TEST CODE	8	1	0	4	0	1

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JATF 2025

Time Allowed : 3 Hours
समय : 3 घंटे

essay1

ForumIAS

Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	DIVYA		
Roll No./अनुक्रमांक	4200442	**Medium**/माध्यम	English ☑ हिंदी ☐
Center Code/परीक्षा केंद्र	1900	**Date**/दिनांक	25 June 2025

*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका

Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक
Q.1		
Q.2		
Total Marks/कुल अंक		

Remarks/टिप्पणी :

INSTRUCTION / अनुदेश

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।

2. Write **two** essays, choosing **one** 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।

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।

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।

5. Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।

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।

For Student Only / केवल परीक्षार्थी प्रयोग हेतु

Start Time/प्रारंभ करने का समय : 6:00 pm	**End Time**/समाप्त करने का समय : 8:50 pm
Mode Of Examination/ परीक्षा की विधि :	Online/ऑनलाइन ☑ Offline/ऑफलाइन ☐

For Office Use Only / केवल कार्यालय प्रयोग हेतु

ECN CODE/ ईसीएन कोड :	**EG**/ईजी : ① ② ③ ④ ⑤	**Evaluation Date**/ मूल्यांकन तिथि :

MARKING SCHEME

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

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

प्रश्न संख्या
(Question No.)

UPSC

इस भाग में कुछ ना लिखें
(Don't write anything in this part)

The greatest acts of courage stems from the simplest choice

A young girl from Pakistan, in pursuit of exercising her basic human right of education was warned by the Taliban stating that, "education is not for women". She courageously voiced her right and refused to submit. Her response was met by a gun fire in the head.

Taliban was hoping that the young lady will

perish to their arrogance, but the unshaken girl continued her flight - demanding education irrespective of gender. She was Malala who was later awarded Nobel peace prize.

It was a simple choice of Malala. The choice to fight shackles of oppression which gave her courage to fight terror. Such is the power of simple choices. They are often born in quite moments. From speaking the truth to saying no to one's conscience, these simple decisions become most profound acts of courage.

प्रश्न संख्या
(Question No.)

UPSC

इस भाग में कुछ ना लिखें
(Don't write anything in this part)

History is replete with such moments where great acts of courage began with a simple choice. The Salt march of 1930 is one such event. The salt from the seashore became symbol of civil disobedience to the British. It was neither voilent, nor dramatic, yet a symbol of mass movement against colonial rule. This was how a pinch of salt reflected, sea of courage.

Such large scale courage is ought to stem from simple ideas, leading to simple choices. It is because

simplicity bring clarity and repeals complex chain of ideas. Coming out of 27 long years of discriminatory treatment, Nelson Mandela could forgive and forget because he believed in virtue of inclusivity and unbiased social order. The simple choice of "foregiveness is supreme virtue" was beautifully upheld.

A man is time and again encountered with countless list of choices. The wisdom lies in choosing a simple yet impactful choice. That is what drives courage - Thomas Edison

could have easily given up. But his firm and simple decision to restart and act again made him turn his 1000 failures into success of electric bulb.

Such is the nature of simplicity. It is indeed the ultimate sophistication as quoted by Leonardo da Vinci. Because everyone understands a simple fact or idea and thus can be a participant to it. This social cohesion towards a choice transforms into acts of courage. The Anna Hazare's movement

against corruption united the masses, gained media gazes and transformed legal system through lokpal.

And it is not just the choices that yield courageous acts. Infact courage gets reflected in the choices one makes. The Indian decision way back in 1947 about universal adult franchise is one the boldest democratic choices. The decision to provide voting rights to all adults despite 16% literacy was not just a simple choice but a courageous one too.

Moreover, courage is not limited to battlefields alone. It also lies in constant acceptance of mistakes and choosing to rectify them. India was a closed economy. The realisation of a 'globalised' world order drove the decision for 1991 reforms (LPG reforms). This act liberalised the economy, ended license raj and led to massive GDP growth. Such systematic overhauls are matters of elegant, strong choices

These choices, however have to be backed by logic along with simplicity. Simple choices alone donot yield acts of

courage. They are supported by rationality and scientific temper. Recognition of climate change led to the path of environmental conservation. This choice was then followed by researches on green technology. The solar panels, electric vehicles and green hydrogen are nothing but manifestations of a simple choice backed by logical actions.

It is the choices that are shaping the global world order too. Just and liberal choices are difficult to make but they bring courageous results. The world today is grappled with choices.

Choice between peace and war, free trade and protectionism or pollution and purity. The choices on the either side are taking the world either towards harmony or towards disruptions.

The countries like the USA, European Union and China are moving towards trade wars and tariff policies. Irrational choices of this kind create waves of global uncertainity. Thus, emphasing on the values of simple, thoughful and rational decision making.

The art of logical decision making and critical analysis of choices must be

inculcated in children as well for they are the future. ~~of~~ The National Education policy 2020 promotes such simple, cognitive yet effective methods of learning that brings the ability to drive courageous actions

Mahatama Gandhi emphasised that, "the world is held on the actions and decisions of the present." This is why a rational, simple and profound choices can result in sustainable, effective and courageous acts.

FEEDBACK

प्रश्न संख्या
(Question No.)

UPSC

इस भाग में कुछ ना लिखें
(Don't write anything in this part)

Good Morals lead to good laws –

It took a brutual war of Kalinga for the "great" Ashoka to realise that war has no winner. This was the turning point which made Ashoka embrace "Dhamma" - the moral law. This is when he transformed his empire's ideology from Berighosha (violence and wars) to Dharmaghosa (morality).

The moral awakening of Ashoka made him "great" and also legally revolutionised the Mauryan empire. The rock and pillar edicts of Ashoka across the empire promoted non-violence,

mutual respect and compassion. The Ashokan moral realisation, guided the law making with ethical virtues.

Laws are mirrors to morality and they find manifestation in the functioning of society. Thus, the laws and society indeed reflect morality. The British colonial regime, for example, was guided by oppression and loot. Laws like Rowlatt Act (1919) and the Vernacular Act reflected that immorality. And these immoral laws brought public unrest and misgovernance.

Immoral legal frameworks of this kind have been brought

down by moral protests. In the lieu of such protests was the Civil Rights Act, 1964 passed in the USA with collective efforts driven by moral courage of Martin Luther King Jr.

The Indian democracy stands strong on the pillars of constitutional morality. The Indian legal framework derives its core principles from such morality. The golden triangle of Article 14, 19 and 21 are testimony of how good morals give birth to dignified, equality and inclusivity driven laws.

Morally coated laws lead to principles of accountability, responsibility and social justice in public service delivery. The welfarist approach in directive principles, the Sevattom model of governance and the citizen charter reflect ideas of moral law making.

Even the society respects the laws that are rooted in morality. Laws guided by Rawl's social justice and JS Mill's Utilitarianism, gain legitimacy. The domestic voilence

act, the Child labour (prevention) Act (2016) were socially celebrated for the stood of principles of liberty, equity and dignity. On the other hand laws like the coersive sterlization during emergency met with massive public hue and cry for it being undemocratic and undignified.

Good, moral and socially appreciated laws arise from courageous, ethical and responsible leadership. Ethically emersed leaders guide tolerant

and inclusive law making. The Regulation 17 to ban Sati by Raja Ram Mohan Roy, Ambedkar's non discriminatory constitutional wisdom and Nelson Mandela's post-Aparthaid peace building laws signify importance of principled leadership.

The reasoning behind morality is that it guides wisdom - both legal and financial. It creates a culture of responsibility and fights crony capitalism. These practices

are reflected in the Insolvency and Bankruptcy Code (2016) which promoted responsible borrowing and simplified the procedure for bankruptcy.

Good morals guide visionary thinking. They are beyond selfish greed. Forward looking legislations promote collective responsibility and sustainability. When strong morals guide environmental laws, they reflect ecocentric practices like the Environment protection Act (1986).

However, it is also true that morals are relative.

They can be bad too. And when unethical morals guide the legal system, it makes way for tyranny and lawlessness. Laws did exist in Nazi Germany too but they were backed by bad morals, authoritarian ideology and prejudices. These laws brought holocaust, silenced opinion and led to massive civil unrest.

Corrupt and selfish societies often make laws that serve power. And power unguided by morality, unleashes social and legal apathy. In words of Lord Acton, power corrupts and absolute power corrupts

absolutely. This is because such societies donot serve justice. They merely suppress dissent, rob democracy and benefits only a few. The Chinese and North Korean states are examples of such societies.

Thus, it is not mere presence of laws that can ensure liberty. They have be rooted in morality. Societies resist immoral laws by raising moral voices and striving for change. Gandhian moral voice in form of Satyagraha was resistance to the repressive imperial rule

Good laws and good morals are at times interdependent too. where moral consensus shaped laws like banning single use plastics, these laws inturn also guided the morals of environmental justice.

In essence, good laws are reflectance of a morally awake society. They are rules that hold expressions to what a society holds sacred. Morally inspired laws inspire the society and when there is no wisdom in them, societies perish as emphasised by Dalai Lama.

(Don't Write anything in this Area/ इस स्थान पर कुछ न लिखें)

FEEDBACK