growing and final storm just reached the foot of Bastille.

People stormed the Bastille as a symbol of unchecked power of Monarchy and social exploitation. They form their own republic and drafted a Constitution. Finally, the king was beheaded and a new era of democracy ushered.

One may assume that now there must be peace after revolution but it's a mistaken notion. France under Jacobins rule was the reign of terror and peace was nowhere in sight. The nation had to witness monarchical rule under Napoleon, repeated attempts of Republicanism, to finally reach where it's now. What finally worked for them? An egalitarian social order where justice was the norm.

In this essay, we will explore more why mere absence of tensions can't be

equated with peace and why justice is the foundation of a peaceful society. Finally, we will look into how a just & peaceful society can be established. Let's first understand peace & its need.

Peace is an essential condition of human survival, since wars and continued struggles threaten lives of man and destruction of mankind. It ensures harmonious social relations and conducive environment for men to pursue their goals and live freely.

A peaceful society is the one where conflicts and tensions between society is minimised by handling them with mutual trust, dialogue and ethical governance. If we look at countries of Scandinavia, we can get a glimpse

of it.

Yet, peace has always been under threat. Wars, from time immemorial, have led to huge loss of lives and property. Whether it's the WWI or the cold war era, peace has remained elusive. In today's world, the Ukraine conflict, Gaza crisis, India-Pak tensions, coups in Africa and breakdown of trust in international sphere, etc are threatening peace.

So one may question — can peace be attained by minimising conflicts, wars and tensions in society? By

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resolving tensions, the process of peace can be started. It ensures that fire has been contained and threat to lives is minimised.

For instance, peacekeeping missions of UN ensures ceasefire is maintained for peace to be achieved. Absence of tensions can be a beginning for restarting 'peacebuilding' - community dialogue, grievance redressal and healing wounds.

But is the absence of tensions enough for true peace? The answer is No. Firstly, absence doesn't guarantee or indicate that everyone in the society is happy, social relations are harmonious or trust is present among different classes or countries.

On the contrary, it can be a breeding ground for future tensions if the voices are suppressed for superficial maintenance of peace. Unresolved hatred, hidden unrest and exploitation can lead to revolution even when everyone from outside see a peaceful society.

This was the case with USSR. The communist unity appeared strong among republics and apparently, no tensions were visible. But a storm was brewing inside as USSR turned into a exploitative system where people's voices were suppressed with terror, mass exploitation in the name of justice was done. The closed revolutions such as violet revolution in Czechoslovakia, reflected just how

absence of tensions was not enough for peaceful coexistence.

Injustice in the society always results into resistance, even if mask of peace is worn. It creates contempt for government, distrust between classes and sense of disillusionment with current system.

For instance, In India, the caste system for centuries exploited the lower caste, treating them inhumanly leading to feeling of injustice. For centuries, no one spoke until it was too exploitative to bear silently. Leaders like Phule, Ambedkar resisted against this order and demanded justice.

Even, in the international system, one can witness how global south is fighting against injustices that the

current capitalist, globalised 'Global North' perpetuates. Nehru, in this context rightly said,

'Injustice anywhere is a threat to justice everywhere'.

This clearly points out a major learning for us — peace for mankind must be based on the foundation of justice. Justice is the first virtue of any social system - as John Rawls points out.

It is because justice ensure feeling of mutual co-existence, sense of reverence for fellow beings and harmonious social relations. This was witnessed in South Africa under Nelson Mandela when it embarked on the journey to fight apartheid and ensure a just society.

A just society ensures man's dignity is respected, he is not treated as a 'means' rather as an 'end'. Ultimately this translates into equitable treatment to everyone by ensuring equality before law and equal opportunities.

Indian Constitution serves as a beautiful reminder of how a just society based on liberty, equality and fraternity, can heal wounds of partition, centuries of foreign rule and ensure unity in diversity for sustainable peace.

Justice also leads to legitimacy for the state and ensures its authority has people's acceptance, so that revolts or protests can be avoided. For ex., USA in 1960s faced protests in the

form of civil rights movement, threatening state's legitimacy and long term peace. The root cause was the unjust treatment of 'Blacks' in US. Finally when equal rights were granted, could peaceful society be established. The leader of this movement, Martin Luther King, then remarked,

'Moral arc of universe is long but it bends towards justice.'

Lastly, justice also rectifies historical injustices, thereby resolving grievances that may create future tensions. Ambedkar firmly believed that a just society must ensure socio-economic as well as political equality. This ensures everyone is equally served.

The final discussion is now about how a just society can be established for true peace. The words of Dr APJ Kalam can guide us here,

"when there is beauty in character, there is harmony in home. when there is harmony in homes, there is progress in the society. when there is progress in society, there is peace in the world."

This establishes one fact - it's individual's character which must be just and virtuous, for society to be peaceful. As Gandhi also said, "be the change you want to see in the world."

The responsibility also lies on the shoulders of state to ensure justice in the society. DPSP in Indian

Constitution act as a guide for a
welfare state.

Together, we must all realise
the dream of Martin Luther King Jr.

"I have a dream that one day
every hill will be made low,
every valley turned into plains.
The sons of former slave and slave
owner sitting together and justice
reign in the society."

FEEDBACK

 FORUMIAS

SPACE FOR ROUGH WORK

True peace is not merely absence of tensions, presence of justice.

Intro | French Rev :- 18

3 classes
Bastille stormed
est. Republics
Jacobins rule → torture

peace & its threats,
in west etc.

Why not assure
→ breeding ground of injustice
→ exploitation & resentment
→ hatred, contempt & unrest hidden.

Justice

ed. true peace.

- ensures sustainable peace
- feeling of mutualism,
- Respect for dignity ^{healthy social} _{relationships}
- harmony b/w classes
- reverence for state - legitimacy
- equal treatment ensures each have eq. of opportn
- Rectify historical injustices

quote → Injustice anywhere, threat ...
justice is the first virtue ...
moral arch of universe ...

inequality cause of revolution

Ambedkar → A just society

Poem/Quote :- Mother King "I have a dream"

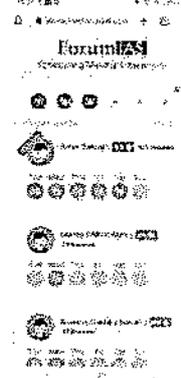
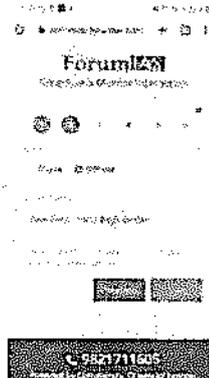
- African Coups
- Colonial rule
- Cuban revolt

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