



VISIONIAS

INSPIRING INNOVATION

ABHYAAS MAINS

निबंध ESSAY

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

टेस्ट कोड / Test Code : 4514

अधिकतम अंक: 250
Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 32+2 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरान्त अपने साथ ले जा सकते हैं।

रफ कार्य के लिए तीन खाली पृष्ठ (पृष्ठ संख्या. 30-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-cum-Answer (QCA) Booklet contains 32+2 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Three blank pages (Page Nos. 30–32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 46118793

अभ्यर्थी का नाम/Name of Student : AKSHAT BALDWA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

02/08/25

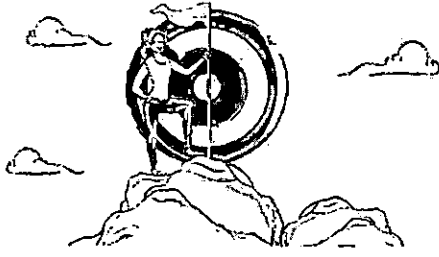
निबंध ESSAY

केंद्र
Centre

Bengaluru

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	महत्वपूर्ण अनुदेश	Important Instructions
	उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।	Candidate should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.
1	(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें। (ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।	(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates. (b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet
2	अपनी क्यू.सी.ए. पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।	Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.
3	परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।	Do not make any direct/indirect appeal/threat to the examiner.
4	उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।	Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.
5	उत्तर स्याही में 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।	Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.
6	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।	Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.
7	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।	Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.
8	यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।	If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.



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निबंध

निर्धारित समय: तीन घंटे

टेस्ट कोड : 4514

अधिकतम अंक: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

(प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध 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।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

ESSAY

Time Allowed : Three Hours

Test Code : 4514

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

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.

World limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each :

125 x 2 = 250

उम्मीदवारों को
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नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

खण्ड – A / SECTION – A

1. किसी युद्ध को जीतने के लिए आपको एक से अधिक बार लड़ना पड़ सकता है।

You may have to fight a battle more than once to win it.

2. विवेक के मामलों में बहुमत के कानून का कोई स्थान नहीं होता है।

In matters of conscience, the law of the majority has no place.

3. जो विद्यालय के द्वार खोलता है, वह कारागार के द्वार बंद करता है।

He who opens a school door, closes a prison.

4. केवल शीत ऋतु की कठोरता में ही हम वसंत की गर्मी का वास्तविक महत्व समझ पाते हैं।

Only in the depths of winter can we truly appreciate the warmth of spring.

खण्ड – B / SECTION – B

5. हम सदैव अपने युवाओं के लिए भविष्य का निर्माण नहीं कर सकते, परंतु हम भविष्य के लिए अपने युवाओं को तैयार कर सकते हैं।

We cannot always build the future for our youth, but we can build our youth for the future.

6. नकल करना सुरक्षित होता है; नवाचार के लिए साहस की आवश्यकता होती है।

Copying is safe; innovation demands courage.

7. हम जितना अधिक स्वचालन को अपनाएंगे, हमें उतना ही अधिक मानवीय बनना होगा।

The more we automate, the more human we must become.

8. तत्काल मान्यता की चाह एक व्याकुल मानसिकता वाली पीढ़ी को जन्म दे रही है।

The pursuit of instant validation is creating a generation of restless minds.

खण्ड - A / SECTION - A

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Candidates
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this margin

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2. विवेक के मामलों में बहुमत के कानून का कोई स्थान नहीं होता है।
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Only in the depths of winter can we truly appreciate the warmth of spring.

" He who opens a school door,
closes a prison "

A child without education is a menace
to the society

— Winston Churchill.

Winston Churchill calls this uneducated child a menace because it creates ~~alters~~ valuelessness which in the words of emile Durkheim creates 'anomie' in the society. Many ~~tribes~~ tribes in mid seventeenth and eighteenth century have been alienated from their land by Britishers. Given the lack of education, they couldn't pursue other occupations. Subsequently, to make a living,

they started involving themselves in stealing and robbing and being labelled as 'criminal tribes'.

At this juncture, a harbinger in terms of Jyotibha Phule emerges and finds 'Satyashodak Samaj'. He opens the doors of various schools to these tribes and incorporated them into the mainstream. The education imparted subsequent to this led not only to the reduction in petty crimes of the tribes, but also ignited a wave of societal change in terms of various self-respect movements.

We find various such examples in our history wherein the opening of school doors or broadly the education has led to the closure of many prisons. Ashoka closed the prison of war through his dhamma, Akbar closed the prison of communalism through his 'Din-e-Ilahi' and subsequently, the nationalists in 20th century have finally closed the prison of slavery with the idea of constitutionalism.

This essay understands opening of school door in terms of opening the entire education system which is driven by values. Through various dimensions it will argue how this leads to the closure of many prisons.

The first and perhaps the worst prison of humankind is poverty. As stated by Mahatma Gandhi 'Poverty is the worst form of violence'. It in turn ignites further violence. Recruitment in terrorist organisations often comes from those who are unemployed. To satisfy their mental wellbeing they often get involved in drugs which leads to further crimes. However, opening of school doors is the only panacea to close this prison. This can be exemplified by two states - Kerala and Jharkhand.

At one side being fully literate state, Kerala ranks high on various human development indicators. On the other side, three of the ten poorest districts fall in Jharkhand. This leads their youth to join naxal groups and in other anti-state

activities. However, opening of school doors have proved the reduction in these tendencies. The decennial rise in education from 66% to 74% in the country has led to poverty reduction to 11 crore which was 34 crore a decade ago.

The elimination of poverty cannot be done solely by opening school doors, rather by the schools which provide skill education. One such area wherein people feel deprivation is the textile industry. Around 70 million are people in our country involved in this industry, however the skill deficit presents the challenge of lower productivity. This inturn shackles the workers into the prison of under-employment and the country in the prison of import dependence.

Bangladesh has found the solution of this issue in terms of opening the university education and research to augment textile sector. The result is, their skilled labour outcompetes India in the global textile

market. The path is clear before us. Coupled with technological upgradation, we can upskill our workers by opening the doors of schools through schemes like SAMARTH.

Let alone the textile industry, the skill deficit is ever present in the other spheres of economic life. The prime example is the crowding in of agriculture. Despite having meagre 18% contribution to the GDP, it employs 52% of the masses.

The primary reason of this crowding-in is the closed door of school for the rural youth of the country. The higher education enrolment ratio still stands below 50% in our rural areas. Agriculture coupled with this lack of education leads to the adoption of unsafe primitive technologies. When struck by a disaster like famine, this opens the prison of lack and hunger which in turn culminates into farmer suicides.

However, this prison could be

closed forever if we open the doors for farmers towards precision - agriculture, seed education, organicalogy etc. This can not only help farmers to join the mainstream, but also increase their mobility in the society.

The discussion of agriculture forces us to consider the impact of closed school doors on the women; As agriculture employs 80 - 85% of total women workforce. The closed school doors tie women with the actual prison of captivity. It closes their doors for other occupations. As per economic survey 2024-25, rural women spends an average of 374 hours in fuel collection.

Violence towards women is also not unknown. The NCRB Report of 2022 shows that 4.5 lakh cases on violence against women have been registered that year. The solution lies in imparting sex education, gender sensitization and value education in the classrooms. It further requires encouraging parents through midday

male and other schemes to send their girl child to schools. Only by this education, the women of the day can escape the prison of captivity and move upward in the stratification.

It was famously stated by the former US President Abraham Lincoln - 'You educate a man, you educate a man. you educate a woman, you educate a society'. This broader and equal education of both men and women of the society gives us better representatives. This educated representation becomes extra important in a democracy.

We are currently living in the era in which politics is shackled in the prison of criminalisation. The bureaucracy is bounded in the prison of corruption. Mere law enforcement like in terms of 'Prevention of Corruption Act' cannot help in closing this prison. It requires attitudinal changes within the structure. This is only possible by

opening the door of trainings for the bureaucrats and politicians and educating the masses on the viability of corrupt candidatis. As Pandit Jawaharlal Nehru once said : The power of an educated ballot outweighs the strength of a bullet.

The educated ballot not only strengthens the democracy but actively participates in reforming the country from within. India is currently grappling the issue of 'brain-drain' in terms of migration of educated youth to Western nations. This is exemplified by the discovery of email which was done by an Indian origin in 1982 but credited to the United States. Even besides this, the largest tech giants ~~has~~ are being led by Indian origins like Microsoft by Satya Nadella and Sundar Pichai leads ~~by~~ Alphabet.

This brain drain captures India in the prison of technological dependence. As stated in the starting of this paragraph, we need people who work to reform the country from within.

This can be achieved by imparting patriotic education in the classrooms and role-modelling from above like Abdul Kalam who despite having multiple lucrative opportunities chose to contribute to India.

The aforementioned dimensions highlighted how opening of school door can close various prisons like that of poverty, hunger, violence, brain-drain, technological dependence etc. However, there are examples when opening of school doors have contributed to the opening of more prisons. As stated by Abraham Lincoln - 'The philosophy of school room in one generation is the philosophy of government in the next'.

Adolf Hitler, very well realised this proposition and created a breed of generation which is educated to promote 'anti-semitism'. This led to ~~what~~ Hannah Arendt terms 'banality of evil' which means people get happily involved in the genocide without

feeling the pain of fellow humans.

The same was used Mao Zedong to bolster the ideological construct of communism. This educational construct bounded people in the prison of stagnation who resisted any other ideology like democracy. There are innumerable other examples like the same doors of education led to the admission of terrorists who have been indoctrinated by ISIS.

As Ronald Reagan famously stated - 'A child miseducated is a child lost. While it is paramount to open school doors for children and other uneducated ones, the same should be utilised to promote societal stability and not otherwise.

As signified in the ~~intro~~ introductory quote of Winston Churchill, education can be both menace and innovation to the society. The tribes who have been involved in criminal activities due to closed school doors. opening thereof has led to a tribal woman President in 2025 - Srimathi Droupadi Murmu.

Hence, it is important to realise the value of schools in overcoming various social evils or prisons and impart education which is ideologically neutral. The education should remain independent, regardless of what political party is ruling the country. Only through this independent education and access thereof to the people, we can create a generation which can remove the country from socio-political and cultural prisons.

VisionIAS

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The pursuit of instant validation is creating a generation of restless minds.

"We cannot always build the future for our youth, but we can build our youth for the future".

Yogesh is an industrialist who always worries about accumulating wealth for his children so that they can live happily after him. To fulfil this purpose, he adopts various unsustainable practices to maximise his profit. He would accumulate immense wealth in the course of 3-4 decades for his children, but despite this, by the time he dies, his children might not have safe water to drink, clean air

to breathe and various other unforeseen deprivities.

Yogesh is mere one such example in the current milieu of unsustainability. All this has started with the onset of Industrial Revolution in the eighteenth century. The earth's temperature has risen by 1.5°C since then. The concentration of carbon dioxide has doubled in the atmosphere in the last 250 years. The unsustainable practices before and after the independence has led New Delhi to become the smog capital of India. All this is becoming worse by every passing generation.

The essay through the dimension of various stakeholders will argue that youth of today shouldn't become too present-oriented that the youth of the future is not able to see his/her present.

It is often seen in Indian families as mentioned in the introductory anecdote - parents often spend their entire life in going about the future of their children. Their pursuit to

shape their youth for the future of their next generation leads them to work harder by ~~sacrificing~~ ^{sacrificing} their own personal lives.

However, they fail to realise that they cannot shape the future of their children because a person's living and standing before the society is determined by the then prevailing socio-political, cultural & environmental circumstances.

It is values of the person which determine how that person adapts in those societal circumstances.

What today's parents need to do is to stop worrying about the future of their children but instead impart the values of resistance, perseverance and determination in them so that they themselves can shape their youth.

However this value deficit in the families ~~led~~ leads to the transmission of values like casteism, communalism, and regionalism. The youth acculturated in this divisive :

environment leads to prolongation of these issues in the country. The recent communal violence in Murshidabad presents a recent paradigm of this persistent issue.

The solution lies in imparting the values of equality and fraternity enshrined under the constitution to the citizens. This way, the citizens who are fragmented into families will shape the future of our youth in a way that creates a caste-less & communally harmonious society.

A harmonious society filled with tranquility provides mental stability to the youth. This mental stability in turn leads to higher productivity in the economic sphere. Unfortunately, with the rise of technology, a new mode of corporate production is emerging which is leading to burnouts & mental health distress. This resultant burnout is depicted in sluggish attitudes like quiet-quitting and mouse-flapping etc. This is leading to culture of avoidance and escape. \$

The impact lies in the fact that $\frac{72\%}{72\%}$ of the employers don't want to hire the 'Generation Z'. However, the fault lies not in this generation but in its acculturation. Hence, it is important that there is clear work-life balance and even 'Right to Disconnect' outside of working hours. Only by reducing the current levels of burnout in today's age we can prepare them to create a breed which can shape their own future.

One such breed was created by our visionary leaders in terms of empowered women. The reforms undertaken in the past decades have resulted in today's women becoming CEOs of major corporates, leading the space missions into i.e. Sunitha Williams and many more fields which were closed for them earlier. However these independent women are not the product of 'institutional patronage'. Only 13.6% members of our parliament are women which shows that the institutions are still resistant towards women empowerment.

The reason for their independence lies in the feminist attitude shaped by our past generation which is helping today's women to build their future themselves. The work is half done and institutions are required to embolden this attitude so that women of the future can resist the future's unforeseen discriminations. The step has been taken by passing the 106th Constitutional Amendment and Hari Shakti Vandan Adiniyam to give 33% parliamentary representation to women.

The issue of political representation is not restricted to women, rather it extends to Scheduled Castes & Scheduled Tribes as well. In the medieval ages and even in British India, the dominant political positions lied with upper caste Brahmins & Kshatriyas. While one reason for this domination was active subjugation of lower castes and other reason was MN Jinnas put 'generational acclimatisation' within lower castes themselves. It means that the

lower castes were educated by their elders to serve the upper caste.

However, the wave of transformation emerged in the late 19th & 20th century under the leadership of Dr B.R. Ambedkar and likes of Periyar. They were driven with the idea to change the inbuilt and enable the future youth to shape their own destiny.

Their efforts have been culminated and in designated political representation to SC & ST in the parliament, forming of AIADMK in south & BSP in the north.

Despite political representation, the equality couldn't reach to the downtrodden. The implementer of public service delivery, in other words, the members of our bureaucracy are still confined in the rigid attitude. As Max Weber argued, bureaucracy preserves its stratification and working mechanism. It leads bureaucracy to become a never changing obsolete organisation.

The bureaucracy has ability to

transfer and transmit its bureaucratic attitude in the new joiner. This leads to status-quoism and will shape our youth in a way that continues the status quo.

The solution lies in adopting schemes like 'Mission Karmayogi' which gives more autonomy to innovate to our civil servants. This innovative bureaucracy holds the potential to transform the destiny of our future youth and cultivate the attitude of adaptation.

The above analysis shows that we cannot directly build the future for our youth but we can shape their attitude in a way that they themselves get enabled to shape their future. However, there are times when we have direct control over the future of youth. The prime example is unsustainable environmental practices.

The constant deforestation is leading tribals to become homeless. The crisis will exacerbate when the

demand of shelter will rise for future youth. The constant air pollution will aggravate the crisis of life expectancy while it is already at reduction in Delhi NCR region. The recent estimates by Air Quality Index revealed that life expectancy at Delhi is at 63 years as against the national average of 69 years. The emerging crises such as ocean acidification and bio-diversity changes are leading to increase in the frequency of disasters which have potential to make life non-existent on Earth.

The rise in nuclearisation and other weaponizing technologies will lead to the inevitability of wars for our future youth. Through the rise in global conflicts such as Russia-Ukraine, Israel-Palestine and many others, we are actively shaping the future of our youth towards violence and animosity.

Though we cannot control the future of youth, but we take active part in building of the same. Our conduct in the present plays a

deterministic role in the formation of future society.

As exemplified in the introductory story of Yogesh, instead of worrying over the accumulation for future generation, we should be concerned about attitude formation of our children. As climate change, global conflicts, violence against women and ethnic clashes are on the rise, we need people who can contribute to overcoming these disasters rather ^{than those} who actively transmit them to next generation. Hence, let's turn our attention to shaping attitude over future as 'it is the attitude, not aptitude which determines one's attitude' as stated by Zig Ziglar.

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