

# NEXT IAS

## Vanubhar-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 उपरान्त 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 : MOHIT GUPTA

Next IAS Roll No. : AIM246CRA017 Phone No. :

Test Code → TC-005 Date of Examination :

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)**

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**Evaluator's response**

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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				



**EVALUATOR'S FEEDBACK: ESSAY SECTION-B**

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



खण्ड-A / Section-A

उम्मीदवारों को इस भाग में लिखना पना है।  
Candidates must not write on this margin

- 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।

### 3. Economic Growth without investment in human development is unsustainable & unethical

It has been said that last century of growth has been driven by growth of Asia. To begin with, let's look at story of two of our neighbours: Bangladesh & Bhutan.

Bangladesh is known as Textile Hub of the World with rapidly growing G.D.P and increasing per capita income. One would expect it to be prosperous & thriving, yet when one looks at headlines from Bangladesh in 2025, they speak of chaos, instability & mass discontent.  
On the other hand, we have Bhutan, which

is small with relatively low economic growth.  
When Butanese King Jigme Khesar Wangchuk  
announced that any growth which has harmful nature  
of any Butanese subject will not be tolerated.

Probably, the world thought they will fade into  
division & backwardness, yet Butan today  
stands as tall model of inclusive, sustainable  
and consistent growth pattern

Perhaps the contrast between their devel-  
opmental journeys best exemplifies the essence  
of the topic: "Economic Growth without  
investment in human development is unsustainable  
& unethical". This essay will raise multiple  
~~the~~ questions around the theme, try to look at  
thesis & anti-thesis of arguments and arrive at  
the end the verdict on its validity.

Let's begin with the most pressing ques-  
tion of all: What do we mean by Economic

Growth in present times?

Tracing the development of economics, the most central idea has been Higher Gross Domestic Product, Higher Gross Value Added & Higher Gross National Income. These Smithian & Ricardian

Idea combined with Keynesian Development of Industries theory gave rise to economic powers like USA, UK etc. which grew by capitalising on growth of productive potential.

Probably, the bankruptcy of Soviet economics & growing success of washington consensus gave us the belief that this is "correct pattern" of growth. But then what about the contradiction we see in Asian economies like India & China which have high growth but also high inequality. They have 100s of billionaires but millions in poverty.

From here came the idea of capability

Approach of Amartya Sen which focus on Enhancing Human Capacities and focus on Raising Capable & self sustainable population with equality of opportunity & equal chance of contributing to national economic growth. Develop the best example of this pattern is Singapore where universal healthcare, universal education etc. has made a ~~so~~ small nation among the biggest economic powerhouses.

However, classical economist & policy planners will raise an important question: what if we grow first & redistribute later?, or to paraphrase

what makes current growth pattern unsustainable & unethical?

The answer to this question begins right at our doorstep, where, as seen as we step out to go to our "high paying job", we encounter "hungry children", "begging adults" & "sickly elders"

The objective expression of unsustainable & unethical growth is inequality statistics like Gini Coefficient which remains alarmingly high even for developed countries like USA (>0.25) or Britain (>0.29), or the ~~see~~ frequently quoted facts like, "Top 1% hold 22% national income & 40% wealth in India".

The subjective expression of unethical growth is grave human disabilities & high deprivations that we see today. When a Dalit student like Judbaraj Megwal dies merely for drinking water of Brahmin teacher's pot, probably the idea that "Growth will slowly fade away inequality, hierarchy & disabilities" (Philosophy of 2nd Five year Plan) fades away. But not to mistake it to be contradiction of 3rd world, it is important to remember death of George Floyd in America who was brutally murdered in supposedly "Temple of Modernity".

But probably the most visible aspect of our predatory pattern of growth is ongoing conflict between Nature & Development. While we were busy raising industries & cities, we were silently but surely killing the nature as well. It is rightly asserted that, "Humanity's flag reached moon with growth, but our plastics also reached the bottom of oceans"

What is even more surprising is this growth has been monopolised by few, while the majority pays the price. Benjamin Franklin rightly asserted, "A society which sustains inequality is living on borrowed time, as inequality leads to conflict & chaos". Perhaps when we see tribals protesting against displacement by Sardar Sarovar Dam or Shravani residents living in face of Hiranandani's property we are witnessing this conflict only.

However, unsustainability & unethicality is not merely sustained to national boundaries because issues like global wars, climate refugees & growing disparities among the nations are screaming that our economic growth is merely tip of the iceberg, but lagging human development is the mass beneath surface that can "strike the ship" of humanity.

This bring us to our next question, that, it is clear that Human Development is essential but what constitutes "investment" in Human Development?

To answer this, we return to Amartya Sen's Capability Definition: Factors which allow one to realise their true potential are essential components of Human Development. And perhaps the most basic factor is Education. Education is about training the mind & body to gain knowledge & skills to <sup>13</sup> improve quality of

"human capital". The perfect example of this would be honourable ex-President APJ Abdul Kalam who once sold newspapers as a teenager, but when he educated himself, the knowledge acted as "wings of Fire" & made him authority on rocket science, missile technology etc. worldwide.

The second requirement is investment in employment availability for all. Employment not only makes a person 'Atmanishtha', but also allow them to ~~use~~ <sup>use</sup> their skills to development of self & society. The story of Shavesh Mishra (founder of Sunrise ~~Caps~~ Candles) who was born blind & deaf says in this regard, "As disabled persons, we do not want your sympathy or state support, give us employment & we will excel".

The sustainability of growth will come from development of social capital and inclusive & equitable growth. Gandhiji

asserts in this regard that "the measure of any society's progress is reflected in how it treats its most vulnerable sections". Only when we empower the most vulnerable & make it a social duty to allow no one to fall through cracks of society can we achieve the idea of Human Development, and not merely Economic growth.

Last important component of sustainable growth is sustainability in production with sustainability in consumption. Our technological growth should not follow the idea of "Guided Missiles, But Misguided Development" but perhaps the idea of "One Earth", making our advance both socially accessible & nature friendly.

These components are part of human knowledge since time immemorial, whether they were coded in Vedic Knowledge of Dharma

↳ Ṛta (Cosmic order), is embedded in modern idea of Sustainable Development Goals.

But the central issue is: How do we apply these ideas of Human Development in actual economic growth patterns to make it sustainable & ethical?

The answer to this begins at level of individual. We need to look back to age old values of Seva, Asewa & Daya (Dana). We as individuals need to realise that, "only the wealth that you gain is when you give it to others". Whether we look at Satish Dhanoo declining NASA's offer or M.S. Swaminathan declining foreign university's offer, these stories are examples of how individual brilliance can be used for true human development. There were probably hundreds of wealthy merchants in 1890s, but we all remember a <sup>simple</sup> saffron cloth work named Vivekananda only who devoted his life to betterment of marginalized.

In our families, we need to create enabling atmosphere of rationality, aspirations & inculcating courage to realise those goals of development. We don't need families ~~with~~ which kill their able & aspiring daughters like Radhika Yadav, a state level tennis player was killed, but we need families producing Younis Singh & Kalpana Chawla which will make our growth story gender inclusive.

Perhaps, the most important site to develop human potential is our Classrooms and Education System. As our NET 2020 envisages, we need to use our classrooms to empower the vulnerable, skilled the unskilled & enable the marginalized. Melba Yousafzai in this context argues, "A Pen, A Book, A Teacher and A Classroom can change the destiny of nation".

Even in our national plans, we do not need to overemphasize on expanding ~~village~~ cities but focus on empowering village. We need

to realize that ideas of 'Antyodaya' & 'Reaching the last mile' are not merely idioms, but they are keys to make our growth ethical & sustainable. Lastly, at global level we need to realise, "Enclaves are poverty anywhere are threat to justice & prosperity everywhere" and that without developing the least able we are handicapping ourselves.

Towards, the end, it becomes imperative to ask ourselves, do we need merely growth or we desire sustainable & inclusive development.

If the answer is latter, then in our developmental journey we need to imbibe age old adage of "Tat Tvam Asi", self & society are not different.

In the grand cosmic egg of Hiranyagarbha, we at every level need to realise "I grow if you grow" or "Economic Growth is merely a facade without investment in Human Development".

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।

⇒ That which does not kill us makes us stronger

It was bright afternoon on 1948 Summer Olympics and 12 shooters lined up in 25m pistol event. But occupying lane 10 was a strange man who held pistol in his left hand which was not his dominant hand.

This man was none other than Karoly Takacs, a Hungarian shooter, who wanted to win an Olympic Gold. But while training in army, "finger exploded!!" in his shooting hand which had to be amputated.

Probably almost all of us would blame

उम्मीदवारों को इस भाग में लिखना गना है। Candidates must not write on this margin

gave and give up hope, but not him, he simply said, "The frag merely amputated me, but it didn't kill me". Due to his words, he trained and trained in silence for 12 years becoming sharper & stronger every day.

And when he fired in 1948 Olympics, the whole world watched in awe & inspiration. 10 rounds of clean shots & as the smoke cleared, a new Olympic champion emerged, where "the rest fired with their best hand, he fired with his only hand!", yet he won.

This story of Karoly Takacs truly shows the spirit, "That which does not kill us makes us stronger". The proposition of this essay signifies the continuous cycle of Suffering, Learning, Improving and Becoming stronger. This essay will also trace these themes and test their relevance via individual stories of social situations.

To begin with we need to explore, "What can actually tell us" i.e. "What are various forms of sufferings?"

As an individual, it can be individual trauma caused due to emotional disturbance, Economic harm or suffering disabilities.

But however the true cause of suffering is what Buddha calls as Mara or Desires which makes us mortal humans suffer every second due to our own insatiable nature.

Projecting these internal contradictions outwards, result in social sufferings in form of Discrimination, Hierarchies and inequalities. Whether it's manifested in form of manifestly draconian Casteism or Racism, or invisibilized & blent in form of gender discrimination. All of them share a common strand "Suffering of disprivileged & killing of their abilities & aspirations".

# As we move from society to nation, we see it taking form of national crisis or emergencies which scales the suffering to millions of people. Ranging from famine deaths in 1940s & 50s, to epidemic deaths in 60s & 70s to financial crises of 1990s all were mass scale sufferings where millions perished.

Much like this at global level, the sufferings become shared as "territorial borders are irrelevant in face of global adversities" (Kofi Annan)

Perhaps the best example is Covid-19 pandemic where suffering caused deaths of many & pushed millions back into abject deprivation.

But let's pause & dig deeper in these examples we quoted. From individual to social to national and global, currents of sufferings are recurrent & devastating, yet we survive and not only survived but it made us stronger too. Be it Economic Reforms of 1991 to Global Victory

over Covid pandemic, to Buddha's idea of Appa  
Sipo Bhava to overcome individuals suffering.  
Humanity has not only faced tragedy, but  
bounced back stronger.

But how come the suffering which is  
meant to disable us, makes us stronger  
instead?

The answer to this is suffering improves  
our knowledge and makes us aware about  
the pitfalls & improvements that we require  
to our strategy to success. The case in point is  
the vision & prudence of our Constitution makers  
who factored in suffering of 200 years and  
created a Constitution where not only our  
individual rights are protected but design of  
achieving thriving & empowering welfare state  
(as opposed to colonial tyranny) is laid out.

Additionally, adversities & suffering  
continuously improve our character. "Trier test"

of character lies not in handling success, but reflected in our resilience during sufferings. It makes us emotionally & mentally tougher to face any challenge. A case in point is Malvika Hegde, who on one hand faced personal trauma of suicide of husband, cultural stigma of widowhood & on the other had a failing company (CCB) with 7000 crore debt.

But her sheer character & resilience in face of these challenges turned around the fortunes of her company & she emerged as the face of empowered enterprising womanhood who refused to give up.

Lastly, sufferings lead to incremental improvement & with each failure we not only become stronger but also wiser. Famous poem of Dushyant Kumar reads, "An ant falls 1000 times while climbing a wall; yet she rises everytime, to try, to fail, to become

stronger & to succeed<sup>4</sup>.

However, this process of becoming stronger is not automatic. 'Not all who suffer emerge stronger'. This raises an important question then: what are the ingredients to emerge stronger in the face of challenges & setbacks?

The foremost component which Angela Duckworth also suggests in her seminal work is Grit: A combination of passion & perseverance. Passion is reflected in form of dedication & intense belief in the idea a man or woman pursue despite failings & discouragement. After all when Columbus set to discover the new world or Daxiath Majhi decided to "move the mountain", it was their passion only that drove them every day.

Sriani Vivekananda also suggests, "Every act of worth will pass through hundreds of difficulties, but, those who persevere will

see the light soon of later<sup>4</sup>. Be it Edison  
making bulbs more than 100 times of Musk  
~~launching~~ Falcon more than 6 times, they persevered  
& not only them, but humanity emerged stronger

To become stronger we need to overcome  
our fear of death (fear of pain & suffering).  
As age old Indian saying goes, "मरना नहीं है  
मरना" or "The only dead person is one who refused  
to fight<sup>4</sup>". And this fear may not always be  
the fear of Goliath i.e. huge disabilities but  
fear of facing discomfort in path to success.

In this regard, Justice J. Lalit, the first female  
Chief Justice of High Court said, "My strength was  
not from a grand struggle, but against everyday  
misogynistic attitudes, gender disabilities &  
social judgements".

Lastly to become stronger we have to learn  
from our failures & cultivate wisdom. We need to

develop a vision for a better tomorrow and layout actionable guidelines on not how to only improve but prevent such misdeeds in future. The best exemplification is our global fight against ozone hole. when the world saw that our irresponsible actions were threatening the world, we initiated Montreal Protocol & thanks to that wisdom, almost three decades later, the hole is filled & global community emerged better & stronger.

However, not all incidents in our lives makes us stronger only. There are several & unending list of events in human history where that which did not kill us, also did not make us strong<sup>4</sup>.

Karl Marx in this respect perfectly sums up the nature of mankind, "History repeats itself, first as a tragedy and then as a farce"<sup>4</sup>. The<sup>27</sup> galaxy of human's

we do not learn from our mistakes and remain stuck on the path of self sabotage. Be it rising global crisis from world wars to civil wars to modern bilateral conflicts; perhaps we became stronger militarily but principally & ethically we became weaker & fragile.

Sometimes suffering may not kill us but leaves us lifelong disabled & oppressed to an extent that we cannot even dream of becoming stronger. Perhaps the case of Aruna Shambaug who remained in permanent vegetative state is perfect counter to our thesis. The attack (of rape) did not kill her, but did not make her strong. "She breathed, but didn't live".

Lastly, the continuous nature of our suffering shows absence of preventive checks and reflects vanity of humans & not strength of wisdom. Even when we know our

- burning forests, melting glaciers and rising oceans are "killing us literally", we refuse to develop strength of character to reverse our one-way journey to hell i.e. Global Common Destruction.

However, all is not as dark as it appears & there is always a silver lining in dark clouds. And the silver lining in this case is: True Nature of Humanity. We as individual, society & global community try to maximize our gains & avoid the suffering. Even when we do suffer we develop resilience & strength to cope and emerge better or stronger.

This messiah can be ~~individuals~~ in any form, be it Individuals (like Mam Mohan Singh & PVNarasimha Rao rescuing India from financial crisis) or Society itself (exemplified by shift from slave/serf/ caste based to

modern right based) of nations (as in case of Japan who suffered horribly post world war, but today is among the most developed & economically advanced) or whole humanity itself (such as global agreement against use of weapons of mass destruction).

The essence being who tries to kill us & how we emerge stronger is context specific, but the common pattern is we suffer, we learn, we improve and we become stronger. After all when Karoly fired those shots & won it was not only his own victory, but a signature to humanity's testimony to "That which does not kill us, makes us stronger".