



# VISION IAS

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## ESSAY

Name of Candidate	PAVITHRA . P	Test Code	
Medium Hindi/Eng.	English	Registration Number	1 3 3 0 4 3 0
Centre	Kennai	Date	0 9 0 9 2 0 2 4

INDEX TABLE			General Instructions	
Section	Maximum Marks	Marks Obtained		
A	125			
B	125			
Total Marks Obtained:				
Important Instructions				
<p>1. 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 a medium other than the authorized one.</p> <p>प्रवेश-पत्र में प्राधिकृत माध्यम में निबन्ध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों पर अंक नहीं दिए जाएंगे।</p> <p>2. Word limit, as specified, should be adhered to.</p> <p>प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।</p> <p>3. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.</p> <p>प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ अथवा पृष्ठ भाग को पूर्णतः काट दीजिए।</p>			<p>1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).</p> <p>उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक इत्यादि)।</p> <p>2. Write two essay, choosing one topic from each of the Sections A and B, in about 1000-1200 words each.</p> <p>खण्ड A व B प्रत्येक से एक विषय चुनकर दो निबन्ध लिखिए, जो प्रत्येक लगभग 1000-2000 शब्दों का हो।</p> <p>3. Do not write answers in bad of illegible handwriting. Such answer may not be evaluated.</p> <p>उत्तर अस्पष्ट अथवा गन्दी लिखावट में न लिखें। इस प्रकार के उत्तरों का मूल्यांकन नहीं भी किया जा सकता है।</p> <p>4. Write answers in ink only. Do not use pencil for writing the answer. However, pencil may be used for drawing diagrams, sketches, etc.</p> <p>उत्तर स्याही से ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें। हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p> <p>5. Do not write answers in a medium other than the authorized medium in the Admission Certificate. Do not use mixed language, i.e., authorized and unauthorized media together, for writing answers.</p> <p>प्रवेश-पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली-जुली भाषा का भी उपयोग न करें।</p> <p>6. Write answers at the specified spaces (right below the questions) only. Answers written elsewhere at unspecified spaces in the Booklet shall not be evaluated.</p> <p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	
Remarks:			Is student recommended for One-to-One mentoring?	
			Recommended	Strongly Recommended

16-B, 2<sup>nd</sup> Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, Delhi-110009

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## EVALUATION INDICATORS

1. Contextual Competence
2. Structure and Flow
3. Dimensional Coverage
4. Language Competence
5. Length of Essays
6. Creativity Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

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For one-to-one mentoring session on this copy, call us at 7042691891 or send an email to [visionias@gmail.com](mailto:visionias@gmail.com)

विद्यार्थी अपने अर्थों के लिए उत्तर  
समीक्षाओं को एक पूरा एवं सही विचार मानिए।

### Evaluation Parameters

- Understanding of Topic
- Introduction Competence
- Body of Essay
  - Dimension Covered
  - Shortcomings
  - Value Addition/ Broad Dimension
- Conclusion Competence
- Organization of Essay
- Language and Expression

### Mark Comments - Essay I

Essay Topic:

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Macro Comments – Essay 2

Essay Topic:

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All the Best

WHEN YOU LIGHT A CANDLE, YOU ALSO  
CAST A SHADOW

It was a vibrant morning, Phulo and her friends were climbing the tree. It was indeed a serene view from the tree. The ladies were giggling, men were immersed in doing bamboo craft, birds <sup>were</sup> chipping. Phulo and her friends saw group of people entering their village hamlet. They told them, the development project will start soon and they had arranged housing for the village people.

When Phulo entered the housing, she could not see birds chipping, trees to climb and ladies to giggle with. Though she knew her father gets money and employment from the development project, she was in <sup>the</sup> abysmal of shadow in the light casted to them.

The above anecdote explains that the development project



similar hypothesis was proposed by Sir Issac Newton, he gave the third law of motion, "for every action there is equal and opposite reaction". This could be linked with the facets of lighting which is the action and the shadow that is cast as a reaction. Thus making the light and shadow a <sup>inter</sup><sub>related</sub> aspect in classical physics.

What are shadows? Are they just a phenomenon or, <sup>are</sup> they more internal..?

For this just consider the book written by Murakami, the "Norwegian wood". Here the author beautifully narrates the Japanese society's competition and pro-activeness, bridging the fortunes of the country. But later, <sup>describes</sup> the internal turmoil of depression, anxiety, selfworth

due to pressure exerted in the society. Finally leading to many suicides. This book shows that the hurry culture as a light may throw a shadow of mental health issues. It emphasizes on the need to take a break to revamp for the next prospects. And, <sup>shows</sup> bigger the light, bigger the shadow.

The shadow is something we might pass on everyone. It is the selfish attitude, ethical hedonism of oneself with complexes of superiority and dogma. When this is reflected in politics it may yield patronage, biases and nepotism.

Comparing it with the Indian politics, caste based politics may light up certain community but it will cause eclipse of shadow on harmony, solidarity and social fabric.

of the country. Because of which it is of foremost importance of what we light up. The light for someone can cause shadows of eternity for others.

The shadow of eternity is looming in the clouds of geopolitics. When developed nations come forward for globe good they are myopic in considering the north-south divide. For example WTO rules may light up the trade and globalization prospects but it doesn't see the north-south divide. Thus showing shadow of discrimination in the lights of globalization.

In many instances mentioned above shadow is metamorphosed as pain, discriminative, evil and a factor that is evident. But shadows are also necessary for a holistic outlook and to know the value of light.

Shadow at an individual level helps to combatulate self growth, break the comfort zone, work on constructive criticism. It will teach the lessons of character development and the values of ethics in bringing the light.

Shadow at a societal level will foster the direction of social transformation. It helps in blurring the blemishes of fundamentalism, radicalism and promotes egalitarian aspect of having the light and shadow.

In course of national development shadows help in understanding the vulnerable areas and tries to show itself in need of targeted approach. For the nation to build in light it should know the consequence of the shadow.

which needs to be bridged through inclusivity and sustainability.

Here comes the aspect of balancing ecology and development for people to understand light they should be caught in the illusion of light. Illusion of thinking, lighting up, can cause ignition of forest fire, leaving only the smokes and not even the shadows.

On oxymoron to this, shadows are useful in many instances. In the shadow puppetry of Tholu Gombeyata, the shadow makes the puppetry wholesome converging the positive aspect of shadow than its usual negative connotations.

Adding to it shadows show the ends of light. For the light to be moral in its means, its end that is shadow

will also yield morality. The means and ends of the light and shadow should entail the trichotomy of ethos, logos and pathos

Lastly, can the shadows be reduced? does the shadow reduction means that light is also reduced?.....

shadows can be reduced if we keep face towards the light. Being contended with what we have, seeing futuristically or what can be pursued helps. Dr. B.R Ambedkar though faced <sup>the</sup> shadows of caste discrimination, subjugation, he <sup>eventually</sup> faced the light of education and studied as much that the shadow disappeared in the dark. The difference in the attitude towards shadow can have trickling effects in life.

Similarly, shadows can be reduced in line with Buddha quote "If you light a lamp for others", it will also brighten your way". The altruism value is emphasised by Buddha, here lighting up someone's life will bring sunshine to one's life. Thus domino of light shared brights up the whole night.

Furthermore the stoicism understanding of "go with the flow" can also create the 'carpe diem' during the sea of shadow. The ability to know that all are atoms just in the universe's drama might reduce overthinking <sup>and rears</sup> of shadow, micromanaging the lights of goal. It will promote the attitude of being less indifference and more extraversion.

The metanarrative of light and shadow is fascinating as it evolved with the big bang. The light of someone is shadow for some, the shadow of someone is the needed chill during the hot weather. Here both conditions the way of life.

This essay can be concluded by going into Phulo, <sup>she</sup> who was introduced in the start of the essay. Phulo after 20 years of that incident is <sup>now</sup> an NGO worker, she teaches students who are victims of displacement. She also emphasizes on stakeholder led planning to the local government. She is multitasking to bring the lights who faced similar shadow like her.

Here Phulo become the light from the shadow. She sets as role model with her inspiring speech. She emphasizes shadow are testing of adversity quotient and people should not enter in immoral acts.

Thus the whole of humanity is in need to be the light that is responsible for each others humanity. And also be accountable for the shadow which will inturn make the globe a "vasudeiva kudumbakam" or light.

Only the dead have seen the  
end of the war

The movie Oppenheimer was a massive hit and won many Academy Awards. Yet its deeper meaning of travesty of war can not be contemplated except by the dead of the war. The dead who were ones loved by their family, the dead who showed the Aristolian virtue of courage, the dead in the agony of war. And in the end, they are the ones who had seen the end of the war.

In this essays lets delve into the aspects of "Only the dead have seen the end of the war" and what all it is metamorphising in war.

The end of the war can be understood as the "death"

of the humankind. People aspiration are shot in the arrow of war. Their hopes are buried deep inside the muds of the land where they fought for greater things. The end of war is loss of life which is precious and intangible at the hands of universe.

On the other hand the dead of the war come to know that death is the only peace that could be achieved in the worldly illusions of life. As Albert Einstein mentioned, "so long there are men", there will be war". And this cycle from human greed and apathy could be broken only by the virtue of death.

Similarly, the end of the war, the ambitious and the people of fortitude know the

pride in dying for their cause and nation. This is called "vijayamaranam", which will provide the serenity endured in the love of motherland.

The Ramayana describes this beautifully as, "Janani Janana Bhoomischa Swargadapi garibyasi" (Mother and Motherland are bigger than heaven). The zeal of the warrior is imbued in their death in the arena of war. They are thus revered across the sandprints of time.

On parallel to it the dead know the end of war that is destruction. Multitude of anarchy stemming from violation of human rights and dignity; Unethical ends and means to shackle the moral of opponents altering the course of fraternity and brotherhood present on the Earth. Are these end of the war?

Why there is war? Why specifically  
does the dead know the end?.....

War precludes <sup>It is also</sup> from a sense  
of insecurity. The inability of  
the geopolitical diplomacy to  
come into common consensus.  
It has its bases from ethnicity,  
power, anarchy, communalist  
tendency which <sup>gets</sup> manifested in war.

Every war has a symbolic  
reference, yet <sup>it is</sup> engulfed in  
the realm to establish omni-  
-tera.  
For example the Iraqi invasion  
of US was to show its military  
imperialism. The colonial  
wars in India was to gain  
mercantile hierarchy which  
led to political affiliation.

Adding to it, war is  
a source of power to mend  
things in one way and the  
people who are dead know that

how much ever delusion the endings of war can provide the ability to prevent future war is the sustainer<sup>ence</sup> of ethical values like empathy, reconciliation, mutual consensus.

For example the reconciliation of South Africa had brought the stories of the dead in the spotlight of apartheid crimes. The empathy towards the fellow human had made secularism seminal in India to show its vibrant social fabric. The story of the dead in the war is quite heartbreaking leaving the living in pain and anxiety of the war memories.

Bring the undertone of the living of the war, one would think "living in the hands of war is better than dying in the bullets of war". It is

because it is very evident from the treatment given to the losing side of the war. They are refugees in their own countries, they are homeless and stateless people in their own ground.

They <sup>had</sup> lost all they valued and are just representing the horror dreams of war. They are churched from their natural rights, they are waiting for the food that is always late. And in the end they feel the dead of the war who will not face these inhumane situation and are sleeping peacefully from the noises of war.

Furthermore Khaled Hosseini "The Kite Runner", explains how a person feels to be a migrant just to save his life from war and how he

is treated in other parts of the world. There is no greater pleasure than living in the land that belongs to us is the bulk of the book. Showing us the dilemma of living in the land or war or going to unknown land of peace.

This brings up the question of, 'are war justified'?

There are theories relating to war and its attributes. The pacifism theory says war is immoral and any differences should be solved only through pacifism and peace talks.

On the other hand the realism theory emphasizes that war and morality are two different things and should not be intermixed. It sees war as a end to achieve greater good.

Lastly the Just War theory talks about the conditions to begin the war like: it must be last resort, considerable chances of winning, must be declared by legitimate authority. It also gives direction that should be followed during the course of war. This includes exclusion of civilians from war, hospital aid during emergency. This forms as the Madhyam Marg in war and its school of thoughts.

Coming to the 21st century, a Gen Z kid will not believe that they are amidst two wars, if we had asked them about 5 years ago. But the current reality has changed. Proliferation of war is at the edge of the global geopolitics.

And the dead are now standing as a testament of the immoral aspects present in the war. The war can change the history into a blackhole which consumes the resources present, the values engraved and the peace that is vital for human survival.

Adding to it the dead show us that the war is the manifestation of anthropocene epoch of mass extinction. This could wipe many species making the earth similar to the planets like Mars which is in Goldilock zone yet is not feasible for life to thrive in them.

War and the dead are the same, the opportunities of change is needed and the emphasis of peace is of seminal importance. Only the humanity

that is bound by each other  
can make the world a better  
place to live.

This essay can be concluded  
by the words of Kofi Annan  
"We may come in different  
colours, genders, races, shapes  
but we are all humans".  
Differences are inevitable but  
dignifying these differences  
without discrimination is of  
paramount importance. The  
future lies in Gandhian  
version of Ram Rajya which  
aspires non-violence like  
Ashoka and growth of  
immense "love" and "compassion"  
among humankind.

"Sarva Jena Sukhino  
Bhavantu".