

TEST CODE	8	1	0	4	0	5
-----------	---	---	---	---	---	---

Handwritten signature

MGP 2025

Time Allowed : 3 Hours
समय : 3 घंटे

ForumIAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Gaurav Chopra		
Roll No./अनुक्रमांक	1910111207	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1901	Date/दिनांक	08-08-24

*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			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।	
For Student Only / केवल परीक्षार्थी प्रयोग हेतु				
Start Time/प्रारंभ करने का समय :			End Time/समाप्त करने का समय :	
9:30 AM			12:30 PM	
Mode Of Examination/ परीक्षा की विधि :			Online/ऑनलाइन <input type="checkbox"/> Offline/ऑफलाइन <input checked="" type="checkbox"/>	
For Office Use Only / केवल कार्यालय प्रयोग हेतु				
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				



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।

4. An India that is not pluralist is not India at all

On the eve of independence, Jawaharlal Nehru, in his Tryst with Destiny speech, promises an India that is found on the bedrock of diversity, inclusivity and Pluralism. In the backdrop of a partition based on religion, this promise of respecting multiculturalism and tolerance is of immense importance, as it shows the meaning of "Indianness", which is pluralism.

This aspect of Indian-ness is integral to the foundation of being an Indian. India is a civilisational wonder.

The cloth of India is weaved by the threads of diversity in form of different religions, race, and linguistic identity.

This cloth will get 'torn-apart' without the binding strength of Pluralism.

Pluralism in its essence means tolerance and accomodation of different identities.

These differences itself do not divide us, but our inability to accept and respect these differences may break ~~the~~ apart the cloth of India.

This pluralism has been the core identity of India since time immemorial.

The ancient Indian civilisation was a pluralistic society composed of Kushanas, Sakas and Parthians. It even accommodated the 'Yavanas' ~ the Greeks who settled in India after Alexander's invasion.

This pluralism of India allowed it to imbibe whatever is good in others, without being a blind imitation of others. Even the ancient Roman merchants and Arabian traders spoke of the diversity of India. They found that while there are differences in the social practices and customs along the peninsula, they retained an inherent commonality; thus naming whole of the land beyond Indus river as 'India'.

This commonality of India would not have been possible without the values of pluralism and respect to diversity. One can see this pluralism in the family of Mauryans themselves.

While Chandragupta Maurya was a Jain, his son Bindusara was a follower of Ajivikas and his son Ashoka a Buddhist! Thus pluralism has been at the core of the 'Indianness.'

Even the present society of India has such diversity, as we have seen in the Mauryan family. The present India is home

MID - ESSAY REVIEW

to all the major religions. These religions flourish and grow because of the inherent values of 'Sarva Dharma Sadbhav' of Indian culture. This value recognises the tolerance and acceptance of all.

Another aspect of this pluralist diversity can be seen in the form of linguistic traditions. It is a folk saying in Rajasthan that "Kos - Kos par paani badle, chaar Kos par vaani", which means, "The taste of water changes with every mile, while language changes every four mile". Such inherent diversity in language thrives because of the pluralism of India that allows growth of every language.

The pluralist diversity of India is not restricted to religious or linguistic domain but also extends into the social customs and practices of different regions. The Geography of India is endowed with the staggering diversity of deserts, plains, hills, forests and the snowy mountains of Himalaya.

This geographical diversity allows India to develop a wide variety of lifestyle, cuisines and social practice.

The practices in coastal region are different from the practices of hinterland, yet they co-exist in India due to its pluralistic nature.

This pluralistic nature of Indian society prevents the homogenisation of culture. Rather than trying to assimilate the differences into a common mono-practice, the Pluralist India allows for respecting and celebrating this difference.

This leads to the formation of the beautiful mosaic of India, where every difference and diversity is allowed to grow and prosper, while combining into the mosaic of India. It can be seen via the saying of 'Hindu, Muslim, Sikh, Jssai; Aapas mein hai bhai-bhai,' which symbolises the pluralist brotherhood of different religions.

While we celebrate this pluralistic tradition of India, we also need to acknowledge the threats facing this value. The present pluralism is being threatened by the social cleavages. The cleavage of communalism and fundamentalism threatens the religious pluralism in the form of mob lynching and riots.

Even our linguistic ~~pluralism~~ pluralism is now under threat of linguistic chauvinism and assertions of one language being 'greater' than another. An instance of this is the issue of pitting Hindi against southern languages.

Similarly, the geographic plurality of India is threatened by the issues of jingoistic regionalism and son of soil movements. It pits one region against another and leads to hate and intolerance against people from 'another' region. Even the modern industrialised states of Maharashtra and Karnataka is not immune to such issues.

These various threats have the ability to tear apart the cloth of Indian pluralism. Hence it is important to understand the cause behind these threats because knowing the problem is integral for finding the solution.

A historic cause of these issues can be the divide and rule policy of Britishers which pitted one religion against another. British colonialism also ~~endage~~ endangered various languages by pushing English. Thus the historic cleavage of British policies culminated in a partition based on religious grounds and various linguistic movements.

Likewise, the socio-economic issues can also act as threat to the pluralist India. Differential access to avenues of growth, social discrimination based on parochial identities and wide inequalities between diversity leads to the atmosphere of hate and intolerance.

And finally, the politicisation of these differences by power-hungry politicians lead to continuance of such issues.

An instance of this would be the Son-of-soil movement in Maharashtra being led by MNS political party.

Thus, there is a need to address this triple threat of history, socio-economic and political threats to Indian pluralism. The historical threat can be effectively dealt with by the instances of the rich historical traditions. While Ashoka's Dhamma emphasised upon peace and tolerance, Akbar Sul-i-Kuhl emphasised on the Indian tradition of 'Ekam sat Viprah' which means 'Truth is One, the wise calls it many'.

Similarly, the socio-economic threat can be neutralised by popularising the Indian culture of Tolerance and pluralism. Teachings about Bhakti and Sufi movement in school and pursuing inclusive growth is path to strengthening pluralism.

And finally, the political threat must be neutralised by following in the footsteps of Leaders like Gandhiji and Nelson Mandela. Gandhiji dedicated his life in upholding the pluralistic identity of India. Likewise, Mandela was so enchanted about Indian tolerance and pluralism that he remarked, "While I go as tourist in other countries ; In India, I come as a pilgrim - a testament to pluralism that is India."

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।

2. The Saddest aspect of life right now is that science gathers Knowledge faster than society gathers Wisdom

In 1903, when the Wright brothers invented Aeroplane, no one thought that in 63 years, humankind will send men on moon. Science has grown at such pace that Billionaires are travelling to space for leisure, while the millions in global south tackle with the harsh reality of climate change.

While science has the ability to compress centuries of technological development in mere decades, the capacity of society to use it wisely lags behind and progresses slowly.

In this essay we will see the sad reality of science progressing rapidly while the society struggles to cope up, its ramifications and the possible causes behind the slow gathering of wisdom by society.

The 21st century is the century of "Wonder" with technological development outpacing the ability of mankind to comprehend the impact of these technology.

Artificial Intelligence or the AI has emerged as a pillar of modern science. Its growth is so fast that in 2022 where AI was used to create mere summaries and points, in 2024 it has won Nobel Prize for decoding protein structures.

While the AI is gathering knowledge day-by-day, the society lags in using it productively and wisely. This can be seen by the rising use of AI for generating pornographic deepfakes and fake news. The wisdom about the ethical use of AI struggles to keep us with the developmental pace of AI technology.

Similar is the case of the science of Biotechnology, where techniques like CRISPR is used to create 'designer babies' or new pathogens for biological warfare.

It is a true travesty of wisdom that where millions suffer from poor health and disease burden, the 'poor wisdom' of society and its ethics lead to such uses. Where biotechnology has grown at such pace where we can revive 'extinct' dinowolf for commercial purpose, yet we struggle to effectively use it for the altruistic purpose of help.

MID - ESSAY REVIEW

Likewise is the case of the modern wonder of communication - the science of social media. It has grown at such pace that it has become an integral part of our life. We may not even notice its presence in our life, while we ~~for~~ will certainly feel its absence.

The growth of social media has put even the continents together by connecting us with the world. Yet it has led to such isolation that we struggle to connect with our loved ones. Yuval Noah Harari in his book Sapiens writes that human beings have biologically and socially evolved to maintain more 150 relationships in a fr lifetime.

Whereas, Social Media enables a person to connect with thousands of people. This has led to poor quality of individual relationships, rising cases of depression and misuse of social media for cyber-bullying. Indeed this is a sad reality due to the poor ability of society to gain wisdom about the wise-use of social media.

Just like social media, the 'science' of electricity is ubiquitous in one's life. Every modern scientific device has grown due to the use of electric power. Our ability to harness electricity has allowed us to even store the whole knowledge of the world in our pockets.

Yet we are none the wiser. While the science of modern devices has grown at tremendous pace in the form of smart phone, smartwatch, earphones, laptops and what not; we fail to realise that the electricity powering these tools comes from fossil fuels.

Our ~~is at~~ inability to understand the impact of fossil fuel powering up our lives has led to a 1.1°C increase in the global temperature leading to extreme weather events, glacier melting and rising sea levels. In our blind pursuit of scientific growth, we have failed to gather the wisdom to use it effectively.

This has led to various sad ramifications in society. It is said that while technology is a great slave, it is a horrible master. Our lack of wisdom in its scientific use has led to misuse of scientific knowledge.

It has widened the differences between the 'haves' and 'have nots' as seen in the misuse of biotechnology for personal gain, rather than societal good. The dual edged sword of technology has enable us to put the man on the moon while also put the plastics in the ocean.

Having seen how science is progressing faster while society struggles to keep up with its wisdom, let us delve into why society is slow in gathering wisdom.

The modern society is characterised by materialism and greed. Its myopic view of focussing on short term benefits blinds it the long-term impact of science. Hence, science far from becoming a positive force of change devolves into a force of destruction in the form of climate change.

Another reason for ~~for~~ ~~poor~~ slow wisdom in society is the 'inertia'. While society in its behaviour and actions adapts to the use of technology, its fundamental assumptions and values still remain rigid.

An instance of this would be that while science grows, society is still rooted in the superstitions, orthodoxy and parochialism symbolised with the taboo against menstruation.

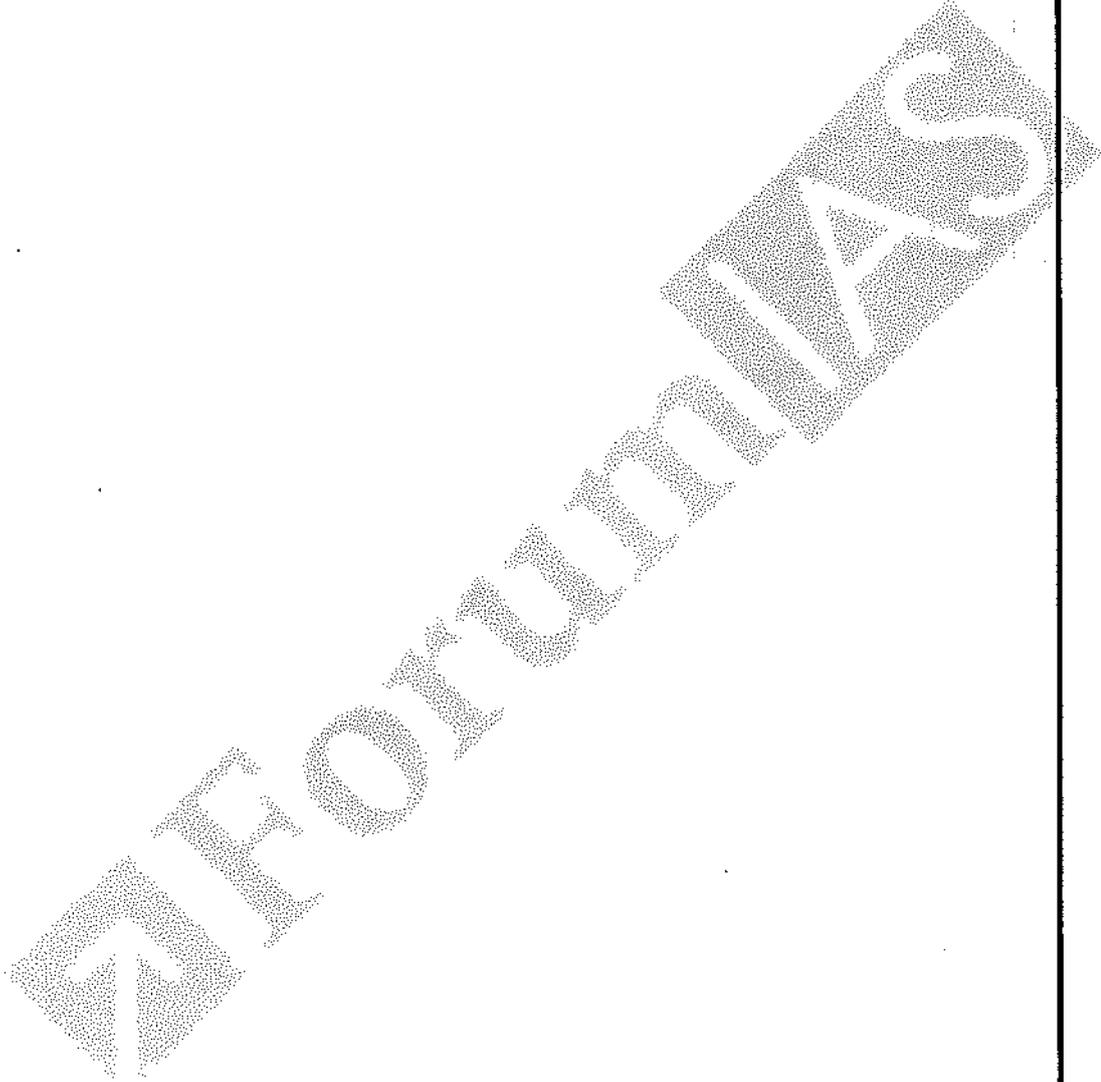
Likewise, lack of democratisation of science is also a root cause behind the slow wisdom in society. Most of the technological growth in present world is monopolised by the Western society and global north. They dictate the use of technology based on their narrow use. The rest of the global south then only cope up with the mere adaptation with scientific growth, not actual growth of wisdom.

The final reason behind slow gathering of wisdom is the lack of rationalist mindset. Poor state of education and lack of critical thinking prevents us from seeing the dual-edged impact of science. We stop growing with the times, and ultimately just try to play catch up with technology.

Science in itself is ~~neig~~ neither a boor or a bane to human society. Science is a mere tool. It is ultimately the human mind that will determine its end use.

Thus, we need to prepare the human mind so that ~~the~~ it allows the society to gather wisdom about its use. A society is merely the sum of its individuals. If the individuals in a society gain wisdom about the wise use of scientific knowledge, we will be able to tackle the issues of the modern world.

FEEDBACK



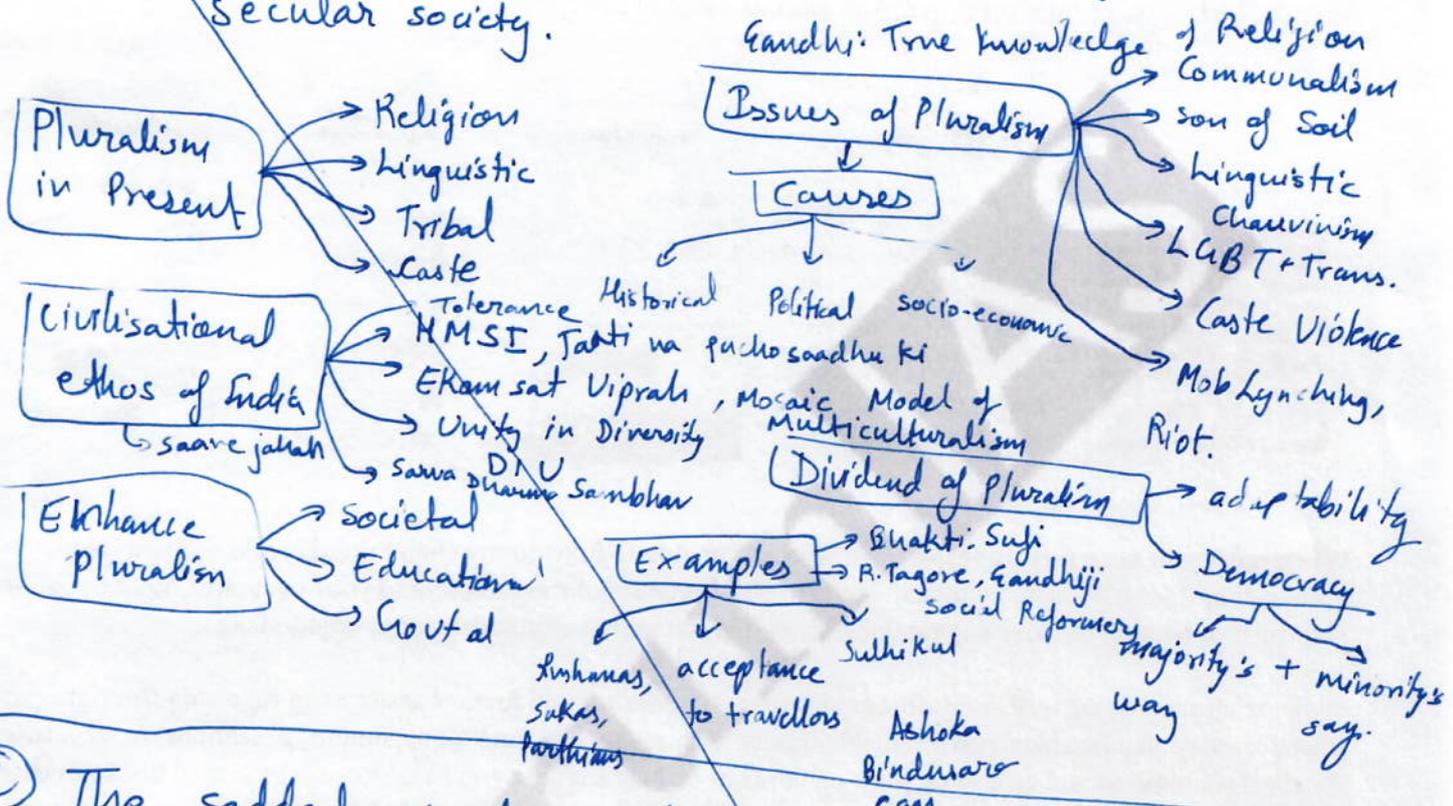
Difference don't divide us

'Pilgrim'-tourist'

SPACE FOR ROUGH WORK

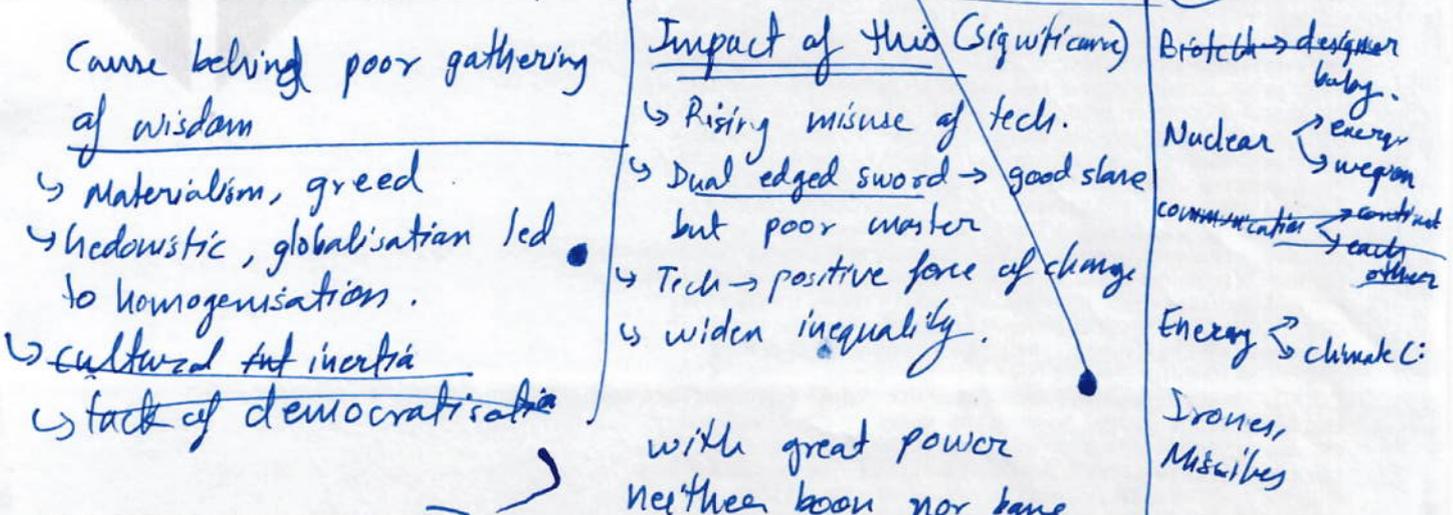
① An India that is not pluralist is not India at all

Intro: eve of indep + Tryst with Destiny + pain of partition. secular society.



② The saddest aspect of life right now is that science gathers knowledge faster than society gets wisdom.

Intro: 1903 - wright brothers → 66 years later → space journey → 2015
 space tourism → backdrop of Climate change. Science compresses centuries of dupl into decades.



Availing Mentorship - Now made easy & seamless via mentorship.forumias.com

Dear Students,

You can now avail Mentorship in both online & offline mode seamlessly. All you need to do is login to below URL and pick up a date and time and your Mentorship is scheduled at the designated time.

Visit the URL <https://mentorship.forumias.com> or Scan the QR code



When must you seek mentorship? When you are unable to fully comprehend the directions given by the evaluator in the MGP copy. A Mentor will help you understand the nuances of your evaluated MGP copy. He / She will also be able to make suggestions, if needed, on improvements that you could make.

If we are already doing well, a reinforcement from the Mentor will further assist us in following the right path. A Mentor may also be able to give valuable inputs with respect to time management, presentation, structure etc. He may recommend you clearly to work on content or may suggest you to take courses / read books in case he feels you lack content that may be quickly improved with a course at ForumIAS or elsewhere, or some study material.

To download topper's copies, visit the link <https://blog.forumias.com/testimonials>

CSE 2024 - Topper's Testimonials and Test Copies

- CSE Rank 1 Shakti Dubey, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 4 Shahi Margi Chirag, Testimonial [Click Here](#)
- CSE Rank 6 Komal Punia, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 7 Aayushi Bansal, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 9 Aditya Vikram Agarwal, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 11 ETTABOYINA SAI SHIVANI, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 15 EANNA VENKATESH, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 16 MADHAV AGARWAL, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 17 SANSKRITI TRIVEDI, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 18 Saumya Mishra, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 19 Vibhor Bhardwaj, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 20 Trilok Singh, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 21 DIVYANK GUPTA, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 23 Riya Saini, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 26 SHIVANSH SUBHASH JAGADE, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 28 RISHABH CHOUDHARY, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 31 SHREYA TYAGI, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 33 ALFRED THOMAS, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 34 ABHI JAIN, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 38 ABHISHEK SHARMA, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 41 Sachin Basavaraj Guttur, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 43 AVDHHA GUPTA, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 44 MUDITA BANSAL, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 45 MALAVIKA C NAIR, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 48 RITIKA RATH, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 50 ANKUR TRIPATHI, Download MGP Copies + Testimonial [Click Here](#)