

NEXT IAS

Annual Exam - 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 : KIRAN KAMATE

Next IAS Roll No. : ANM259001361 X Phone No. :

Test Code → TC- 0 0 5 MT25FLTRA015 Date of Examination : 01.08.2025

Exam Centre : Old Rajinder Nagar Jaipur Prayagraj Online

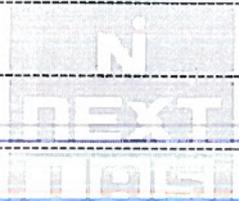
निरीक्षक के हस्ताक्षर
Invigilator's Signature

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

Evaluator's response



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

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



खण्ड-A / Section-A

- 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।

“
ECONOMIC GROWTH WITHOUT INVESTMENT
IN HUMAN DEVELOPMENT IS SUSTAINABLE
AND UNETHICAL”

India lives in two worlds. While one just crossed a GDP of 4.1 trillion USD, the other is thinking how to stretch 4000/- for the end of the month. While one builds startups, the other is still searching for toilets. While one is exploring exotic places like Bali, the other is still occupied within the four walls of household. Similarly, while one built the highest bridge at Chenab, the other's bones are stretching the plains of Ganga.

This is what Sashi Tharoor called the 'Pseudoxes of India' and standup comedian VIR DASS e.g come from two Indias' satirical comedy highlights.

The essay explores the divide between 'India and Bharat' and pinpoint at the bitter truth that economic growth without investment in human development is sustainable and unethical.

Going by the first principles, economic growth measured by GDP is the overall increase in the goods and services produced with the domestic territory. According to IMF, India became the fourth largest economy in 2025, surpassing Japan and now only better USA, China and Germany. The overall GDP is now standing at 4.1 trillion dollars and India targets

5 trillion by 2027 and 7 trillion by 2030.

However, it is said ^{or} the GDP measures everything in the economy except that which makes man's life worthwhile?

— highlighting that GDP is not a complete criteria to understand the growth of a country. In this context, development happens to be another important criteria.

It was the works of Makub-
ul-Haq and Amartya Sen's works that led to what is now called as human development index (HDI) — consisting human development indicators like health, education, quality of life i.e standard of living.

Human development is the overall increase in the human capital ensured by investing the proceeds of the economic growth in health, education and skilling which inturn improves the

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income of the individual and ensures that he/she is liberated from the vicious cycle of "poverty and illiteracy" and sets in an virtuous cycle of "prosperity and inclusivity" =

on the other hand, any economic growth without investment in such development parameters is a road to unsustainability and is unethical

the philosophical foundations of economic growth having to inclusive with investments in human development comes from the thoughts of Gandhiji. He emphasised that commerce without morality as a sin and that is why he was averse to the ideas of modern growth paradigm led by industrialisation. This is captured well in the book "THE ECONOMIST GANDHI" by Jaitcester

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Rao - where he posits that Gandhiji vouched for production by masses rather than 'mass production'.

Similarly, Amartya Sen's focus on capability approach is also a landmark philosophical underpinning of the issue. He focused on emphasising investments in human capabilities than merely focussing on reservations or welfare. The idea behind it was the famous Chinese proverb "Give a man a fish, you feed him for a day, Teach him to fish and you feed him for life".

Thus, for Amartya Sen, improving the capabilities of people via investments in human development is a road to inclusive growth and sustainable development which was the 'target with destiny' of 'leaving no one behind' and 'wiping every tear' that we had made on the eve of midnight of 15th August, 1947

It is also pertinent to ask the question why then such a growth without taking into account the advice of Dr. Sen is an unsustainable growth (or) even worse unethical?

For starters, data shows 4.1 trillion USD GDP though laudable, it is only one of half of the story. If we take into account GDP per capita it is only under 3000 Dollars per person.

But what makes it even worse is highlighted by the works of Oxfam International and works of Modern Marx " THOMAS PIKETTY'S Capital in the 21st Century , which shows that top 1% of the population holds 22% of income and 40% of wealth. While the world succumbed to the miseries faced by a virus in 2019, the world also

also the number of billionaires doubling in a span of 2-3 years.

Thus, such a economic growth that only uplifts the wealth of the top 1% while the salaries of the bottom 30% crumble and the employment becomes vulnerable, is an unethical one.

on similar vein, the growth of such model is unsustainable as it leads to servicification of the economy as witnessed in India while the manufacturing sector gets hollowed out to the neighbouring Chinese Kingdom. The growth of such an India which was claimed bad because of jobless growth, now has turned even bitter with jobless growth.

It is unsustainable because, while an intermediary corners 65% of the market price paid by the consumers

the farmer after toiling for months under the straining debts and the vagaries of monsoon only gets a third of the final price. This according to Dr. Ashok Gulati, an agricultural economist, has led farmer to "debt and death"

Similarly, such a growth is unethical because, it leaves the "largest untapped potential on earth" - women, behind in the India's growth story. As highlighted by periodic labour force participation (PLFS) survey, the women labour force participation is just (41.7%) - while that of China and USA are 52 and 64% respectively. The lack of investment in women's higher education has led to what McKinsey Reports calls as "leaky pipeline" - where women in STEM, start off well

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but they drop out midway. This is further hindered by unsafe institutions and workplace - the very place that were envisaged to empower her.

Taking a much wider view, it has led to 'Neocolonialism' has highlighted by Nobel Prize winner Joseph Stiglitz's work 'Globalisation and its discontents'. The third world countries have been relegated to mere suppliers of raw materials and the increasing wealth of the Western world not commensurately distributed to them.

What then should be the way forward for a balanced economic growth - one that is sustainable and ethical.

Investment in health, education and skilling, with special focus on marginalised and women is of importance.

According to Dr. Kartik Muralidharan who in his recent book "Accelerating India's Growth" emphasises on improving the 'capacity of the state' as the first major imperative. He highlights that India's programmes on social justice and welfare are right, but India's practice of those programme is hindered by issues like piracies, inclusion and exclusion errors, corruption, bureaucratic apathy, lack of awareness, lack of data centric mapping and evidence-based policy making as major reasons.

Similarly, the economic growth itself can help in investing in human development. As argued by Arvind Panagariya (Chairman, 15th FC) and Jagdish Bhagwati, that the focus should be on economic growth acceleration

The fruits of such a growth will then be distributed to the investment in human development.

In summary, we understood how economic growth without investment in human development is unsustainable and reasons for it. The ideas of Ranganatha and Bhargwati, shed light on economic growth itself as the panacea for India's growth story.

The India government over the recent past has taken into account most of these suggestions and can be seen schemes like Aspirational Blocks and districts programme, the recent PM-Dhan Dhaanya Krishi Vikas Yojana and extension of PM-JAY (Jan Arogya Yojana) and the flagship National Education Policy (NEP) 2020.

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Thus, Sarvodaya through Antyodaya is the model that India has adopted as highlighted by NITI Aayog's BHARATIYA MODEL OF ECONOMIC GROWTH based on inclusive growth.

It is the recognition that there are human beings behind the statistics and the gap between the goals and lived realities of those need to be bridged, inverting the Darwinian Dictum of 'survival of the fittest'.
Ensuring survival of all.

ॐ Sarve bhavantu sukhinah,
Sarve santu miramayah ॥

[let all be happy and prosperous,
let all be without diseases]

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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।

“ ADVANCEMENT AND DIFFUSION OF
KNOWLEDGE IS THE ONLY GUARDIAN
OF LIBERTY ”

The year is 1965. In the campus of Banaras Hindu University (BHU) arrives a gentleman from Germany named Prof. Dietrich Conrad, a constitutional philosopher. He posed some novel yet concerning questions before the mild audience. “ Can the parliament amend the very constitution to an extent that it loses its basic features ” and becomes unrecognisable? The questions were rhetoric and it sowed the seeds

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of novelty with respect to the limits of constitutional amendments under Article 368.

Out to the southern state of Kerala. A judge of the Kerala High Court - Justice Nambiyar was too occupied with similar questions, looking at the winds blowing in the country at that time period. Can liberty be usurped by the way of interpreting the constitution in an vague and arbitrary manner via Article 368 by the Parliament.

95 took not so long. The year is 1975. Mrs Gandhi announces the proclamation of Emergency and the opposition is silenced, the media gagged and the judiciary? A mute spectator as it aids the silencing of liberty with its bare hands in the ADM Jabalpur case or the Habeas corpus case.

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The advancement of and the diffusion of ideas of the two personalities viz Prof. Conard and Justice Nambiyar
 to come true and ringed the bells to the Indians that 'constant vigilance is the price of liberty'

Before dwelling into the crux and core of the essay, it is important to find the philosophical underpinnings of guarding liberty.

The foremost argument is that 'liberty is not a free gift, it is the result of sacrifice of generations'
John Stuart Mills writes in his book 'on liberty'. This can be seen in the French Revolution, where the Bastille was stormed in pursuit of liberty, equality and fraternity.

Closer to home, during the constituent Assembly debates, H V Kamath too prophesied that 'liberty needs to be graduated continuously and it cannot be at any point taken for granted'

In sum, it can be put in the words of Alex de Tocqueville, 'liberty is the fruit of a mature civilisation'

The next question would be how to advance and diffuse knowledge to grad the liberty?

The simplest of starting point can be to bring awareness among the school children. A sense of respect and reverence inculcated to the constitutions and its ideals of liberty at a young age will help in claiming the civilisation that Tocquville talked about.

Similarly, the media can act as the diffuser of knowledge with programmes of constitution and the constituent assembly debates. The Jyotsna Sabha TV for example is an excellent example in this regard.

The Media has the responsibility to propagate ideas of importance to the mainstream, drawing attention to acts of usurpation of liberty.

Similarly, social movements can be a way of aggregation knowledge and diffusing it. The examples of J.P. Narayan's Sampurna Kesanti tor the recent NRC-CAA protests are few examples.

Social media is emerging as a powerful tool to bring awareness about the ideas/ideologies/identities that threaten the pedestal of liberty.

However, advancement and diffusion of knowledge alone may fall short in guarding the liberty. In this regard, other guardians too need to act in concert.

For example, an independent judiciary is a lifeblood of democracy and it acts the 'sentinel qui vive' against any arbitrary impediments to liberty. For example, in the ROMESH THAPAR case (1950), SC held that Article 19 - ensuring freedom speech and expression is the 'palladium of liberty.'

Similarly, in the Shreya Singhal case of 2014, SC diffused the knowledge about the grounds of limiting the liberty under Article 21.

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However, the highest point came in the K.S. Puttaswamy judgement of 2017, where it upheld right to privacy as part of right to life, liberty and dignity.

Similarly, other quadians like constitutional bodies like UPSC, CAG, NCST/NCBC/NCBC [NCW/NHRC are some statutory bodies] act as the bulwark of liberty enshrined in constitution (Dr. B.R Ambedkar).

Similarly, constitutional morality should triumph over public morality as highlighted in NAZ FOUNDATION & NAVTEJ SINGH JHAR cases.

The cost of not guarding liberty? The dark age of Indian history post independence i.e. the Emergency itself a powerful reminder of the repercussions of such ignorance.

Steven Levitsky and Daniel Ziblitt in their books How Democracies Die, highlight that they die when liberty undergoes a 'chilling effect' and when the tyranny of minority on the majority happens - it leads to democracies dying 'not # with a bang but with a nod'.

If liberty is not guarded, it leads to trampling the rights of minorities and give rise to two things: illiberal democracies (Forced zakaria) and democratic backsliding as seen in the world around.

Similarly, as B. R. Ambedkar held that justice is another name for liberty, equality and fraternity. The fact that he linked liberty and justice together, highlights the importance

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What are the challenges to advancing and diffusing the knowledge, if it is known to guard the liberty?

The challenge to such a question lies within the system itself - For example, a committed judiciary which is the vulgar form of its most ideal form "independent judiciary" is the biggest threat. The ADM Jabalpur highlighted that "where there is fear, there is no liberty (freedom)". And the decision in it seen as a judicial regret in the history of supreme court.

Similarly, a committed and commercial media, that is devoid of media ethics of non-partisanship, neutrality and fair reporting is a threat and challenge to diffusing knowledge to the public.

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For example, in the Arbuz Goswami Case, the courts highlighted that media from the fourth pillar of democracy and it has the responsibility to weave the fabric of truth to secure the liberty of the citizenry.

However, the largest threat looms over such advancement of knowledge by a overreaching executive when the executive breaches the separation of powers doctrine of Montesquieu and usurps power beyond its sphere of influence - is the beginning of end of liberty.

The emergency is a stark reminder of thwarting the guardrails of liberty via executive overreach, relegating the judiciary, media and movements to the periphery.

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Thus, to sum up, we discussed how constant vigilance is the key to safeguard liberty and this is achieved via advancement and diffusion of knowledge. We also reminded ourselves of the importance of liberty and the sources of guarding such a liberty and challenges per se in acting so.

The cautionary questions posed by Prof Conrad and Justice Nandis, which once were seen as only imaginary and far reaching, took no time i.e. less than a decade to remind us that liberty is fragile and when left unguarded turns the tide and capsizes the boat of democracy quickly.

The diffusion of such knowledge were not just prophecies and it was NANI PALKIVALA who was well versed

with gentle reminders by of both
Conrad & Nambiyar, created the
Doctrine of Basic Structure in the
 landmark "Kesavananda Bharati case"

Its a reminder, provocative
 yet powerful, that advancement and
 diffusion of knowledge is the only
 guardian of liberty. 2025 marks
50 years to the dark period of Emergency
 and the message above should be the
clarion call to stand by and safeguard
 the constitution. As Gurudev Rabindranath
Tagore writes . . .

ec where the mind is without fear
 and head is held high.
 where the word is not broken
 into narrow fragments of walls,
 and words emerge from the depths
 of truth . . . Into that heaven,
 my father, let my country awake"
