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खण्ड-A / Section-A

- Q.1 Little strokes fell great oaks.
छोटे - छोटे प्रयासों से बड़ी सफलता मिलती है।
- Q.2 Judge a man by his questions rather than his answers.
किसी व्यक्ति का मूल्यांकन उसके उत्तरों के स्थान पर उसके प्रश्नों से करें।
- Q.3 Great principles, great ideals know no nationality.
महान सिद्धांत, महान आदर्श किसी एक राष्ट्र से संबंधित नहीं है।
- Q.4 In struggling with misfortune lies the true proof of virtue.
दुर्भाग्य से संघर्ष करने में ही नैतिकता का सच्चा प्रमाण निहित है।

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" IN STRUGGLING WITH MISFORTUNE
LIES THE TRUE PROOF OF VIRTUE "

Raja Harischandra was known for his JUST, Truthful and honest rule. This came to be tested when bad times came across. He had to forfeit his empire, become a daily wage labourer to fulfill wishes of a sage.

As he couldn't fulfill the dues even after working constantly, he had to auction his wife and child. Ultimately he was ready to give himself in sacrifice.

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Today we remember him as synonym to "SATYA" or truth because he did not let misfortunes waver his commitment to virtue of honesty

By building on the instance, an attempt is made in this essay to understand why misfortunes provide evidence of true virtue, if it is always true, how to develop virtuous character for a pragmatic society.

"MEGA MISFORTUNE for VALUING VIRTUE"

"Virtue" as per PLATO in "The Republic" refers to essence of an individual built upon his beliefs, experiences and thoughts. By this, we understand that virtues are human and intrinsic to an individual.

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By this definition it can be argued that VIRTUES can be good or bad.

Good virtues are those that enable an individual to decide right and wrong.

This gave rise to conception of "VIRTUE ethics"

For example, GANDHIJI stood for virtue of Tolerance in multi-cultural, multi-ethnic and multi-lingual society. Misfortunes of Colonial divide and rule policy, horrors of partition and greed for power by certain leaders did not change his stand for "UNITY in DIVERSITY"

This brings us to the power of misfortune in being greatest evidence of character and beliefs. It can be said with conviction that it is easy to practice virtues in good times.

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This gave rise to concept of "VIRTUOUS CYCLE OF PROSPERITY" or the ease of continuing to generate wealth by following principles of profit, austerity and enlarging the size of pie.

However, the same can be very difficult in times of difficulty. In times of COVID-19 and the era of uncertainty, we saw struggle of individuals to remain isolated, societies to uphold morality and doing the right thing. Image of Delhi Bus station with distress reverse migrants showcases a proof of not being able to uphold kindness.

It becomes easier to give up and become resigned to fate as per VIKTOR FRANKL in "A man's search for meaning". In a Nazi Camp, Frankl tried and again fought to live virtue of courage even as

he struggled with humiliation, dehumanised treatment and uncertainty of surviving the concentration camp.

It is also said that "shining diamond needs high temperature and pressure to form" and misfortunes play a role of character creators on the long run.

The ill luck of Hiroshima and Nagasaki Bomb dropping helped the Japanese society to prioritise virtue of FORTITUDE to rise again despite the mass destruction.

In "GRIT", Angela Duckworth says that it is always the toughest phases of life that help an individual in crystallising values they identify with. Applying this to our country, we see how INDIA's idea

of "VASUDAIVA KUTUMBAKAM" crystallised with its humane approach of VACCINE MAITRI to least developed countries during COVID-19.

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VIRTUE and MISFORTUNE - MISPLACED LINK ?

For an individual to believe in good character, truth and honesty, he must have peace and stability in life. Hence, good fortunes are the building blocks of virtue.

For an individual's conviction in Truth, good fortune of being rewarded by their parent or teacher in early life becomes a proof.

As an example, in ⁶⁶ MY EXPERIMENTS with TRUTH⁰⁰, Gandhiji highlights how he understood the value of truth through individual proofs at a early age. Thus, it can be argued that initiation of virtue needs proof of good times.

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A second argument comes from Socrates who believed VIRTUES were an end in themselves. Any link to good or bad circumstances was to be treated as only a "CONSEQUENCE"

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True proof of A. P. J. Abdul Kalam as a person of integrity, scientific temper and rationality was in total view of his life without breaking it down into Cause-Effect relationship with circumstances.

However, both the arguments show care that True and Big proof for others and society builds on repeated practice of virtues even when the going gets tough. Example of Nelson Mandela prioritising "Truth and Reconciliation" Committee after 14 years of imprisonment is a case in point.

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VIRTUE & VIRTUOUS WORLD: HOW DO WE BUILD virtue?

Knowing that misfortunes are greatest symbol of valuing virtues, one must develop resilience to uphold courage and truth despite circumstances.

Satyendranath Dubey, an IAS officer lost his life upholding truth of mining mafia. His unwavering dedication and integrity are a symbol of inspiration for next generation civil servants.

Similarly, at a societal level, virtues of acceptance, tolerance and respect are key to stand tougher times. To avoid repetition of episodes such as Manipur ethnic clashes or Nuh communal violence there is need to foster inter community dialogue.

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Also, value of Perseverance can be learnt from fringe communities as per Garrett Hardin in "TRAGEDY OF COMMONS". Tribal way of sustainable living, protecting flora and fauna and leading life of "needs over greed" make them a eco-warrior. This is a virtue that society must emulate through "in our lifetime" campaign launched by Indian Prime Minister.

As an addition, current day issues of digital divide, poverty, gender prejudices and ecological destruction can be ~~seen~~ seen as building resilience for "JUSTICE" as core demand of society. India launching the IRIS initiative for small island nation states is virtue of climate leadership.

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PATH AHEAD: VIRTUE AS AN END IN THEMSELVES

Albert Einstein remarked "Be a man of values over man of success".
One must prioritise good values as an ultimate goal for good, ethical and satisfied living.

To build such individuals, teachers and parents must play a crucial role in shaping "Adversity Quotient" of young minds. nurturing integrity and support systems are suggested by A.P.J. Abdul Kalam.

Similarly, an administrator must prioritise ethics and spirit of public service knowing difficulty of situation and stakeholder pressure. He must also survive the pressures of transfers and postings;

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as seen from examples of role models like Ashok Khenka, Jagayam who are bold IAS officers.

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In the end, our fortunes and misfortunes may not be remembered, but values we stand for will be imprinted for generations to come as seen from

66 Raja SATYA Narisandra's ²² case study.

66 May no wind blow,
may no situation shallow,
may no power in the world allow,
to deviate from path of glow ²²

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खण्ड-B / Section-B

- Q.5 The whole purpose of Education is to turn mirrors into windows.
शिक्षा का सम्पूर्ण उद्देश्य दर्पण को खिड़कियों में बदलना है।
- Q.6 To dwell is to garden.
निवास करना बगीचे के सामान है।
- Q.7 Reality is the shadow of ideas.
सच्चाई विचारों की छाया मात्र है।
- Q.8 We can not despair of humanity, since we ourselves are human beings.
हम मानवता से निराश नहीं हो सकते, क्योंकि हम स्वयं भी मनुष्य हैं।

WE CANNOT DESPAIR OF HUMANITY,
SINCE WE OURSELVES ARE HUMAN
BEINGS

"HATE THE SIN, LOVE THE SINNER"

Gandhi's quote details that one must separate the action from individual while analysing a wrong action. This applies to how we cannot show remorse and despair on humanity because there is interconnectedness of HUMAN KIND

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We cannot talk ill of our own
 brethren and lose hope as we are part
 of collective. An attempt is made to
 understand why we cannot
demonstrate humanity, importance of
 seeing human as "one common family",
 if there are any exceptions before
 concluding on what humanity needs from
us.

"SAY NO TO DESPISING and DESPAIRING
 HUMANKIND"

It was for long believed that people
 of different races were of different origins
 giving rise to "RACIAL Superiority theory"
 also known as white man's burden.
 It took one study of Charles Darwin
 to prove that all of us were biologically
united in our DNA.

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Building on this, Yuval Noah
 Harari in "SAPIENS - BRIEF HISTORY
 OF MANKIND" summarises how
 collective identity of man to people
 around him led to the COGNITIVE
 and subsequent REVOLUTIONS of the world.

This shows that the reality of
 our collective identity and usage of its
 potential built our society that we live in.
 This is a reason why we cannot
 despise our humankind.

When a child makes a mistake,
 we use the explanation of innocence
 to teach them to do the right thing.
 Similarly, when someone in our family
 errs, we use kindness and compassion
 in viewing their error.

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It is argued by PETER SINGER that we must use same lens while we see crimes, ecological destruction and nations warring of kindness and Compassion over lamenting.

By acknowledging all of us as part of "one large family" we can reduce negativity and disaffection in the world. India's age old wisdom of "VASUDAIVA KUTUMBAKAM" builds on the need to see positive aspect of commonness.

Various Philosophical schools also show "INTERCONNECTEDNESS" of humans by thread of responsibility to one other and as a reason why we cannot turn on each other.

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in "SIDDHARTHA", Herman Hasse highlights that when we despair the negatives of human action, we give ourselves a contradiction of thought leading us towards path of slippery slope in morals.

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This can be applied to how
HITLER's policy of genocide started
with otherising, demonizing and
dehumanising jews leading to perpetration
of mass crimes without public resentment.

Hence we must see ourselves as
related to the problems instead of
calling out ills of humanity and
disconnecting ourselves from problems of
the world.

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POWER OF COLLECTIVITY - HOW NOT TO CALL FOR HUMAN DESPAIR

Acknowledging that all humans are together linked by "COMMON LIFE, COMMON EARTH and COMMON FUTURE" we can lead action for better nature. India's presidency in G20 is building on accentuating this context.

Secondly, power of collectivity lies in bringing larger perspective to the problem at hand. When we see drug addicts suffering, we see not only pain of an individual, but economic loss for a family, loss of social capital in society and erosion of demographic dividend of nation.

Thirdly, it helps build POSITIVITY in steps for taking forward action. The perils of climate change.

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must not shake our resolution
and "Mission life" by believing
in every individual's action showcases
the spirit of optimistic attitude.

Majorly, it helps us set a
example and precedent to follow.
Martin Luther King Jr did not
leave the problem of "racism" as
a sad truth but envisioned a collective
fight for a truly equal society
with his speech "I TOO HAVE a
DREAM"

Hence, collective identity and
its acceptance are core to ensuring
a solution orientation over decaying
issues emerging from human kind's
greeds.

HOWEVER, EXCEPTIONS EXIST

It can be argued that despairing shows that an individual is accepting what is wrong with our humanity today. If we don't call out ^{the} wrong, we are actively supporting its perpetuation.

The conflict of RUSSIA-UKRAINE, tensions of ISRAEL-Palestine, North Korea's nuclear tests showcase despair of an individual to be helpless in areas of conflict.

Also, Despair builds on awareness and need to separate heinous individual from society. Nirbhaya gang rape.

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led to large scale eruption and despair because public saw ruthlessness of individuals which helped bring stronger laws for women safety.

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Also, Jane Goodall argues that "we must despair" as we act without accountability to any other species on planet earth. By singling out inhumanity out of humanity, we can build stronger deterrence.

Despite this, most sustainable, peaceful and long term solution lies in collectivity over blaming INDIVIDUALS for wrong actions.

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HUMANS FOR HUMANE HUMANITY

After 26/11, India did not prioritise retribution but provided FAIR opportunity and trial for Ajmal Kasab. Similarly, Nuremberg trials held collective German majority accountable for crime on Jews.

This shows need for humans to uphold collective identity and core values of humanity for longer duration of peace, progress and sustainability.

At International level, India's call for practice of Yoga and meditation are to build thought for collective will. Also the message of Buddha's social ethics calls for oneness of the world.

the same must be adopted in schools through "Value education" and teaching lives of change catalysts such as Mahatma Gandhi, Mother Teresa

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It also applies to an Administrator to think of solutions in spite and despite ground level problems.. COMMUNITY POLIUNO concept shows the power of collectivity in reinforcing human values at grassroots

Thus the moral principle of "LOKA SAMASTA Sukhino Bhavantu" or "may the entire world be at peace can be achieved by mindset shift from DESPAIR to dialogue and democratic attitude."

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