

anupbhar-2025

ESSAY-Test निबन्ध-परीक्षा CSE 2025

निर्धारित समय: तीन घंटे
Time Allowed: Three Hours

कार्यालय के प्रयोग हेतु
For Office Use

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 : **MANSI GUPTA**

Next IAS Roll No. : **AIMGCL1025** Phone No. :

Test Code → TC- _____ Date of Examination : **01/08/2025**

Exam Centre : Old Rajinder Nagar Jaipur Prayagraj Online

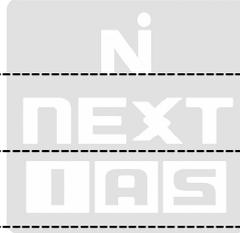
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Invigilator's Signature

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

Evaluator's response



प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए) / Marks Details [To be filled by the Examiner(s)]

	निबन्ध विषय 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				



~~NY 110 D TOPIC LIST TOPIC 11-01-01 SECTION~~
EVALUATOR'S FEEDBACK: ESSAY SECTION-B

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



Righteousness is the foundation stone of peace
and good governance.

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Booklet for Assesment / Revision Tests

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1976: TELCO hires engineers. But with a
caveat, male only!

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When an advertisement calling
engineers to apply to the prestigious
Tata company, ^{came out} a young woman was
furious - she could not apply, not
because of lack of skills but because of
shackles of gender discrimination.

This woman was Sudha
Murthy who with firm determination
wrote to JRD Tata justifying her
eligibility. Tata, being a man with
great sense of probity, listened to
this plea. He immediately called
his team and rectified it. Sudha

was hired as the first female engineer at TELCO. Tata did not shy away from accepting an oversight but being a righteous man - chose to do the right thing. This has, in fact, set the tone for peace and good governance in the organization till date.

It is only this culture of righteousness that help them tide over the Air India-171 crisis where in the crash over 230 people lost lives.

But what is righteousness?

In simple words, it is the quality of doing the right thing always by following one's duty. We are the sum of our actions and our

actions must be morally defensible. It is premised on the principles of beneficence and non-maleficence i.e. doing good of others and no harm. Not lying, paying taxes, following traffic laws, not wasting tax payer's money are all examples of righteousness.

In this essay, we shall first see how righteousness is a pre-requisite for peace. Second, how it enables good governance. Third, we shall analyse what factors hinder righteousness in our actions. Fourth, we learn how to inculcate the sense of integrity and righteous behaviour and then we conclude.

RIGHTEOUSNESS : SETTING THE STAGE FOR PEACE

Peace is often understood as absence of conflict - state of orderliness.

At a deeper level, it also means inner-stability, harmony in a society and mutual co-existence of individuals in a nation.

When a society and its leaders are righteous, peace prevails. Nelson Mandela, despite 27 years in jail, did not hold it against his jailer Afrikaans. Rather, as a righteous leader, he forgave him and laid the foundation of societal cohesion in South Africa.

Similarly, at the time of partition, Indian ethos made

its leaders follow the ideals of 'sarva
Dharma Sadbhar' i.e. welfare of all
religions. Therefore, while the government
machinery organizes a gargantuan
Kumbh Mela, it also provides Hajj
subsidy to second largest Muslim
population in the world.

Righteousness is not only
conflict avoidance, it leads to
active pursuit of oneness and love.

By treating its employees as its
family and respecting their ideas,
Google has managed to have one
of the lowest employee turnover rates.

But if we contrast this with
the nation of Myanmar, whose

ruling junta works undemocratically and discriminates against minority Rohingyas - it has led to statelessness of a million people. Thus, lack of being virtuous snowball into larger conflicts.

ENABLING GOOD GOVERNANCE

A sanskrit quote states - 'yatho ~~dharmo~~, tatho 'dharmo rakshati rakshitah!' i.e. ~~##~~ those who protect the law are protected by it. Thus protecting 'dharna' or righteous duty is of foremost importance for integrity of society.

Good governance, as world Bank puts it, is exercise of power

in managing socio-economic resources of country effectively and efficiently. Without protecting rule of law, transparency and accountability it is simply not possible.

E. Sreedharan, metro man of Delhi displayed highest level of virtues which resulted in Delhi Metro being one of the most efficient transport systems in world. He would write his personal number on construction sites for any complaint of corruption.

Similar level of grit was displayed by Shahu Maharaj of Kolhapur in 19th century. He had opened temples for Dalits, reserved posts for

them in administration despite opposition. He was committed to citizen centric and righteous conduct

Our deeply embedded constitutional morality also treat people at the heart of all national policy. Rights jurisprudence by courts has led to inclusive decisions like Sabarimala temple opening for women, permanent commission of ad armed forces for women and striking down of s. 377 IPC against homosexuality.

Finally, virtuous behaviour not only grants ^{people} ~~them~~ with rights but empowers them to ~~make a~~ be an equal participant in development measures like Right to information,



social audit of MNREGA and disclosure of government activity - enables citizen to demand accountability and make informed decisions. Thus, without righteousness, good governance would be a falsehood.

RIGHTEOUSNESS - 'MISSING IN ACTION':
WHERE DOES THE FAULT LIE?

We often see that despite knowing the virtues of doing the right thing, people often end up traversing the other road.

Per Socrates, Ignorance is often the cause of inaction or wrong action. often, a child may not be aware that cheating in a test, is a wrong deed - so he

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indulges in it to gain marks.

But more often, it is our personal biases, attachment and favouritism which leads to chance. Dhritrashtra in Mahabharata blindly loved his sons Kauravas, which led him to doing wrong with Pandavas. This was the most point of disastrous battle.

Greed and desire for quick gain often tempt people's mind. Young IAS officers like IAS slip chakma are regularly caught in bribery - abandoning their duty.

Similarly, quest for power especially absolute power can corrupt a person absolutely. However of emergency from 1975-1977

showcase how less of righteousness
put good governance to death bed.

Finally, dynamic factors like ^{cut} _{threat}
competition, consumerism, globalization
have fuelled wrongful acts of beryery,
precarious working systems and
self-serving actions like tariffs.

So, how do we make sense
of the chaos and be steady on the
path of righteousness?

LOOKING AT THE SILVER LINING

To attain a control over our
desires and to choose the right
thing, it is important to follow
one's conscience. As our moral guide
it compels us to do the right thing

even when no one is watching. TN eshar
 the man who revolutionized elections
 in India, always did this without fear
 stating - 'I only fear God and the
constitution'.

Moral training and community
building instils sense of virtuosity.
 African societies achieve 'ubuntu' or
 oneness through this. Finally, just like
JRD tata, it is important to be open
 to feedback and correction to remain
just & moral.

In the end, the words of Brihadaranyak
Upanishda remain potent as ever

'yatho dharma, tatho jaya'

[Where there is righteousness,
 there is victory].

Imagine you are walking on a road, one of the busiest ones. You are amongst a group of people who you call 'friends'. The road has some obstacles like say lightning attack, mob violence etc at every step. You are amongst the group of people yet you feel you need to shield yourself from all attacks on your own.

Your armour is insufficient and getting weak, still you are fighting all alone. You keep walking, keep fighting, the company you had shrunk - almost disappeared, yet you keep walking. With a deep void in

your heart, as you tread alone on that path - that is the feeling of loneliness.

Aristotle says man is a social animal. We were never meant to live alone or work on our own. The feeling of loneliness is a sense of alienation from one's tribe. It often entails feeling of not being understood, uncared for or unwanted.

In this essay let us explore why loneliness is the most terrible form of poverty, why does it exist, some benefits of solitude and how can we as a society work towards alleviating loneliness.

THE PENURY OF LONELINESS

Poverty means deprivation or lack thereof. It is not limited to monetary shortage but lack of resources, friends, satisfaction, love and other intangibles of life.

When one experiences loneliness (he) feels a sense of deprivation. s(he) may have all the riches in the world but may not have someone to share them all. Ravana, the king of Lanka was the wealthiest man of all - but was alone, with his ten heads talking to one another.

The sense of deprivation is worsened by feeling of being neglected.

Young children today are under

immense pressure to excel in competitive exams. With no one to share aspirations, problems and burgeoning weight of expectations - they choose to end their lives. 22+ children took their lives in Keta last year.

This neglect is sometimes perpetuated as apathy. Farmers, the food providers of our country often feel lonely when they are made to withstand fury of nature alone. Crop loss, loan from moneylenders, land degradation have led to 1,00,000+ farmers to suicides in last decade (NCRB, 2022)

Let us unpack loneliness and analyse ~~why~~ its meteoric rise - making it worst form of poverty.

UNPACKING LONELINESS AND ITS IMPACT

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At an individual level, we see how 1 in 8 people in India experience depression and loneliness (NFISSV). A lot of it has to do with frail mental health of people.

Rise in individualism, break down of joint families and reliance over 'self friends' over 'real friends' are the main culprits here. Social media has revolutionized connection and communication in 21st century. But it has made us poor in terms of self worth and social capital.

Our self worth is increasingly determined by 'likes' on our photos even when we might not like ourselves. Moreover, individual loneliness - unable to express feelings, compounds to social loneliness.

When members of society, are given second class treatment, the walls that held society come down. Iran's enforcement of sharia and depriving women of freedom to dress, study & roam around - made women lonely and feel unloved. Protests by the likes of Mahammadi Narges - shows how the society has become poor because of erosion of its cohesion.

Germany at the end of World War I, felt lonely because of harsh treaty of Versailles being imposed. Loneliness within European nations, ultimately, led to the most catastrophic war the world has ever seen. In present times, USA seems to be playing alone with imposition of hefty tariffs.

But history has always shown us how loneliness in use of power brings misery. USA is losing allies and countries like India - China are trying to make elephant & dragon dance. This is testing global resilience.

Finally, loneliness can also be seen by countries like Vanuatu in midst of vast ocean. Climate change has

led to rise of ~21 cm in global mean sea level and is projected to rise to 1 metre by 2100. (IPCC report). Vanuatu is at the verge of extinction, having to pay the price of development by others and now left alone to suffer.

Therefore, loneliness is the most terrible form of poverty. When one is materially deprived, they can still bounce back by relying on social pillars of support be it family, friends, society or government. But when one is lonely, the resilience or ability to resist adversity itself is extinguished.

PERKS OF SOLITUDE

Yet, loneliness is not always bad. It has significance when

seen as 'solitude'. Peace and quiet under Rijupalika tree gave Mahavira 'Kairalya gyan'. Similarly working in solitude led to discovery of 'light bulb' by Edison.

Rabindra Nath's call of 'Ekla Chalo Ke' or walk alone if no one is willing to walk with you on the righteous path — is a reminder.

At ~~the~~ times, we need to be the outliers to be true to oneselves. Civil servant M Shanmuganathan decided to blow whistle exposing corruption in Indian oil, all alone.

Therefore, solitude is not poverty rather amass wealth when it doesn't lead us feeling deprived. India, for instance, now pursues

a policy of strategic autonomy. We are not deprived or unloved, rather we choose engagement at our own terms. Solitude, with a sense of agency, helps you cross the darkest of ally without feeling lonely.

ABATING POVERTY: HOW TO INCREASE THE RICHES OF COMPANIONSHIP

Adi Shankaracharya mentions in his works on Vedanta - how all beings and God [Atman and Brahman] are one. Thus, all perceived differences are only of degree and not kind.

The Constitution of India begins with 'we the people' showing the importance of togetherness as a

society. Unless we are willing to cooperate, listen to each other, aid one in need - we will remain equally deprived. Western African nations lead the way here through policy interventions like 'blow dry and vent'. Barberbers are taught to be mental health caregivers, where people can just pour their heart out.

Similarly, at an individual level, we need to claim our sense of ownership back. Cutting down mindless use of social media is a point in example. Schools ~~sto~~ and parents should share the burden and evoke the universal value of 'love' or 'prema'.

This also has to be extended to ones in extreme deprivation like tribals in left wing extremism affected areas. Operation Kagaz by Chattisgarh government is a point in example. Similarly, de-radicalization programme by Kerala government for youth is also a reminder that they are not alone.

Finally, globally, we need to incorporate the value of Vasudev Kutumbakam as ICJ shows in its recent ruling against climate change. Let no person walk alone, be their shields and their swords, for our poverty can be abated by sharing the rewards.