

TEST CODE 8 1 0 4 0 5

MGP 2025

Time Allowed : 3 Hours  
समय : 3 घंटे

ForumIAS

Maximum Marks : 250  
अधिकतम अंक : 250

## ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	RISHABH YADAV.		
Roll No./अनुक्रमांक	1910108682.	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1901.	Date/दिनांक	08-08-2025.

\*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 <b>two</b> essays, choosing <b>one</b> 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 हों।		
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।		
<b>For Student Only / केवल परीक्षार्थी प्रयोग हेतु</b>					
Start Time/प्रारंभ करने का समय :			End Time/समाप्त करने का समय :		
Mode Of Examination/ परीक्षा की विधि : <i>offline</i>			Online/ऑनलाइन <input type="checkbox"/> Offline/ऑफलाइन <input checked="" type="checkbox"/>		
<b>For Office Use Only / केवल कार्यालय प्रयोग हेतु</b>					
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>
<b>Basic Format</b>	Introduction	10		
	Body	15		
	Conclusion	10		
<b>Content</b>	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
<b>Organization</b>	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
<b>Language skills</b>	Language and sentence construction	10		
	Grammar and spelling	10		
<b>Examiner's discretion</b>	perception/ innovation/ engaging	10		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<b>Coherence</b>				
<b>Language</b>				
<b>Handwriting</b>				
<b>Pre-writing</b>				



**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।

An India that is not pluralistic  
is not India at all.

On the midnight of our independence, Prime Minister Jawaharlal Nehru gave the famous speech of "our trust with destiny", wherein he explored what an independent India should be like.

Emphasizing upon the importance of inclusivity and drawing lessons from our freedom struggle, he outlined an independent India should take everyone together on the path of

development, caring and looking after everyone's needs and upholding the spirit of pluralism in every aspect of life.

A mutualistic relation is thus formed between India and her citizens, where the identity of India corresponded to its cultural vibrancy, diversity, and the ethos of love, respect and kindness for everyone

The Indian setup presents a humongous heterogeneity marked by diversity on the scales of region, culture, language etc., with diverse needs of every segment. This includes catering to vulnerable sections like tribals, transgenders; providing social justice to historical errors

and crafting a path in which everyone can contribute to the notion of "India". For such huge and varied responsibilities, having a pluralistic setup is sine qua non.

The Indian Constitution provides fundamental right to religion and culture (Art. 25-30) which caters to demands of religious diversity, while upholding the positive nature of secularism. The provisions of affirmative actions are also build on the premise of pluralism.

A pluralistic India carries on the spirit of our freedom struggle and the socioreligious movement, which saw the participation of all, thus denying a pluralistic setup goes against the very mandate

of what our freedom fighters stood for. It is from there the concepts like Universal Adult Franchise, and right to equality emerged.

The grundnorm of India, the Constitution provides for safety and protection to minorities, while upholding pluralism. Therefore, not following pluralism will be tantamount to working against "the Indian image" envisaged by our Constitution.

From the ancient times, an image of India prevails as the melting pot society where the differences and variations are woven

**MID - ESSAY REVIEW**

into a pat<sup>ch</sup>work fabric, thus providing a pluralistic nature to the Indian society. India is the birthplace of Buddhism and Jainism, while it she warmly accepted Islam and Christianity, and also provided refuge to Tibetans.

The cultural pluralism is visible in the statement: "India is the land of Buddha, the adventures of Ashoka, the empire of the Taj and a living testimony to organic cohesiveness."

The modern institutions have also forwarded the inclusive nature of India, and regularly called for upholding the cultural and societal setup of pluralism. In such manner, any step going against such mandate

will be akin to subversion of modern liberal democratic values which guide the institutional mandate of Supreme Court, Election Commission and Parliament of India.

The progressive judgments like decriminalisation of homosexuality, banning of instant triple talak, and awarding permanent commission to women in Armed Forces substantiate above argument.

From an ethical perspective, it becomes the moral responsibility of India to further pluralism because it is the right end and means in itself. A young officer Divya Devaranjan learnt tribal language to communicate with tribals. It shows the spirit of pluralism originating from ethical responsibility.

Having been talked about why a pluralistic India is "India", it is imperative to explore other dimensions of "India".

India, is not merely a nation rather a sum total of cultures, her people, environment and geography. Therefore, there exists varied perspectives of every Indian as to what is India.

A soldier guarding border regards India as their motherland (bharatmata), for Gandhiji it was his "karmabhumi", while for a child, he is oblivious to the concept of India.

On a similar thought, India is not just a value, rather it is a way of living, an organic entity which transforms, evolve to dynamism.

Therefore, the concept of India cannot be rubbed, contained and confined into a set of pigeonholes. The concepts like transformative constitutionalism upholds this idea.

"A country is what her people give her the identity." Therefore, it is perfectly fine for a generation to regard India with pluralism, but it is also valid for others to regard it to some other values like democracy or social justice.

India is not defined or its existence is not only linked with pluralism. Other important values like protection of minorities, taking care of weaker sections, and being respectful to its culture and values, also define India.

Thus, India becomes a living entity itself driven by sum total of many values and identities.

From the contemporary perspective, we find several issues plaguing the Identity of India. The instances of moblynching, vigilante justice and GDP centric development have harmed our image of pluralism.

The need of the hour thus becomes inclusive actions resting on the pillars of liberty, equality and fraternity energised by the spirit of social justice and progressive developments.

Individual initiatives like bringing transparency and accountability in nation schemes using RTI Right to information, progressive

legislations like Transgender Protection Act, institutional steps like Supreme Court releasing "Handbook to address gender discrimination", and the global forwarding of principles like "One Earth", and "Life Movements" become the steps in right direction.

On our path to amritkaal and becoming a developed nation by 2047 requires continuous evaluation of our actions to make them more inclusive and proportionate which treats everyone as a fellow citizen. Guided by our fundamental duties we can traverse the path to greatness that India is and stands for.

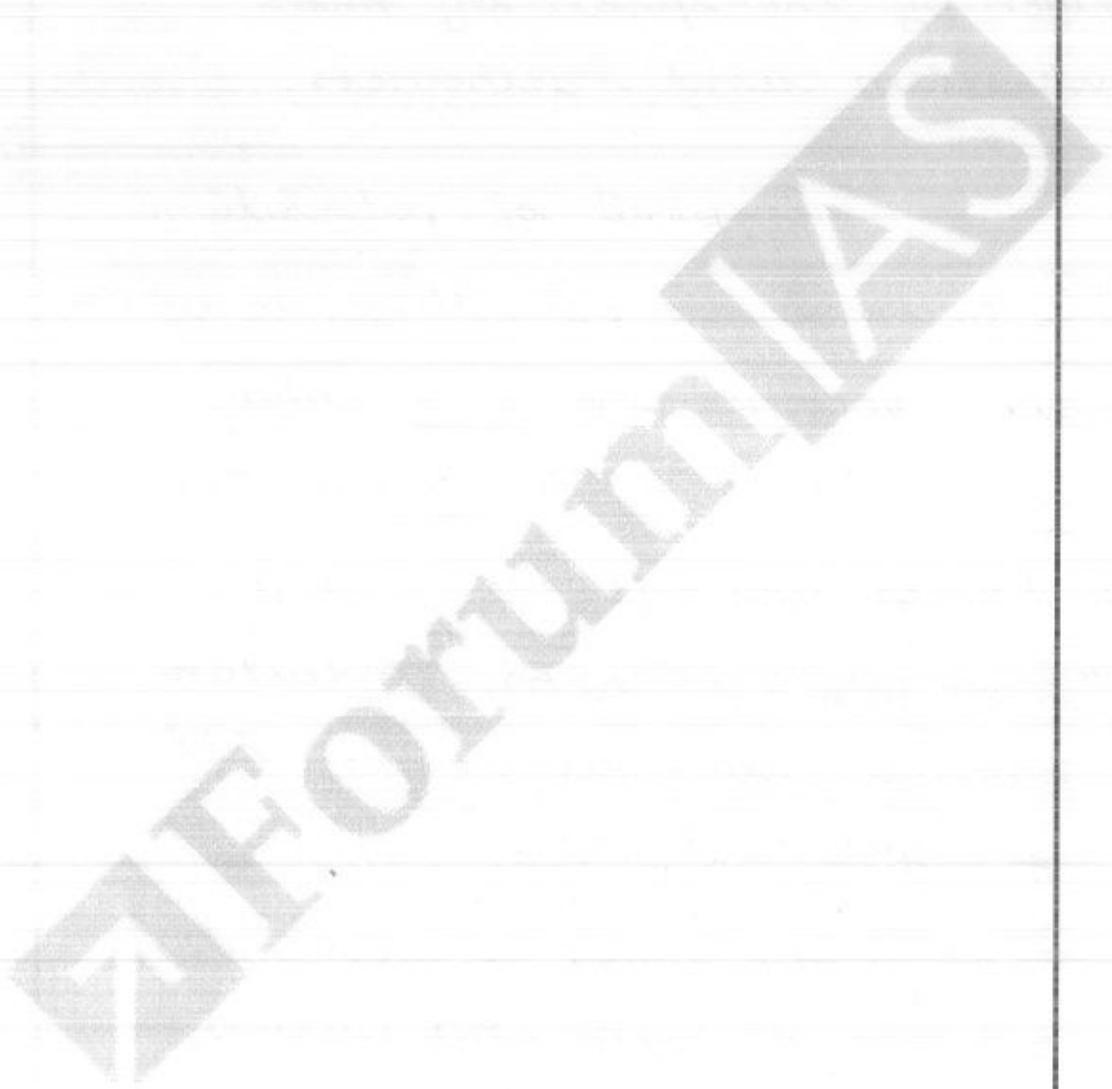
Therefore, on the wheels  
of pluralism, India can evolve  
and reach her true potential  
driven by the spirit of muta  
mutualism and togetherness.

The spirit of patriotism  
thus becomes all pervading, in which  
"India" becomes the end while  
pluralism becomes the means. Thus,  
it brings into life the saying:

"sare jahan se acha, hindustan  
hamara; tum bulbule hain iski  
yeh gulsita hamara."

that is -

"best in the world is our India,  
we are its being and (India) is  
our pride."



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

Why not?

1) ~~It~~ not merely pluralistic - other values imp.

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

\* democracy  
\* protection of minorities

ForumIAS

Meaning  $\Rightarrow$  <sup>True</sup> Content

FEEDBACK

& does not lie in extremes, it should be balanced.

Arg<sup>m</sup>: why.

1) little  $\rightarrow$  being unsatisfaction  $\rightarrow$  satiation for more  $\rightarrow$  much impossible  $\rightarrow$  ~~against~~ because cannot get much  $\rightarrow$  limitation marginal utility resources

a) human inquisitive nature + greed = more demand

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

Why  $\rightarrow$  1) Indian diversity  $\rightarrow$  heterogeneity  $\rightarrow$  if not  $\rightarrow$  won't address all demand.

2) against free spirit of freedom struggle / nationalism socio religious reform mov

3) against the constal ethos  $\rightarrow$  Indi <sup>and</sup>

4) Against nature of India itself  $\rightarrow$  from history  $\rightarrow$  land of melting pot.

5) will not be able to function  $\rightarrow$  ~~not able to~~ balkanisation something balkanisation

6) against cultural setup, institutional mandate of SC

Call us: 9311740400, 9311740900  
Blog: blog.forumias.com

7) Ethical perspective  $\rightarrow$

Intro  $\rightarrow$  trust with destiny (Sabka Saath)

2) India  $\rightarrow$  culture + people  $\rightarrow$  geog make India  $\rightarrow$  def<sup>n</sup> of state.  $\rightarrow$  will remain India - शरितवर्ष

3) Irrespective ~~and~~ who says what

3) India not just value = it's a way of living <sup>idea</sup> cannot be cribbed contained in pigeon hole.

4) India Country is what people give identity  $\rightarrow$  is not pluralist - some other identity.

5) ~~Sum~~ India = sum total of values, integrity, honesty etc.

$\rightarrow$  India of my land - APJ Abdul.  
 $\rightarrow$  India cradle of civilisation  
 $\rightarrow$  Ekam Sat Viprah Bahudo Vadanti  
 $\rightarrow$  India is land of Buddha, place of great Ashoka, the empire of Toy, and the new India - Vishwaguru of world.

Pre conclusion  $\rightarrow$

Animals  
Environ<sup>m</sup>

\* all to taken together

\* progressive legis<sup>n</sup> / judy<sup>m</sup>.

Issues  $\rightarrow$

vigilante justice  
crowd killing.

mob killing

women

transgender  
communalism  
rylonatism

Conclusion  $\rightarrow$  India driven by patriotism, fundamental duty  $\rightarrow$  each

realise potential  $\rightarrow$  nation become whole

\* new image to India  $\rightarrow$  wheels of change ideology

Visit us: www.forumias.com

Email: helpdesk@forumias.academy

\* ~~India~~ Positive  $\rightarrow$  Ethical examples



**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।

True peace is not merely the absence of tension; it is the presence of justice.

While supreme court was delivering its judgment on the constitutionality of death penalty, it remarked that justice entails giving what is due to the victim and accused alike.

The society also plays a role behind the action of criminals. Thus, not only by punishing the wrongdoers does society come to peace, it must

reform itself, taking preventive and ~~cor~~ corrective actions which arrest any such mindset from developing.

In such instances, true peace is ensured in society not only by legal retribution (absence of tension) but by presence of reformation (justice).

In any setup, true peace is achieved by collective personal contentment, which requires reaching one's true potential and live a fulfilling life. To reach it, absence of tension ensures fraternity and comingling, while justice removes inequity, furthering such fraternity.

To reach the great heights as nation, Indian Constitution provides fundamental rights (Article 14 → Right to equality) while also providing an avenue of grievance

redressal for justice, if those rights are violated (Article 32).

Justice helps in solving the current grievances while addressing the historical wrongs by removing ~~sym~~ systemic iniquities. This becomes a fertile ground for absence of tensions, thus bringing true peace.

An absence of tension can be present using the clutches of strength and power but that does not ensure true peace, while it might ensure peace. Justice provides a check mechanism with reasonable and judicious use of such power in the furtherance of equity and fairness.

In medieval ages, the institution of feudalistic monarchy ensured

absence of tension using iron hand  
policy. But devoid of justice it  
couldnot bring true peace as visible  
in exploitation of landless class.

Justice provides the sweet spot  
for continued presence of equality  
and freedom. This ensures fraternity  
because justice values everyone's needs  
and freedom alike. Such existence  
is in turn marked by true peace.

The reasonable exercise of  
one rights coupled with one's duty  
has the presence of justice while  
ensuring the absence of tension.

**MID - ESSAY REVIEW**

To maintain true peace is not like a one time goal, it requires continued persistence.

Justice here helps in taking extra reasonable steps in maintaining true peace. While an absence of tension could be present using regressive laws only.

The colonial India, due to laws like Press Regulation Act or Anarchies Regulation Act maintained ~~an~~ a superficial coating of peace.

The Supreme Court using its absolute power to do justice (Article 142) envisaged a new instrument of ensuring justice: the curative petition in Roopa Ashok Huria case to ensure true peace is ensured to every victim.

From an ethical perspective, it can be argued that individuals often do not know their place in society. Thus, making justice available at each step ensure that fairness is met irrespective of any transaction.

Philosopher Rawls provides that justice is the cardinal virtue which ensures the equality is realised, thus bringing true peace.

Having discussed on the presence of justice being necessary for true peace, and not merely the absence of tension, it is imperative to explore other aspects of true peace.

The absence of tension can be brought using the exercise of power which can be similar to true peace, and help in achieving stability.

The concept of blood money explore this idea, where accused by paying an amount to victim gets out of legal trouble. This helps in ensuring societal stability since "peace has been bought to the issue of victim."

The concept of true peace is subjective and varies, not requiring justice or absence of tension at all. For a saint, lonely solitude is his true peace, while for a lawyer, successfully defending his client.

~~one~~ On the same thought, one can argue that true peace requires a healthy environment, disease free body and a vibrant mental faculties.

Thus, true peace requires beyond justice and absence of tension. Social principles like equity, fairness, equality are also necessary for bringing true peace.

Presence of justice not necessitates true peace also because avenues for exercising justice must also be present. A groundnorm like constitution setting up the basic framework is must for effective realisation of justice

An alternative viewpoint could be that since true peace is in itself an illusive concept, one ~~can~~ should do his duties faithfully which will ensure presence of his rights and true peace shall come.

Thus, Gandhiji favoured the idea of meeting once responsibility for effective realisation of societal peace.

In the contemporary world, we find absence of justice while the presence of absence of tensions.

The autocratic regimes like North Korea, and theocratic states like Iran actively ensure absence of tension using arbitrary exercise of power.

The irrational use of one's power and resorting illegally to state agencies to curb dissent and cover up the truth correspond to above point.

Further, the global disruption brought by new emerging values

and technological advancements are  
make peace a distant dream.

In such scenario, greater  
collaborative actions to fight for  
the cause of justice must be the  
path.

Drawing lessons from freedom  
struggle of India or the Arab Springs  
the people have shown considerable  
solidarity to fight for justice. The  
likes of Nelson Mandela, Gandhiji  
and Joseph Tito laid their lives to  
ensure justice reaches to all.

This shall ensure that justice  
is met which at times bring the  
tension however it will be sightful  
tension ~~am j~~, a tension underscoring  
justice.

True peace requires strength,  
moral courage and resolve to  
fight for what is just.

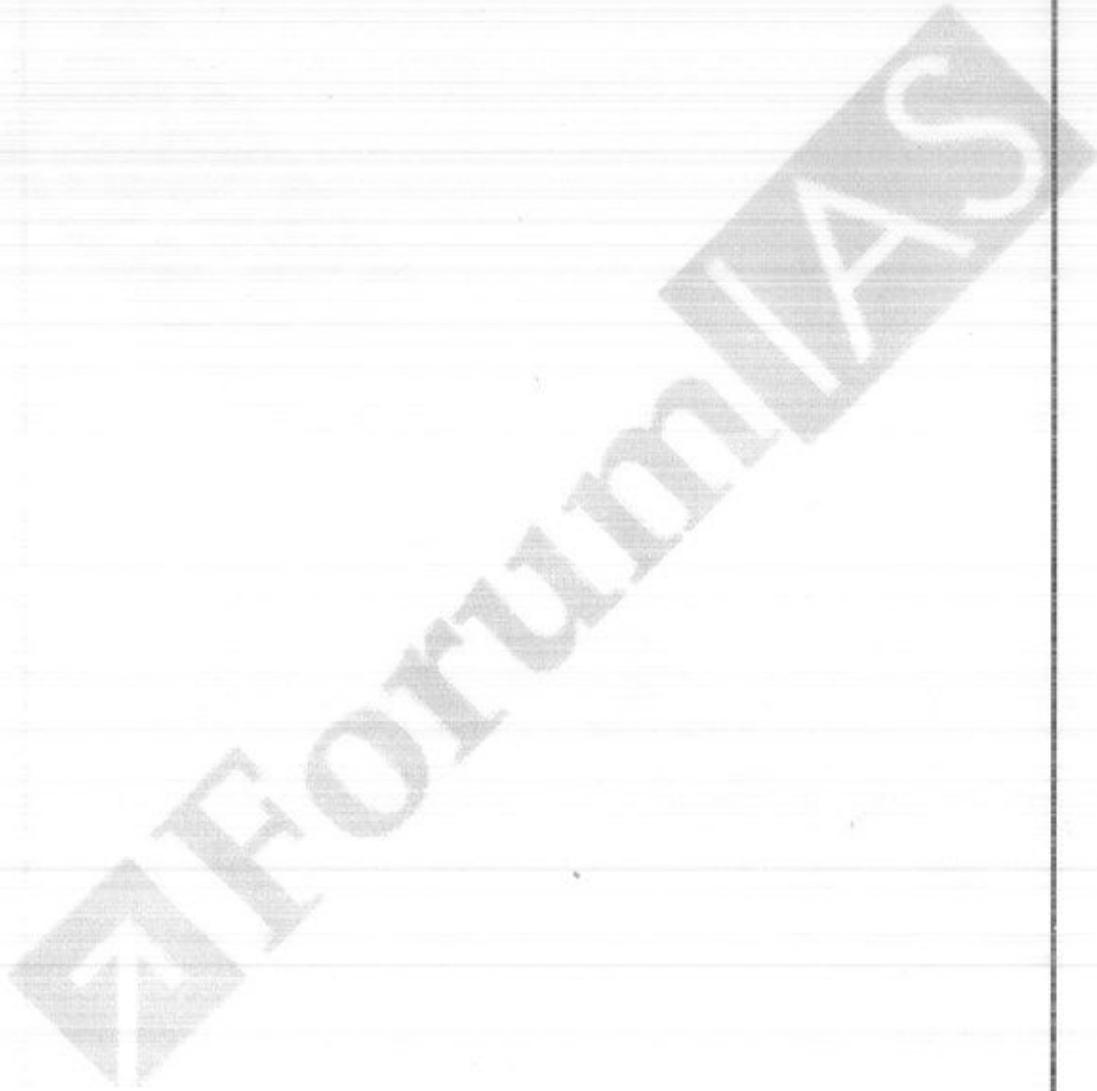
Thus, true peace becomes  
not the end, rather a means for  
upholding justice and fighting even  
in the adversity.

It will be apt to say that  
there exists a mutual relation between  
true peace and justice, where  
both furthers each other, and true  
peace does not become an  
academic concept that can be  
cribbed and contained into silos,

Rather, it becomes the way of  
life where our daily actions are  
furthered towards ensuring justice  
and true peace alike.

 ForumIAS

**FEEDBACK**





## Availing Mentorship - Now made easy & seamless via [mentorship.forumias.com](https://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 Shah Margi Chirag, Testimonial [Click Here](#)
- CSE Rank 6 Komal Punia, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 7 Ayushi 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 BANNA VENKATESH, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 16 MADHAV AGARWAL, Download MGP Copies + Testimonial [Click Here](#)
- CSE Rank 17 SANSKRITI TRIVEDY, 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 22 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](#)

# Prepare for IAS 2026 with Forum IAS



COHORT - 16

## MGP 2026

MAINS GUIDANCE PROGRAM

COHORT STARTS

13

AUGUST

ONLINE & OFFLINE

ENGLISH &  
हिंदी माध्यम

Mentor Supported Test Series based  
Self Study Program for CSE Mains

MGP has helped thousands of Students in achieving their dream of clearing the Civil Services Examination through a robust test taking and feedback mechanism. At ForumIAS, you get the very same mentors who have mentored Aditya, Ishita, Shruti, Anudeep.

With MGP worksheets in MGP 2026, you will know *exactly* what to *study* for the exam and how to make notes that will help you ace the Mains examination. These worksheets will provide the much needed *handholding* needed for freshers and beginners.

BATCH - 12

## PTS 2026

PRELIMS TEST SERIES

BATCH STARTS

24

AUGUST

ONLINE & OFFLINE

ENGLISH &  
हिंदी माध्यम

The most comprehensive Test based  
plan to learn and evaluate for CSE Prelims

The ForumIAS Prelims Test Series 2026 aims to prepare you for Civil Services Prelims 2026 in a structured, relaxed and comprehensive manner. It seeks for gradual and incremental progress over multiple levels coverage of static through NCERTs and recommended textbooks as well as coverage of current affairs for a period of 2 years. Different pattern & difficulty levels provide for sufficient practice to develop problem solving skills for prelims.

# FACTIFY

2025

Extra Miles  
for those  
Extra Marks...

Scan to Order



## Enhance Your Optional Performance in CSE Mains 2026

### Optional Answer Writing Focus Group (O-AWFG)

Coverage of syllabus through **36 answer writing tests** → Incremental study plan on **day-day** basis with **mentorship** → Test Discussion, Model Answers & Copy Evaluation

#### YOU SHOULD JOIN THE COURSE IF YOU

- ◆ Have Completed the Syllabus
- ◆ Need help in conceptual clarity & note making
- ◆ Seeking disciplined preparation

### Augmented Test Series (ATS)

Total 10 Tests (4 Sectional & 6 Full Length Tests) → One to One Mentorship with Faculty → Test Discussion, Model Answers & Copy Evaluation

#### YOU SHOULD JOIN THE COURSE IF YOU

- ◆ Want to attempt UPSC- level, full-length papers under the time limit
- ◆ Have completed the syllabus
- ◆ Want 300+ answers, fine-tuned speed, structure & value-addition

#### Faculty Recommends

##### For starters

- Write small, learn fast (O-AWFG) → then go full-scale (ATS)

##### Already confident with Optional basics and PYQs ?

- You may enrol directly in ATS and jump straight into UPSC-level full-length mocks.

OPTIONAL SUBJECTS

PSIR

SOCIOLOGY

ANTHROPOLOGY

PUB AD

हिंदी साहित्य

O-AWFG (Batch-5)

11 AUGUST

ATS (Batch-5)

17 AUGUST