

TEST CODE 8 1 0 4 0 5

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	Darshana Singh Baghel		
Roll No./अनुक्रमांक	1910137659	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1901	Date/दिनांक	08/08/25

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INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश	
Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक	<p>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।</p> <p>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।</p> <p>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।</p> <p>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।</p> <p>5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।</p> <p>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।</p>	
Q.1				
Q.2				
Total Marks/कुल अंक				
Remarks/टिप्पणी :				
For Student Only / केवल परीक्षार्थी प्रयोग हेतु				
Start Time/प्रारंभ करने का समय :			End Time/समाप्त करने का समय :	
09 : 30				
Mode Of Examination/ परीक्षा की विधि :			Online/ऑनलाइन <input type="checkbox"/> Offline/ऑफलाइन <input checked="" type="checkbox"/>	
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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।

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

It has been said that, "Money can't buy happiness". In the modern industry society arguing against material success, growth, profits is like arguing against gravity. Let us take the example of two different lives of mortals. One is a beggar from across the street who is finding it difficult to arrange two meals for himself. The other one is

a businessman - vijay mallya who robbed millions of people in order to create a business empire. what is the similarity between the two, apart from devoid of their home, both people are not content with their life.

The beggar probably thing thinks that having a million rupees in his account would have him never work again in his life, but vijay mallya knows - It is simply not true. This is the paradox of desire in life. Having too little can risk your survival, while having too much will making you chasing the game of 99, forever, on repeat, without any stop.

This essay will attempt to discuss the dilemma of contentment,

the necessity of discontent, and the way to balance it all.

To be content with little - The difficulty

The history of mankind is a history of struggle. The struggle to access "Roti, Kapda, Makaan" - Food, clothes, shelter. The very essentials that make us human. The non-fulfilment of these basic needs, makes life difficult, just like the dilemma of our beggar from the starting of this essay.

Being content with little, ^{is difficult} because certain things and services are essential to lead a dignified existence and have better ^{life} chances. for instance, access to basic health services is not only a need, but a right of every

individual. Denial of access to healthcare is an attack on the dignity of individual. Thus having no title makes it difficult to be content because it reduces human life to an animalistic existence and also stops them from performing their duties and responsibilities.

Kofi Annan has summarised this argument by saying, "failure to uphold dignity of individual ends in calamity for nations".

However, the problem lies here - while we have set some "minimum standards" there exist no such "maximum standards" to which which humanity should adhere to, bringing us to the second part of the problem -

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"Water water everywhere"

To be content with much - the abundance of "Everything, everywhere all at once" guides the modern human's mindset. The law followed in economics - "Law of diminishing satisfaction" can help us decode this widespread ^{issue} of contentment. It argues that with every additional item, the satisfaction received by an individual decreases, until the pleasure derived is zero.

The pleasure derived from consumption releases chemicals in the brain, Dopamine, serotonin etc to make us feel better. This quest of feeling better than before has brought humanity at a juncture of "paradoxical situation of catch-22".

The catch-22 situation is one where solution is part of the problem. All the novel technologies of the world were developed with the noble purpose of serving the mankind. For instance, The Spinning Jenny, ushered an industrial revolution with mass production of clothes, textiles. However, humans were not content with the progress, and that simple idea of mass production — for the benefit of all turned into a Frankenstein monster ready to engulf the world with fast fashion. Indeed, it is true that, "Nothing vast enters in the life of mortals without a curse"

The above exemplifies that there is no end to human desires, which makes it impossible to be content with much. An excess to infinite supply of anything is antithetical to its

requirement - It makes TV redundant or useless. It erodes that object of its existence & value. To demonstrate, let us look at the evolution of our entertainment sources. Back in the 1960's - 70's radio was the most prized possession of an individual. Even the advertisement-breaks filled people with excitement and awe. To compare it with the present scenario - any amount of content - Films, Documentaries, Songs, Reels cannot satiated the humans now. However, it is still observed that people are glued to their screens even though the satisfaction, contentment accrued from it is declining. one can wonder, why it is so? ~~The~~ ~~are~~ one of the answers to this question

Can be "Addiction". Addiction drives the consumption even when the Contentment is impossible. A lack of control on desires, and lack of much needed contentment in life has given rise to several forms of addiction — "workaholic", "Shopping-addiction", "screen addiction" and not limiting to the usuals like cigarettes, alcohol and drugs.

Consequences: The unlimited desires

The actions of individuals are not directed in a vacuum — they have consequences, both good and bad. That is the beauty of natural justice.

The unrestricted desires have led individuals to loose connection with themselves, ^{on the quest of} ~~rather~~ trying to connect with the outworld, material things.

Cases of mental health issues in the form of anxiety, stress, even depression can be attributed in parts to this race - which has no end point.

The natural order of things holds a universal law - law of conservation. You cannot create something without taking it from others, because the matter and energy is conserved in the universe.

The consequence of ^{unlimited} ^{demands of} one section of humans is beared by a different set. Be it, the Industrial revolution of the European nation - leading to pollution, climate change warming or be it the rural-agrarian distress of India. In fulfilling the unlimited demands of the urban centres, somewhere, the villages of

of India got lost from the agenda of development

1 Discontent = the peaks

The inherent need of individuals to do better, to consume more has also served its righteous part throughout the evolution of mankind. It helps in

maturing of soul, building a better character and fuels the engine of curiosity, growth and development. To

state this argument let us ^{see} the excerpt from Kavya Phule - written by Savitri Bai Phule -

"There is an upsurge of knowledge in my soul. Craving out for knowledge to be whole, festering wound, the mark of caste, I will ~~blot~~ blot out from my life at last"

Balancing : "Needs" with "wants"

The discussion has brought us to natural point of questioning - how to balance the "peaks of discontent" with the "cuts of desire"

The systemic issues lies at the heart of this problem — The intent. Wanting much is not the root of problem — If one intends to do the maximum good of maximum number of people. When Buddha said that "Desire is the cause of suffering" It should be interpreted in the modern context. "When the desire of others leads to suffering for oneself as well as other people — It should be said to bad.

The balance lies on the allegory of Chariots. holding the reins

If man wants to balance the chaos of life

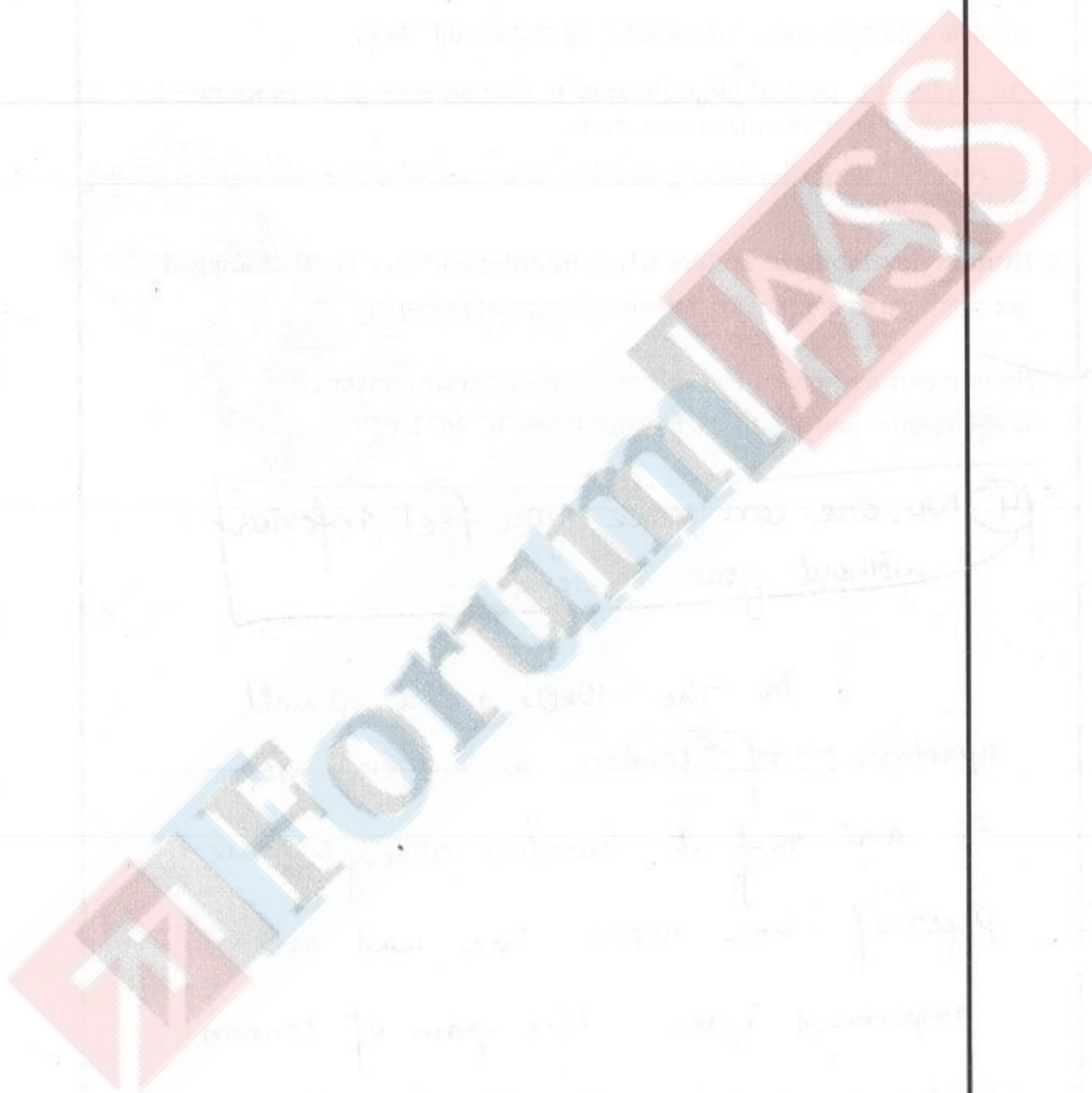
To see a practical application, the ethos of traditional Indian philosophy are filled with examples of balancing the desires to promote sustainable growth of mankind.

Niti Ayoj's model of "Indian growth model" rooted in "sarodaya, anudayaya, Gramodaya" highlights ^{the} need for sustainable

development balancing with restraint, frugality and austerity

We have to balance our society on a way that no one has to be content with ^{so} little that they can't afford their needs, while imposing restraint so that individuals don't become threat to society, and environment.

FEEDBACK





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।

4) No one can make you feel inferior without your consent :-

In the 1960s, in a small apartment of London, a woman, mother of an infant hurried through the pages of her notes. She had an important exam - bar exam of London, often an excuse of ridicule of her by others. At the surface, all the snarky comments appeared to be true,

no women had qualified the exam before
To the wonders of many,
when the result came, that women had
topped the exam and went on to become
first woman Chief Justice of a higher
Court in India. This is the story of
honorable Justice Leila Seth and her
refusal to feel inferior in a courtroom
full of men, in her memoir she says -

"I know I had to work harder everytime
I stepped in a courtroom, because
I was not only fighting cases,
but I was fighting a mindset"

The oft repeating tales
of designated superiority - inferiority
to a certain section of people
narrate a simple underlying idea.
The social construct of a comparative

analysis among - genders, Races, castes is built by the people who hold power at one point and decide that, those not holding powers are forever Subordinated to their wills and desires. The story of gait and determination of justice leila setha is nothing but a strong example of how, restoring one's dignity and asserting one's identity is a task that must be taken by that individual, that community and that nation.

To bring back the locus of one's sense of self worth to themselves, it is crucial to understand why this dichotomy of superior and inferior is created in the society?

It is created by those who assume that power is a zero-sum game and they can only assert their dominance by 'outperforming' or 'punching down' the other. Let us take the example of trolls on social media. These boys who project hatred, verbal abuse towards ~~other~~ women have bought the patristarchal idea of man's dominance over women, called Sexual politics.


Another reason ^{of} this inferior superior paradigm ~~are~~ the negative vices. For instance, when Gandhiji

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was thrown off the train in South-Africa, he did not only started a movement to bring independence to a country but also developed an ~~idea~~ idea — Satyagrah.

What is Gandhiji's idea of Satyagrah

If not attacking the conscience of the perpetrator by bringing out the flaws in their idea of superiority complex.

one's the individual realises this inherent contradiction in the narrative of "superiors", they  take their consent back to be dominated by them — claiming "Swaraj".

Swaraj is the idea of Self-belief, self-confidence to boldly claim what belongs to them. To elucidate, let us take the example

of European imperialism. The powerful
in Europe believed in the idea of
white man's burden. Their insistence
with ideological and military
superiority led hundreds of entire
nations to believe that they are
actually inferior to them. Once the
atrocities of Europeans became such
that the colonies refused their
content to be governed by a foreign
rule and shattered their myth of
invincibility. To reclaim the colonial
narrative of superiority. Maya
angelous writes -

"I am the gift my ancestors gave,
I am the hope and pride of slave,
I rise, I rise, I rise"

Rising above from this deception of inferiority is definitely not easy. The mental stronghold of a sense of inferiority is so strong that it inhibits people even from acting in their self-interest.

It took centuries of oppression, neglect and exploitation for women to come out of their homes to demand their rights. In this case the consent for cooperation by women was ~~taken~~ mistaken for their inferiority trapping them into a vicious cycle of patriarchy and subordination. The story of Justice Leila Seth and many other women - Rajkumari Amrit Kaur, Sarojini Naidu, to the modern age - Phogat sisters. Kamala Das have time and again defied this

myth of superiority and claimed their
status with — power, ~~and~~, mobilisation
and resistance.

Finally, one has to realise
that it is a "feeling" of inferiority and
it does not determine the actual
capabilities of the individual. Just
like Jambavan made ^{lord} Hanuman, of his
potential to cross larger oceans
than the one leading to Lanka,
it is needed for a leader to
guide the group out of this "feeling"
and remind them of their capabilities.
When Ambedkar asserted the
Dalit identity and refused to consent
to the inferiority of his people,
he reminded them of their capability to

unite and empower, "organize, Educate, Afflate"

Just like a coin, the Paradigm
of claiming superiority and inferiority
has two sides to it. The catch lies
in claiming the superior status - with
over confidence and not humility. To
illustrate, let us take two examples -
"The Titanic" and "stock market crash of
2008". What is the connection?
Both of them crashed and drowned millions
into them. What is a reason? Lack
of humility and accepting one's
inferiority against the natural order
of things.

Amid the black and white of
claiming a higher status, they greys
of originality and humanity lies

Somewhere in between.

moving ahead of this dystopian analysis of the world — the question that should come to the mind of reader is — what lies in the future, in a world divided among the powerful and powerless each claiming a higher seat in the kingdom of universe.

The answer lies in the deep roots of Indian philosophy —

Ekantavada of Adi Shankaracharya

He argued that in this ^{ocean of} universe, all of us are waves. The

waves travel, rise and go back to the same universe similarly the

Goal of every individual should be
to develop best of their capabilities, to
rise high in the ocean, with a
Purpose of giving back to the society
when we realise that all of us
are interconnected in the grand
Scheme of this universe - the
Misanyagadha, we don't try to
claim a higher status, rather ask
the question - what do we owe
each other. only when we realise
this 'cosmic rim' (Debt) to the humanity,
all of us can rise together to
develop our best abilities and build
a kingdom of equality - where no
one is inferior or superior

As Sant Laldas imagined in
his poem —

"I dream of a place called

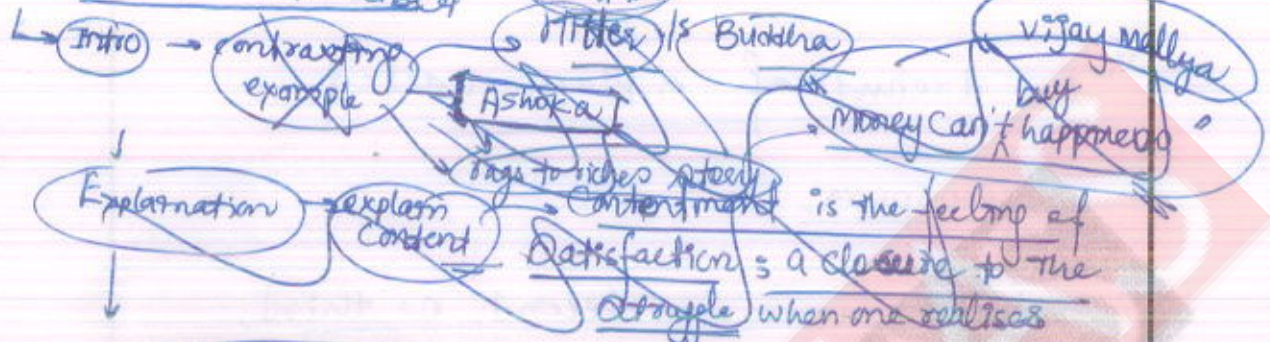
Begumpura,

where none is second, or third,

all is one"

FEEDBACK

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



To be content with little → material needs → "Roti, kapda, makaan" - the struggle → millions into poverty → access to basic health → undignified existence → failure to uphold dignity of individuals ends in calamity for nation → content/determining further life chances → Bare minimum for survival → employment

To be content with much → the abundance of everything → water, water everywhere

Catch-22 paradox → The info has become the problem → information → big data, ~~more~~ information

No end to desires → fast fashion → jumping from one trend to other

Reduces the value of things → every an ocean, the utility law of diminishing satisfact

NOT content is important → Curiosity → Kanyashulk → Growth and development

Systemic issue of human "wants" vs "needs" → Individual → Buddha → Desire, the cause of suffering → Society → Gandhi → India model → frugality, recycle, reuse → environment

Society = sum of individuals → urban centres → growth development → consumption → rural → taking from someone → Begumpura → Kingdom of equality → where → Pigeon → Pig satisfied, human dissatisfied → spiritual intellectual → every soul is maturing

Consequences → individual → anxiety, stress, depression, mental health issue → Environment destruction → Pollution

Humayun → there is an urge for knowledge to be whole → I will remove filtering wall → I will remove

family
Ed
Economy
Religion
Media
state - politics

No one can make you feel inferior w/o your

consent

keita seth → aevtime I walked into a courtroom, I knew I had to work harder, because I was not only fighting a case

Intro

Dasa Singh

explain

define inferiority

↳ comparative degrees

relative

Why

do they do it?

↳ comparison → then those who hold power decide what is "natural" I was fighting a case

↳ to feel superior - a zero sum game by only punching down the others

when you understand

↳ Vices

Ego, pride

Jealousy

hatred

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Self development

ignorance of others

Babita Kumari

They can

Now they can't

make you feel inferior

↳ self confidence

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white man's burden

↳ women

↳ Dalit

↳ histories of oppression - a dejection → Ambedkar

↳ 2008 market crash

overconfidence

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Intellectual humility - accepting the weaknesses for continuous learning

Grey of superiority & inferiority - humanity and dignity lies somewhere in between.

↳ what to do

↳ when egg breaks from inside,

↳ life begins

Superiority

is an

↳ ideological structure built by those power to subordinate the less powerful

↳ Begumpura - Kingdom of equality

↳ "I dream of a place, called Begumpura

↳ where none is second or third,

↳ all is one

↳ and grow together.

Goal is to recognise

↳ Show humanity

↳ and grow together.

me and objects are not supposed to fulfill Desires of Knowledge in my soul

the mark of caste from my life at last

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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)
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