



National Officers Academy
Mock Exams for CSS-2026
October 2025 (Mock-4)

TIME ALLOWED: THREE HOURS

MAXIMUM MARKS: 100

NOTE:

Make an outline and write a COMPREHENSIVE ESSAY (2500-3000 words) on any ONE of the given topics. Make sure you use different forms of discourses, e.g. exposition, argumentation, description and narration. Credit will be given for organization, relevance and clarity.

ENGLISH ESSAY

1. Forced Marriages in Pakistan: Causes & Consequences.
2. Good intentions are no substitute for good governance.
3. Charity is sometimes a sweet poison.
4. As children, we love heroes; as adults, we understand villains.
5. Books build nations, screens distract them.
6. Behind generative AI curtain is gruelling, low-paid human work.
7. One man's terrorist is another man's freedom fighter.
8. Science VS Humanities
9. Disaster Management in Pakistan: Challenges & Way Forward.
10. Heavy is the head that wears the crown.

Best Wishes for CSS-2026

Topic: Good Intentions Are No Substitute For Good Governance ^{day / date:}

I. Introduction

A. Definition of Terms: Good Intentions and Good Governance

B. Historical And Philosophical Context

C. Thesis Statement: 'While moral vision and aspirational leadership are ~~pre~~ pre-requisite for state formation and political dynamism, they inherently fail to achieve long-term goals, equitable progress, impartial and rule bound mechanisms of good governance, aggravated by systematic failures in policy implementation and institutional capture in modern states.'

II. Establishing The Standard: Principles Of Good Governance

A. Utilitarianism And Efficiency

1. Utility demands efficiency and minimal government interference where individual pursue their interest.

2. The Necessity of institution to protect liberty

B. Islamic Paradigm: Justice, Welfare And Accountability

1. Governance as Trust: state should utilize funds for public welfare, not for personal use

2. Justice as a Supreme Virtue: Ruler is subject to same law as common people.

3. Accountability: Ruler are accountable To GOD

III. Moral Trap: When Intentions Are Limited By Structure



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A. Laissez Faire Limit: [Leave Alone] day / date:

1. Gladstone Example: Gladstone's commitment to cutting taxes and reducing expenditure, inherently neglected crucial areas like public health leading to calls for social welfare.
2. A party without principles suggest that sincere desire to govern requires sacrifice of ideological consistency and alienating supporters

B. Evil Interest And Elite Capture

1. Bentham argues that ruling elite would inevitably pursue evil interest
2. Machiavelli emphasized that successful rule is based on men as ungrateful, fickle, liars and deceivers

IV. Case Study: The Military-Bureaucratic Complex

1. Dominance Over Policy: In Pakistan military and civil bureaucracy dominates over elected institutions

A. Patronage Of Corruption Nexus (Antithesis)

1. Root Cause: Kinship loyalty and traditional power structure (feudalism)
2. Systematic Sabotage: Policies implemented with supposedly good faith

B. The Crisis of Implementation And Accountability

1. Governance Gap: Pakistan suffers from critical implementation gap
2. Retarding Development: Accumulation of governance failure has greatly retarded socio-economic development

V. Consequences: Intentions Paving the Road to Instability



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A. Demographic Strain And Unfulfilled Expectations

1. Youth Bulge: Rapid population and large youth bulge pose a risk to social upheaval
2. Societal literary Education Crisis: The system is fragmented and dysfunctional

B. Societal Divisions And Violence:

1. Identity Conflict: Intentions to forgo a common national identity through Islamic ideology
2. Gender Injustice: Deep rooted patriarchal structures and legal failures undermine Constitutional guarantees of equality

VI. Conclusion:

A. Recapitulation

Intentions are merely the starting point only systematic reforms can translate vision into reality

B. Way Forward

A fundamental break from Elite capture and the construction of effective 'institutions' of restraint'. Good governance pre-requisite for national survival and harnessing internal strengths



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The trajectory of human political organization is an endless struggle between utopic lofty ideals and messy realities. At the heart of this struggle lies fundamental proposition that good intentions are no substitute for good governance. 'Good governance' represents moral aspirations, visionary leadership or sincere policy objectives aimed at societal upliftment, whether driven by the pursuit of general happiness, national glory, or spiritual righteousness. Conversely, good governance encompasses the pragmatic machinery of state: the efficiency, predictability, accountability, transparency and rule bound institutions necessary to translate aspirations into effective and equitable outcomes. A strong ethical vision serves as an ideological foundation of a state, history from the failures of Victorian political philosophies to the chronic institutional decay in post-colonial states like Pakistan - proves that such is perpetually undermined by systemic weakness and a lack of impartial robust structures.

This essay argues that despite the necessity of moral guidance for legitimacy, good intentions ~~int~~ inevitably fail to achieve sustained growth when divorced established, accountable structure. This failure is evident in collapse of economic reforms due to corruption, the perpetuation of social injustice due to institutional bias, and the cyclical nature of political instability, making the implementation capacity and structural integrity of the state the ultimate determinant of success.

To measure the gap between intention and outcome, it is essential to establish the standards demanded by effective governance, standards rooted deeply in both Western political philosophy and Islamic Thought.

The foundations of modern secular governance, particularly administrative efficiency owe much to Jeremy Bentham's utilitarianism, which sought to reform antiquated systems by applying the "acid test" of usefulness and efficiency. The objective of all legislation, for Bentham was the production of "greatest Happiness of the greatest number." This demanded rigorous efficiency, arguing that anything deemed inefficient, such as outdated panel or voting systems had to be modernized or scrapped.

Bentham's philosophy generally favored minimal government interference (*Laissez-faire*), summarised by his maxim for increasing national wealth: "Be quiet". The underlying intention was positive: individuals know their own interests best and should be allowed to pursue maximum enjoyment, which sums up to the maximum happiness for the community. However, this intellectual foundation established efficiency and quantifiable results, not mere moral motivation, as the measure of good governance. John Stuart Mill, a critical disciple, further refined this, recognizing that social welfare is best maximized not by calculating utility for every act, but by adhering to subordinate rules and enduring social welfare practices, that in the long run, lead to greatest overall utility. Good governance is thus established as a science of consistent, predictable rules, not goodwill only.

Islamic political ideology places an even greater emphasis on the moral commitment of the ruler, defining governance as a **sacred trust** (Amanah) whose fundamental objective is to establish justice (Adl), enjoin virtue, forbid evil, and ensure the basic necessities (food, clothing, shelter, healthcare, ~~and~~ education) for all citizens, especially the less affluent.

The core of intention of the Islamic state is not merely maintenance of order but the organization of society on moral and spiritual basis. However, -this goal is achieved through strict governance structures:

Rule of Law and Justice: The ruler is considered a vicegerent (Khalifah) of God, and their authority is strictly limited by Shariah. Critically, the idea of justice requires that the rulers are subject to the same law as the common people, meaning that ~~incorporation~~ incorruptible justice and adherence to law are non-negotiable elements of good governance. **Accountability and Scrutiny:** All office holders are personally accountable to God and mechanisms like Shura (consultation) are obligatory, demanding the widest possible participation and providing the right for people to correct rulers when they err.

In both secular and Islamic models, efficacy of the state is dependent on institutional morality and efficiency, ensuring that even when the individual moral character of leader is lacking, the system continues to serve the collective good through checks, balances and predictable legal frameworks.

History offers several examples of political failures resulting when adherence to high principles is not structurally viable or when leaders attempt to impose their good intentions without fully accommodating systematic complexities.

In the 19th century Britain, figures like William Gladstone embodied high moral principle and good intentions, particularly his commitment to financial rectitude and free trade. However, his strict adherence to classical liberal economic principles (*laissez-faire*) meant that large-scale, much needed social reforms in critical areas like public health, sanitation, and housing were consistently neglected. Gladstone adhered to a self-help philosophy, believing the government should not intervene to achieve "social equalization". While this stance might have been rooted in the good intention of fiscal responsibility, it led to appalling social conditions in "shock cities" like Manchester, where the average age of death in poorest households was alarmingly low. This failure of *laissez-faire* principles, despite the virtuous intentions underpinning them, ultimately paved the way for "New Liberalism" which recognized the state's necessary role in social welfare.

Charismatic leadership, such as that displayed by Quaid-e-Azam Mohammad Ali Jinnah, was crucial for mobilizing the Muslim nation toward the creation of Pakistan. Jinnah envisioned a state where the rule of law was pre-eminent and all citizens, regardless of religious affiliation, would enjoy equal rights, which is a powerful intention rooted in constitutionalism.

However, the intention was immediately challenged by structural realities. Pakistan was "financially starved at birth" and lacked the pre-requisite for a viable nationhood, including geographical unity (prior to 1971) and a common language. Critically, within years of independence, the army and senior civil bureaucracy rapidly asserted their dominance, preventing the maturation of democratic practices and setting the stage for a "centralized state structure" that consistently prioritized security and elite interests over Jinnah's ideals. This established a fundamental institutional flaw: political system became 'federal' ~~for~~ in form but unitary in spirit, "frustrating the aspirations of ethnic and regional groups."

The history of Pakistan serves as a perpetual narrative illustrating how good intentions, whether expressed through constitutional mandate or governmental reforms, are systematically hollowed out by deeply entrenched institutional deficits and elite groups.

Pakistan's defining structural challenge stems from the persistent dominance of non-elected institutions - the military and bureaucracy - over civilian rule. This dominance is rooted in the "Indian factor", where the enduring security competition led to Pakistan becoming a "security state" that allocated a disproportionate amount of resources to defense. The security obsession effectively sub-ordinates developmental goals (intentions) to strategic imperatives (institutional culture). The military itself developed an institutional culture that legitimizes its "right to intervene", a belief shared by many citizens who see the army as the only institution capable of protecting the nation. This structural asymmetry means that even when civilian governments intend to

to invest in social welfare or strengthen democratic institutions, they are constrained by the military's implicit veto power.

The core reason reforms fail is the deeply ingrained nexus of corruption, patronage and powerful kinship loyalties that transcend commitment to the abstract idea of the state. Corruption in Pakistan is not merely a lack of personal ethics but a systematic issue where kinship to groups and local structures of power (feudal lords, business elites) utilize the state for personal gain. This is the antithesis of good governance, violating Islamic principle that wealth must not circulate only among the rich and undermining the Benthamite Principle of efficiency.

Intentions Fail: Despite various accountability efforts, including institution like National Accountability Bureau (NAB), the results have been partial and selectively implemented. This rampant corruption extracts a heavy toll, leading to fiscal extravagance, escalating debt and economic instability. **The Reform Narrative:** Even reforms initiated with supposedly good intentions are structurally flawed. For instance, attempts to a local self-governance such as Devolution of Power Plan (2001), often failed to empower local democracy because they were frequently manipulated by military regimes to strengthen centralised control and elite patronage, preventing the development of genuine accountability at the grassroots levels.



The "governance deficit" is chronic. Even meticulously planned policies struggle due to a fundamental lack of institutional implementation capacity. This administrative decay, stemming from political interference and the deterioration of civil service's competence, means that reforms often stall, are poorly executed, or are reversed with every regime change. The source notes that governments frequently distribute state money and jobs as rewards to supporters, using short-term populist measures instead of long-term development, thereby prioritizing political expediency (a short-term intention) over structural integrity (good governance). Without competent civil service and robust institutions, economic growth and social development become impossible to sustain.

The consistent failure of good intentions to overcome bad governance leads directly to profound and destabilizing socio-economic consequences, creating cycles of popular discontent and radicalization.

The intention to develop human capital is often stated, but structural failure leads to catastrophic outcomes. **Education and Radicalization:** Pakistan faces an abject failure to educate its masses, resulting in one of the lowest intakes of doctors globally. The education system is deeply stratified (elite private, public, madrassahs) and often promotes a "highly skewed historical narrative" that merges Islam with nationalism, fostering a "siege mentality" rather than civic citizenship. This systematic failure to provide quality, value-neutral education prevents the development of the skilled workforce required for economic growth and leaves "educated unemployed".

youth vulnerable to radicalization, turning the potential demographic dividend into a liability. **Demographic Strain:** The rapidly expanding youth bulge (90 million), youth need to be educated and employed presents a "demographic time bomb". The sheer scale of this challenge means that only highly efficient and non-corrupt can generate the rapid (over 6%) economic growth needed to stay ahead of population expansion. The reliance on "borrowed growth and bailouts" underscores the failure to mobilize domestic resources effectively.

Perhaps the most egregious example of how good intentions are subverted lies in their gender issues. Pakistani society is profoundly patriarchal, where women's subordination is deeply entrenched in law, custom, and economic structures. **Legal Failures:** Despite constitutional guarantees of the equality, the system has historically enacted discriminatory laws (such as Hudood Ordinance and Law of Evidence) often introduced under the banner of Islamization (a perceived good intention). These laws undermine women's legal status, create insecurity and can controversially convert a rape case into an adultery charge, criminalizing the victim. **Honor and Kinship:** Violence against women including Acid attacks and honor killings, is pervasive. These atrocities are frequently committed under customary laws rather than Shariah, revealing that local power structures (Kinship, feudalism) supersede state intentions and formal legal systems. The State's reluctance to interfere in "private" family matters, coupled with police lethargy, perpetuates impunity for perpetrators, proving that protective laws are no substitute for enforcement mechanisms.

The intention to unify the nation has consistently failed due to governance deficits that alienate citizens and fail to address separatist movements. **Identity Crisis:** The struggle over Pakistan's national identity—whether it should be defined by an inclusive territorial authority identity or rigid faith bound ideology is unresolved. State attempts to impose a monolithic Islamic Identity or language (like Urdu) often conflicted with and suppressed strong regional identities (Bengalis, Sindhis, Pashtuns, Baluchis), leading to conflicts and secession. **Justice and Rebellion:** Ibn Khaldun's political philosophy noted that when policy policies are unjust in the social, economic, and political parties sphere, the social cohesion of the society crumbles. In Pakistan, regional dissatisfaction while often expressed culturally, stem from deep-seated political inefficacy and unmet expectations regarding jobs, social services, and equitable resource allocation. This systematic failure to ensure distributive justice leads to frustration and provides breeding grounds for militancy and political instability.

The notion that good intentions are sufficient for national success is a tempting but dangerous myth. Across philosophy, history, and the detailed analysis of contemporary crisis, the provided confirms that a mere articulation of virtue or sincere desire for development is fundamentally inadequate. The road to progress is paved not with intentions, but with non-negotiable elements of good governance: accountability, transparency, rule of law and the effective institutional implementation capacity.

The pervasive corruption rooted in kinship loyalties, the structural imbalance favoring the military ruler elite, and the chronic failure to implement reforms show that the problem lies deep within state's very mechanism.

Rectification demands a monumental shift from dysfunctional, patronage-dominated political system to one that is responsive and efficient. This requires building strong, formal and informal "institutions of restraints" to check power, professionalizing the civil service, and achieving a national consensus on priorities. Ultimately, the survival and prosperity of a nation depend on the transition from idealistic aspirations to ruthless, non-negotiable adherence to structural good governance.

