

Time Allowed : 3 Hours  
समय : 3 घंटेMaximum Marks : 250  
अधिकतम अंक : 250

## ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	AMRIT MAHAPATRA		
Roll No./अनुक्रमांक	1910136444	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1900	Date/दिनांक	08.08.2025

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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 <b>two</b> essays, choosing <b>one</b> 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>	
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## MARKING SCHEME

<i>Parameter/ criteria</i>	<i>Aspects Considered</i>	<i>Marks Allotted</i>	<i>Essay 1</i>	<i>Essay 2</i>
<b>Basic Format</b>	Introduction	10		
	Body	15		
	Conclusion	10		
<b>Content</b>	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
<b>Organization</b>	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
<b>Language skills</b>	Language and sentence construction	10		
	Grammar and spelling	10		
<b>Examiner's discretion</b>	perception/ innovation/ engaging	10		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<b>Coherence</b>				
<b>Language</b>				
<b>Handwriting</b>				
<b>Pre-writing</b>				

Write **two** essays, choosing **one** topic from each of the following Section A and B in about 1000 - 1200 words each.  $125*2 = 250$  Marks

खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।  $125*2 = 250$  अंक

### **SECTION – A**

1. In everything, there is a share of everything.  
प्रत्येक तत्त्व में, प्रत्येक तत्त्व का अंश समाहित होता है।
2. Compassion is radicalism of our time.  
आज के युग में करुणा ही सबसे बड़ा चरमवाद है।
3. History repeats itself, first as a tragedy, second as a farce.  
इतिहास खुद को दोहराता है, पहले त्रासदी के रूप में, फिर प्रहसन के रूप में।
4. The greatest acts of courage stem from the simplest choices.  
साहस के महानतम कार्य सरलतम विकल्पों से उत्पन्न होते हैं।

### **SECTION – B**

1. A quiet conscience makes one strong.  
शांत अंतःकरण व्यक्ति को सशक्त बनाता है।
2. Good morals lead to good laws.  
अच्छे नैतिक मूल्य अच्छी विधियों का निर्माण करते हैं।
3. Art will change society faster than politics.  
कला राजनीति की तुलना में समाज को अधिक तीव्रता से बदलेगी।
4. All ideas having large consequences are always simple.  
जिन विचारों के व्यापक परिणाम होते हैं, वे हमेशा सरल होते हैं।

## Instructions

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The essay 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.

No marks will be given for answers written in medium other than authorized one.

Word limit, as specified, should be adhered to.

Any page or portion of the page left blank, must be struck off clearly.

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## Good Morals lead to Good Laws

In 1947, post independence, the task of drafting a national constitution picked up speed. Ultimately, the newly formed constitution granted the rights of universal adult suffrage to the entire population. This was hailed as revolutionary across the world with both bouquets and brick bats. Seventy five years later, India is a vibrant democracy. This 'good' law was the result of the morals of our founding fathers during the freedom struggle.

Having witnessed the degradations of the British rule, they decided on the fundamental truth of equality of all people. This morality went on to shape many laws prioritising human dignity.

and becoming the 'Magna Carta' of modern India. From the Protection of Civil Rights Act to the 73<sup>rd</sup> Constitutional Amendment, laws were driven by the virtuous morale of human dignity and social justice.

Good laws, in their broadest sense, refer to those legislations which aim at the greatest good of the greatest number of people. They inspire compliance from large cross-sections of society and thus become successful in shaping behaviour of members.

Such laws are fundamentally the result of good morals in society. Morals, which uphold human dignity, promote distributive justice and preserve the social order. Good morals, when they shape laws lead to compliance not out of the fear of punishment but rather due

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to adherence with one's ethical compass. Thus, good morals and laws are a virtuous pair which reinforce each other.

## Good Laws - A Function of Virtuous Morals

Good morals uphold the dignity of the individual, a Kantian categorical imperative. They inspire and shape laws which promote liberty and allows members of society to achieve their full potential. For instance, the shift in morality of American Society from white supremacy to an egalitarian social order led to the Emancipation Proclamation. Hailed for its revolutionary content, the 'good' law was the fundamental outcome of the virtuous morals that had come to dominate

the American society.

Morals of distributive justice promote the inclusive growth of marginalized sections of society. These shape laws which ensure the actualisation of Rawlsian justice. For instance, provisions for reservation of seats in Parliament for SCs, STs, women are a result of these virtuous morals. They ensure fair representation and access, thus ultimately leading to cohesion.

Good laws are characteristically designed to serve all members of society and provide them equal opportunity. For instance, open exams to fill seats in various Government departments. Likewise, Article 16 of the Constitution which outlaws discrimination in matters of public employment, is considered a good law. These are rooted in the morals of meritocracy as well

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as objectivity in decision-making.

The morals of integrity, probity, and honesty have been echoed as foundational values of the civil service. These values are the backbone of laws such as Civil Servants (Conduct Rules) that ultimately serve the public interest. Similarly, in the economic ecosystem, landmark legal mechanisms such as SEBI's whistleblowers protection law find their rooting in morals of utilitarianism and financial probity.

As mentioned before, when good laws are enacted, they inspire compliance due to ethical alignment with society members. In some cases, it can even broaden the compliance net due to social proofing and peer pressure. For

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instance, the values of environmental protection shaped the formation of SDGs by the United Nations. Having garnered widespread acceptance, they had the multiplicien effect of convincing even certain environmental skeptics into activists.

In the sphere of technology as well, this adage holds significance. The EU's General Data Protection Rules have been hailed as a gamechanger in protecting individual privacy and autonomy. On closer inspection, it becomes apparent that this landmark law is based in the morals of human dignity and right to privacy.

The collective morality of a society when strong and virtuous enough leads to enactment of laws that align with the purpose of human welfare. It was the strong morality of transparency and accountability which led to the RTI

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Act in 2005, hailed as a gamechanger. At this juncture, we are faced with a question — Is this a one-way street? Do good laws shape morals of social order or not?

## Good Morals — A Result of Good Laws

While laws are the ultimate codification of social morality, in certain cases, there have been landmark laws which have altered morals.

One need not go further than the ubiquitous caste system to understand this. By outlawing untouchability and punishing any practice of it, the Government had sought to create a deterrent. However, over the years, through behavioural change, the cognitive and affective components of attitude

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have been altered as well. Several members of the upper-caste now rally against the system.

Good laws can also create a sense of unity and solidarity which ultimately shapes morals in the society. Mission LIFE for example aims at promoting a sustainable lifestyle for environment. By engaging in collective activities, it leads to the instilling of virtuous morals and climate conservation in the longer run.

Good laws create an aspirational standard whose achievement leads to embedding of beneficial morals in individuals. For example, mandatory voting practices in Australia have ensured a social moral of respecting democratic traditions and ensuring a representative government. Thus, Good laws can also instill the

values of accountability and transparency. These are a few challenges however which present universally good laws and morals.

## Challenges in Ensuring Good Morals + Good Laws

The foremost challenge is the definition of good morals. While certain values like truth, love, and compassion may be universal, most morals are shaped by the situation and cultural context. For instance, certain tribal communities worship hills and oppose its destruction. On the other hand, morals of utilitarianism may lead to laws for its destruction and create developmental amenities. Thus, at its very core, ethical and moral pluralism forms a challenge.

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The other challenge is that of the risk of majoritarianism. Good morals that dominate the society may be the reflection of the majority community. For instance, the Directive Principle advocating outlawing of cattle slaughter or alcohol may be a 'good moral' as per the Hindu community. However, it may be considered imposition by minorities or consumers of alcohol.

To resolve these roadblocks, one needs the path of dialogue and deliberation. The path forward must involve a mix of morals which have universal applicability as well as those which promote amity. The philosophical device of 'Madhyam Marg' by Buddha can help allay fears of majoritarianism while upholding values

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essential to a community. likewise, ethical pluralism can be resolved by respect for various ideologies and practices. Ultimately, the truth of the statement that good morals lead to good laws is borne out as long as there is a fundamental human effort to keep evolving and growing together.

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Greatest Acts of Courage stem from the simplest choice

The year was 1989. China was ruled by a strong authoritarian state under the CPC. Things were muted, slow, and business as usual. However, one day, visuale from the Tianmen Square shocked the world. A lone man stood in front of a military tank protesting the oppression by the state. An act which was deemed a unique reflection of indomitable courage and an iron will. This act of defiance went on to show that the greatest acts of courage always stem from the simplest of choices.

In this case, it was the choice between freedom and liberty and the opposite end of brutal state repression. Aristotle defined courage as a virtue which was a middle path between cowardice and brashness. It was an element which was crucial

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to the achievement of justice. Courage is a function of honesty, integrity of character and passion for justice. These are not just virtues but also choices that a person makes against the vices of dishonesty, corruption and injustice in society.

Acts of courage require an individual to choose between these simple yet fundamental attributes which determine our character. By choosing truth, equality, and integrity, one commits to a path which ultimately leads to courageous actions. Thus, the greatest acts of courage are not just actions of bravery. Rather, they are choices which prioritise human dignity, public welfare, and the inclusive growth of society. It is crucial to now understand the stressors and impacts of

these courageous actions.

## Simple Choices To Greatest Acts of Courage - A Continuum

Courage requires conviction as a fundamental underlying value. It is the conviction of choices as human beings that bestow us with the strength to see through a certain action. This conviction is the strongest when it arises from simple choices.

It minimises emotional or cognitive dissonance and enhances our will. For instance, post independence in 1947, India was pressured into joining power blocs of both the US and USSR. In other words, India was presented with a choice between being a protectorate or an independent and autonomous entity. By tapping into our past

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experience of colonialism, India made a simple choice of going it alone without getting sucked into great power rivalries. This simple choice ultimately determined India's courageous acts in advocating non-alignment and disarmament.

Simple choices of prioritising welfare of maximum people and social justice are embedded in our formative years. This makes it easier to choose these values in a competing spectrum. For example, Gandhiji was taught the value of sacrifice by his mother. So, when it came to a choice between national service and self-aggrandisement, he renounced his privileges and joined the masses. This was an act of courage which later inspired many mass movements and ultimately, the

freedom of India. However, at its very core, it was inspired by a choice.

When acts of courage stem from simple choices driven by strength of character, they manage to hold strong even in the face of many adversities.

In the 1920s, followed by a slump in the American economy, then US President Teddy Roosevelt embarked on the 'New Deal' to spur demand and growth.

There were many opposing voices because it threatened to upend the Free Market Theory. Teddy faced a simple decision — give in to public clamour or prioritise the welfare of all sections. Ultimately, he courageously went ahead with his plan which had multiplier effects across the economy. And, it stemmed from a simple choice that was not shaken at all.

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By choosing human dignity as a core value, acts of courage can lead to inclusive growth of the marginalized sections. In the 1970s, the Chipko Movement became a shining example of this. The participants, all rural women chose their autonomy over coming down due to patriarchal violence. It ultimately led to the deforestation being called off and the bravery of women being hailed.

likewise, in the field of technology, we have companies like Meta which have been accused of privacy breaches. On the other hand, new age platforms like Signal have open-source models, prioritising user benefit. The latter, an act of courage in a world of techno-capitalism stemmed from a simple choice between privacy



and profits.

Acts of courage driven by simple choices inspire a broaden cross section of society which leads to a virtuous cycle. The resilience of Dr. BR Ambedkar in the face of caste-disabilities and his choices to uphold equality of all human beings inspires people even today. In fact, it has been institutionalised as our constitutional morality.

## The Risks of Courage From Over-Simplification

At times, certain choices despite looking simple have complex consequences. It may lead to adverse effects and rupturing of social fabric even if undertaken with the best of intent. Sri Lanka, for instance, made a choice to use organic fertilizers driven by environmentalism.

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This act of courage, despite its intent, led to oversimplification of the issue. It led to decline in the agricultural productivity, inflation and ultimately, a chaotic change in regime.

Furthermore, great acts of bravery when rooted in choices of moral value have the risk of turning into ethical egoism. In 1907, the differing choices between moderation and the new-age extremism led to acts of courage from both camps in the Congress. However, rooted in their own vantage points, both sides did not realise that not every act of courage has value of beneficence for society. The British, taking advantage of the Swaraj split cracked down on the Swadeshi Movement.

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Then, the question arises, How does one make choices which lead to beneficial acts of courage? How does one determine if one's acts are ethical or egoistical?

## Inculcating Courage - The Art of Making Choices

Making simple choices requires the instilling of a framework which upholds the universal values of compassion and empathy. It is due to a strong and compassionate attitude that James Paine, an 'As officer', was able to construct a road using public funds. His choice to prioritise public benefit came from empathy.

Likewise, ethical training helps us avoid self-aggrandisement. Astronaut Shubhanshu Shukla, when given a chance to address the

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nation from the ISS, chose to inspire instead of gloat. His hardwork and perseverance led to a whole new generation being enamoured with space science.

Former President APJ Abdul Kalam used to say that if a nation is to be a place of beautiful minds, then the role of parents and teachers is indispensable. They can help build our character that will aid us in making choices which uphold 'Sarvodaya through Antodaya'.

Ultimately, it is imperative to note that acts of courage are nothing but the manifestation of a strong character. A strong character arises from the ability to make

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simple choices. choices that subserve personal good to social welfare, wealth to national growth and lead to the creation of Kallipolis, a just city as was envisioned by Plato.

