

NEXT IAS

anupbhav-2025

ESSAY-Test 5
निबन्ध-परीक्षा 5
CSE 2025

कार्यालय के प्रयोग हेतु
For Office Use

निर्धारित समय: तीन घंटे
Time Allowed: Three Hours

अधिकतम अंक: 250
Maximum Marks: 250

General Instructions

This question-cum-Answer (QCA) Booklet contains 32 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Two blank pages (Page Nos. 31-32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages, etc. If so, get it replaced with a fresh QCA Booklet.

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू० सी० ए०) पुस्तिका में 32 पृष्ठ हैं। प्रश्न-पत्र क्यू० सी० ए० पुस्तिका के अन्त में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ़ कार्य के लिए दो खाली पृष्ठ (पृष्ठ सं० 31-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जाँच कर लें कि इस क्यू० सी० ए० पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू० सी० ए० पुस्तिका प्राप्त कर लें।

(To be filled by candidate)

All fields mandatory

(Inaccurate/Incomplete information may lead to delay in the evaluation process)

Name of Candidate : VIKAS JAISWAL

Next IAS Roll No. : ANM 258 203409 Phone No. :

Test Code → TC- 0 0 5 Date of Examination : 01/08/2025

Exam Centre : Old Rajinder Nagar Jaipur Prayagraj Online

निरीक्षक के हस्ताक्षर
Invigilator's Signature

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Student's Queries for the Evaluator (if any write them below)

Evaluator's response



घाफताक के वलवरण (परीशक द्वारा भरा जाए) / Marks Details [To be filled by the Examiner(s)]

	नलबला वलषय सं० Essay Topic No.	अंक Marks	
खण्ड- A Section-A			
खण्ड- B Section-B			
सकल योग / Grand Total			

Your performance vis-a-vis other examinees-

Front Runner	Achiever	Aspirant

EVALUATOR'S FEEDBACK: ESSAY SECTION-A

Parameters	<i>Exemplary</i>	<i>Good</i>	<i>Average</i>	<i>Needs Improvement</i>
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



EVALUATOR'S FEEDBACK: ESSAY SECTION-B

Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



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खण्ड-A/ Section-A

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इस भाग में
लिखना नहीं है।
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- Q.1 Righteousness is the foundation stone of peace and good governance.
धर्मनिष्ठा ही शांति और सुशासन की आधारशिला है।
- Q.2 Multilateral Organisations today have no teeth to bite, if they do, they don't bite.
आज के बहुपक्षीय संगठन निष्प्रभावी हो चुके हैं - जिनमें सामर्थ्य है भी, वे उसका उपयोग नहीं करते।
- Q.3 Economic growth without investment in human development is unsustainable and unethical.
मानव विकास में निवेश के बिना आर्थिक वृद्धि अस्थायी और अनैतिक है।
- Q.4 Urbanisation without planning is a disaster in slow motion.
नियोजन के बिना नगरीकरण धीमी गति से आने वाली एक आपदा है।

1. Righteousness is the foundation stone of peace and good governance.

A.P.J Abdul Kalam while addressing the European Union parliament said "when there is righteousness in the heart there is beauty in the character, when there is beauty in character, there is harmony in home, when there is harmony in home there is order in nation and peace in the world".

The above quote captures the essence and significance of righteousness which is the foundation stone for order or good governance and establishing peace in the society.

Righteousness is adhering to strong moral principles in thought and action. It encompasses values like truth, honesty and integrity. It also involves standing up for the right cause and being ready for the sacrifices.

When Gandhiji was thrown out of the train due to racial discrimination, he resolved to fight against it driven by righteousness.

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He sacrificed his personal growth and carried out movements in South Africa against racial discrimination which was abolished later.

There are different dimensions to what is considered right under different circumstances. The Teleological school considers those actions as right which bring good ends while Utilitarianism believes those actions which lead to "greatest good of greatest number" as right.

On the contrary, the Deontological school proposes actions rooted in good or right means as moral or ethical. It is also

वर्तमान में
समय में
उम्मीदवारों
को नहीं
लिखना
है।

supported by 'Nishkama Karma' philosophy of Geeta which suggests doing one's duty with full honesty without expecting anything in return.

While violence is considered wrong most of time, it becomes necessary at times. The Mahabharat was fought to establish "Dharma" or order in the society, by freeing it from evil and ensure lasting peace. Thus righteousness depends on the context of the situation as well.

However it is also true that righteousness is rooted in the morality and character of individuals. Practices like respecting others, adherence to

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truth, love and compassion etc. forms the basis of righteousness.

Being righteous helps to knit the social fabric which binds us together. By being tolerant to others' views, we embrace diversity and avoid conflicts which shapes common values on which a society takes pride.

It helps to foster peace in the society through love and care for each other. Indian society encapsulates this idea very well as it has diversity of religion including Hinduism, Buddhism, Jainism, Sikhism, Islam etc. and yet it embraces

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the idea of "unity in diversity".

Similarly Nelson Mandela while fighting against Apartheid in South Africa prioritised compassion and humanity over vengeance and called for equal rights for both the Blacks and the whites. This helped in establishing egalitarian society ensuring long term peace.

In the same way, global collaborations like Paris Agreement aim to prevent climate change while upholding principles like Common But Differentiated Responsibility (CBDR) to ensure less burden on developing and least developed countries. This

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is another example of righteousness to promote environmental justice and peace in the world.

Righteousness also determines the efficacy of governance models and their impact on the society.

Plato proposed the concept of "philosopher king" who adheres to righteousness and has strong moral principle and character.

Leaders like Abraham Lincoln adopted and exemplified this idea when he chose the path of peace to abolish slavery from America. Similarly Yudhisthir also ran his empire with utmost

responsibility and fairness to promote good governance.

In the contemporary times, righteousness by civil servants and political leaders are essential to promote good governance. They should hold their office ~~of~~ as a trustee of people.

Civil servants like T.N. Seshan are remembered for their impartial and non-partisan attitude as he brought critical electoral reforms.

Similarly V. Sridharan is revered for his honesty and integrity as he voluntarily disclosed his assets upholding transparency and fostering public trust in the governance.

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On the contrary when public officials work in their self-interest, driven by greed or hedonism, it promotes corruption, red tapism in the governance. It is also transmitted to the society leading to its degeneration.

Ancient civilizations like Mayan civilisation and Roman civilisation declined due to corruption and lack of law & order. Further the two world wars which devastated the world was fought for selfish interests like imperialism and colonialism.

We also witness military coups.

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in African nations, the war in Ukraine and Gaza which are against the peace and causing loss of lives of the millions.

In this situation, it becomes all the very much important to emphasise on right values and principles like Universal Declaration of Human Rights (UDHR) to promote peace in the world.

There is also transformation needed at the individual and society level. family should promote values of love, empathy and compassion amongst children, while school education should be

reformed to include value education as "Education that does not mould the character is no education at all".

Further society should adhere to principles of sympathy, care and brotherhood by imbibing respect and tolerance for others.

It should raise voice against injustice and does not indulge in practices like corruption.

The individuals should control their negative emotions like anger, lust, greed etc. while striving to live a minimalist life as suggested by Buddha.

In this way, we can ensure that righteousness is prioritised, practised and promoted. It'll help to ensure lasting peace as the good governance becomes a medium to promote the same.

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खण्ड-B / Section-B

- Q.5 Advancement and diffusion of Knowledge is the only guardian of liberty.
ज्ञान का विकास और प्रसार ही स्वतंत्रता का एकमात्र संरक्षक है।
- Q.6 The most terrible poverty is loneliness and the feeling of being unloved.
सबसे भयंकर गरीबी अकेलेपन और उपेक्षित होने की भावना है।
- Q.7 That which does not kill us makes us stronger.
जो हमें मारता नहीं, वह हमें और मजबूत बनाता है।
- Q.8 Be less curious about people and more curious about ideas.
व्यक्तियों के प्रति कम और विचारों के प्रति अधिक उत्सुक रहिए।

8. Be less curious about people and more curious about ideas.

The human civilization has come a long way from the discovery of fire, cultivation of crops and living in social groups to a time where Artificial Intelligence (AI) is being used for automation and generating ideas. It has been all possible through the cognitive abilities of human which differentiates it from the rest of species.

अधिकारों को
सुनना ही
निष्ठा का है।
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Curiosity is thus very natural to us which has been the cornerstone for our evolution.

A child is very curious about how the world operates and thus asks numerous questions.

As he goes to school he finds some answers to his curiosity and this shapes the direction of his ideas. Over time, he accepts some ideas while others keep on pushing him to discover reasons.

When he matures and becomes part of the society, he also starts

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to compare his life with others as he becomes curious about other people.

While being curious about ideas generate new thoughts and creativity, being curious about people narrows our scope of thinking and makes us trapped.

By focussing on others, one a person restricts his thoughts and actions. It leads to limited growth of one's personality and their potential. It also gives pain and suffering as one does not have control over the lives of others.

On the contrary, being curious about ideas is a liberating experience. It develops reasoning, rationality and scientific temper questioning the current world order and also bringing change in it.

It was through curiosity about ideas that Galileo and Copernicus pondered upon the movement of Earth and proposed Heliocentric model of the universe.

Similarly the creative ideas in science fiction movies like Interstellar, Martian, Matrix etc. inspires the development towards space travel. The rise of

Artificial Intelligence (AI) is also inspired from movies like Matrix which very well depicted how the world could be taken over by AI. Thus we need to be cautious of AI as they may pose existential threat for the humanity.

The curiosity of a writer is depicted through his books. Even a simple idea like the decline of birds in spring illustrated in Silent Spring by Rachel Carson can inspire global movement for environmental protection.

While it is essential to be curious about ideas, it does not have any meaning if sufficient efforts are not undertaken to promote an idea. People have lots of ideas on how to make the world better but it is only through efforts that change can be brought in the world.

A scientist's ideas may not carry weight if it is not backed by research and evidence. Even Thomas Alva Edison failed thousand times before he discovered electricity.

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The philosophers and intelligentsia thought for very long time to suggest model of state and governance. Aristotle suggested the idea of separation of power which was conceptualised by Montesquie later. It has now been adopted in democracies with modifications like strict separation of power in USA while India has high degree of overlap amongst Executive and the legislature.

Moving further, it is also essential to see why unrestricted ideas should not be practiced. We often can

be trapped by ideas like theft,
hurting others or securing more
power driven by materialistic
success or to make our lives
comfortable.

In this effort to pursuit
success, we corrupt our soul
by indulging in tax evasion
practices, committing crimes,
advertising and manufacturing
unhealthy products etc.

By putting self-interest
above community's interest can
promote devastating effects.
When brilliant minds like Osama
Bin Laden work to promote

terrorism, it leads to devastation of 9/11 attack.

while liberty of thought and ideas need to be promoted but it should be practiced in a responsible manner. We should always try to give direction to our thoughts as :-

" We should be master of our thoughts and not become slave of it".

In this direction, practices like Yoga and meditation help to calm mind and help in self-introspection. By bringing positive thoughts we can foster

good character . Mohatma Gandhi
 rightly remarked " A man is
product of his thoughts, he
becomes what he thinks "

Moving forward we
 should promote a world which
 promotes creativity rooted in
ethical and moral ideas that
 shapes the progress of the
 world.

A.P.J. Abdul Kalam's message
 can be a guiding light in
 this direction " my message to
 the youth is to have courage
 to think differently, courage

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to innovate and discover the
impossible and to conquer the
problems and succeed!"

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① Righteousness → foundation stone → Peace ← Society, nation, good governance

Space for Rough Work

② - R → B → H → O → P. (A.P.T)

What? → ~~Peace~~ Action ← Moral principles (truth, honesty, integrity) ↓
 ↳ How sacrifice

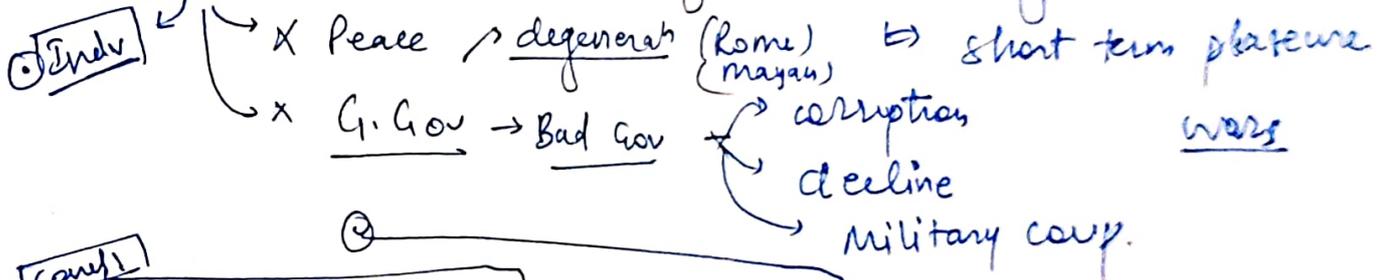
R → P

↳ Apartheid → S. Af. (Mandela)

R → G.G.

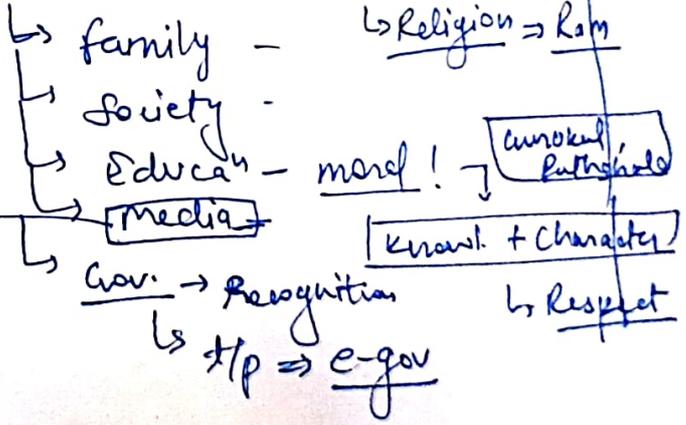
- ⊙ T.N. Seshan
- ⊙

In absence → why? - greed, lust, anger (hedonism)



Concl

How to cultivate? - All stakeholders



Right → narrow interests
wrong → global common

↳ Defending country } diplomacy
 ↳ co
 yet Necessary

Mahabharat → Dharma!

Teleology → Right ends!
Deontology → Right means
 ↳ knowl
Karma - faithfully duty.

Concl

↳