



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 उपरांत 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. : 45885442

अभ्यर्थी का नाम/Name of Student : ISHITWA ANAND

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

2/08/2025

निबंध
ESSAY

केंद्र
Centre

001 - Karol Bagh

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>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।</p>	<p style="text-align: center;">Important Instructions</p> <p>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.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(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।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(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</p>
2	<p>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।</p>	<p>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.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>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।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<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>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.</p>
7	<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>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>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।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>



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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 जाएँगे।

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

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

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

1. किसी युद्ध को जीतने के लिए आपको एक से अधिक बार लड़ना पड़ सकता है।
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Only in the depths of winter can we truly appreciate the warmth of spring.

(4) Only in the depths of winter
can we truly appreciate the warmth
of spring

Just get on with it, you Jew!
shrieked a Nazi SS officer. His
fierce command was obeyed by all,
and amongst it was Victor Frankel,
treading wearily and dejected he
reached at his bunker and pondered:
'oh how dearly I miss those pancakes!
A bottle of juice would have made
a whole lot of difference', he thought.
Alas! It could not be, for he was

Stationed at one of the concentration camps of Nazis. He was stuck in the depths of winter and now he truly appreciated the warmth of spring.

He later writes in his work: Man's Search for meaning. "In the abyss of despair; In the abyss of gloom, I truly realised what is to be free. I then truly realised the warmth of your spouse, the love of your parents and the giggles of your children are all what true warmth is about"

The anecdote highlights the essence that it is only in the winter that one realises the value of spring. It is in those trials, tribulations and difficulties that one fully appreciates the worth of comfort etc.

The essay shall seek to unravel the various intricacies of the depths of winter. What are those lows? What factors

lead to such piercing winters and the appreciation that it causes for the warmth of summers. Furthermore, we shall also look into why such depths are reached? Can't it be stopped and why ONLY in winters we appreciate the spring? Let's take a deeper dive!

One may ponder about the thought of winters. What is it? Primarily the depths of winter can be understood by a situation where the surrounding is harsh and tough. For instance, let's take the era of 1980s and early 1990s. India had been subjugated to tough times. There was changing political landscape, the unfortunate assassination of an erstwhile Prime Minister Indira Gandhi and nation wide riots. Added to it was the financial crisis of early 1990s. These

events had led to a hostile situation for India internally and also externally.

Also, winter is a multifaceted concept. The deviations stretch far beyond the traditional perception. During the depths of winter, there is darkness.

This darkness clouds innovation. Take the case of medieval Europe. It was mired by darkness, losing its previous warmth of spring ushered by the rational thinkers of greek world like Socrates, Aristotle and Plato.

In addition to it, the depths of winters are also characterised by a lack of resources. One leads to resource provisioning and waiting for the snow and ice to thaw. This perpetuates status-quo tendencies.

The depths are further characterised by doubts. An individual not being able to stand as per the expectations get drenched into the snow of doubt.

After looking into the manifestations of such depots we must also understand the factors that lead to it.

The coming of winters is a cyclic phenomenon. The sun revolves and seasons change. Winter leads to spring and so on. Famous explorer Ibn Batuta in his work: 'Risala' has also explained the cyclical nature of civilizations. Societies form and decline as well explained by the adage 'Forecasts Precede Civilizations and Deserts Follow Them'.

Also such depots can be structural. The continent of Africa is a glaring example of it. With such springness all around it in terms of resources, climate and demography it has still been pushed to the abyss of despair, all due to structural issues of corruption, crime etc. Thus winters come and go but structures perpetuate it.

After analysing the depths of winter and factors leading to it, we shall step to the appreciation of spring.

What is appreciation? Is it external appraisal or beyond that, well appreciation is the true form of regard. When one is empathetic, supererogatory and has a keen eye, appreciation not just stems but it flows.

Such appreciation for the warmth of spring arises from the fact that as one is lost and feels hopeless in winters, one craves for the warmth for vitality. Let's analyse through multiple domains.

In the ancient India, it was during the battle of Kalinga that emperor Ashoka fell to the depths of agony. This abhorrence for 'sherigasha' led to rendering of an appreciation for the warmth of 'dhammagasha' (righteous path).

Forwarding to the medieval era, as the sultanate rule dawned upon India and traditional crafts suffered, the 'Golden Age' of Gupta was truly remembered.

Even in the technological domain, the same holds true. The United States of America, during the second world war decided to drop atomic bombs over Japan. Such ghastly act led to the realisation of value of peace in the international arena.

In addition to these, the warmth of spring too has revitalising benefits. Just as the spring leads to greenery in the fields, it also leads to prosperity and development of individuals, societies & nations. The true appreciation for the warmth of spring comes to those with a keen eye, with an ability to hold and pause, take moment to retrospect and then move

ahead, rather than ignoring and rushing and as famously exemplified by George Santayana in his quote

'Those who forget the mistakes in the past are condemned to repeat it'

Travelling through the ideas, a fleeting thought may emerge as to why appreciation of good things take such long time? why wait till the bottom is hit? If only humans are more aware, keen and have an appetite to change ways, such rock bottom can be stopped. The answer to above mentioned questions lies in the nature of humanity. Very cheekily, Albert Einstein had claimed humans to be 'just a developed form of monkeys'. Humans have a tendency to take things for granted. If we see the present case of environmental degradation, this idea holds true.

The Earth as a system is suffering with global warming, melting glaciers and what not. Yet, the global climate governance believes in some miracle to cure our mother Earth. From 'Phasing out' to 'Phasing down' of coal to a meagre \$ 300 billion in climate finance, the Earth is heading towards the depths of winter.

Moreover, the habit of status-quo without reforms further pushed humanity to brink. For instance, continued global wars has pushed human consciousness to perils and yet the true appreciation for warmth of peace is not reached.

Finally, the depths of winter lead to complete resetting and thus no opportunity cost exist. The

Marshall Plan post World war II

was one such warmth provided to winter stricken Europe.

Thus, after detailing the concerns and crises, the question arises: What must be the correct course? How to ensure true appreciation for the warmth of spring.

The solution lies in the idea that one who does not wait for the depths of winter to linger and appreciates the warmth while it is present leads to sustainability. Taking inspiration from the story of 'Ant and the Grasshopper' we must ensure that we make hay while the sun shines.

To accentuate this, at the individual level, mindfulness and well being is the way ahead. We must train our soul to be brave and face the challenges of winters. As stoic philosopher Marcus Aurelius says: 'The mind gets dyed in the color of its soul'

In addition, at the societal level, value inculcation through dialogues, debates and discussion leads to true appreciation of the warmth. An example can be taken from the Scandinavian model of education and social welfare. Despite of it being literally in the depths of winter, it has managed to spread the warmth of spring forever throughout the year through value education, pensions, free healthcare etc.

At the national level, the true appreciation lies in the collective ethos of the nation. India has not only claimed to be a salad bowl of societies but also preaches through the idea of 'Vasudhaiva Kutumbakam'. Even after loss of partition it has been able to maintain a secular characteristic

In conclusion, it is true that it is in dire situations that we truly appreciate the ideas of peace, tranquility and comfort. All this forms due to prevailing global ideology and internal currents. This often leads to realising the true worth of something after we lose a hold over it.

However, the civilization must ensure that appreciation is not situation dependent and must prevail at all times. The cyclic nature of seasons can change but prosperity can perpetuate even in the darkest of hours and in the toughest of terrains.

As I remain on the winter strip
All but how I reached this dip?
If once had heart smiled at spring
Today, I would've been on a
jolly string.

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।

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

⑤ We cannot always build the future for our youth, but we can build our youth for the future.

You must stand for the right deeds, you must criticize the wrong. Don't tolerate injustice and neither perpetrate upon any one! — The teachings in a beautifully located school in Shantiniketan was clear. Rabindranath Tagore, was a highly educated personality, giving the directions, he

was wary of the political events taking place in the country. The uncertainty of the future of very holy nation on which he breathed was eating him from inside. However he thwarted any such malicious thoughts and said to himself: 'The future may not be built by me, but I can surely build this youth for the future'. Joyfully, he instilled the ideas of patriotism, cultural syncretism, tolerance and rationalism in his students. Many of them later served the mother India to their fullest of capacities.

The story presents an idea that due to uncertainties surrounding us and fickle nature of universe one may not be able to fully aid in the future building, however the ideas, values and ethos instilled in youth of today fuels the collective conscience of future and helps in navigating it.

The essay aims to unearth the various facets of the idea such as: the uncertainty of future and the plans of building it, is it worth? Also it analyses the question as to what ailments it is in building future for the posterity?

The question also arises on the agents and measures to build our youth for the future. To understand them, we must analyse it in a stepped manner Vamos!

In the conscience of human history, the idea of 'Future' has always mystified the humans. Ever since recorded history, we find evidences of people indulged in the unknown domain of future and its planning. Future has multiple meanings. As per the 'absurdist' philosophy of Albert Camus, future is something that can not be predicted or planned and works in absurd manner. Similar is the

idea of Charvaka or Lokayat and Ajivika (Fatalists) school in Indian philosophy. However building for the future is all not so irrelevant. As a famous saying explains: 'It is what you sow today, that shall be reaped tomorrow'. Thus, building for future has relevance but it comes with challenges and difficulties. Let's see.

ROADBLOCKS FOR FUTURE'S DEVELOPMENT

Existentialist philosophers like Jean Paul Sartre believes that, future inherently has no meaning and it must be developed through oneself. However multiple challenges emerge.

Firstly, the universe is in a constant flux and the situations change continuously which makes it difficult for developing a specific model for youth. For instance, the

freedom fighters of India could not establish the horizons to which the development can take place. It was impossible for them to think of artificial intelligence and automation.

Secondly, Societal roadblocks further ail the building of future for youth. Taking the example of India, roadblocks like patriarchy, glass ceiling for women and idea of not travelling to foreign lands was a major hindrance for societal development.

Thirdly, the youth is a harbinger of its own change and has innovative ideas. This often is in contradiction or even in conflict with the prevailing ideology. In such cases, building of the future at traditional norms is an unfruitful endeavour. For instance, during 1970s, a newer section of youth

aspired for technological revolution instead of traditional agrarian based developments in India. This culminated in the Computer Revolution of 1980s in India.

Thus, it is not always possible to build the future for youth, however it is not a redundant activity.

INSTANCES OF FUTURE BUILDING FOR YOUTH

The industrial revolution in Japan started in 1868 after Meiji Restoration. The monarch was of firm idea that the future for youth must be based on the pillars of Industrial Revolution. This led to 'Mutsuhito' revolution that changed the face of youth development in Japan, and laid the base for future.

Furthermore, Nelson Mandela was a brave fighter against the apartheid regime in South Africa. The 23

Situation in South Africa was extremely distressing leading to racial discrimination. It was Mandela's efforts that ultimately resulted in the abolition of apartheid regime. This paved the future of 'Rainbow Nation' for the youth of South Africa.

However, such instances are not unitary in nature. The development of future is coupled by the building of youth of the nation as well, as can be exemplified by the instance of 'unification of Germany' under Otto von Bismarck. The future of Germany and the idea of 'Blood & Iron' in the youth was developing in tandem. This ultimately culminated in the far stretched aspirations of Germany leading to the two world wars.

BUILDING YOUTH FOR FUTURE

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए।
Candidates
must not
write on
this margin

The development of youth for future is a comparatively easier task. To analyse it, we must understand the agents for development.

Primarily, the first agent for building youth for future is the family.

Family is the first informal agent that leads to value inculcation such as patriotism, nationalism and integrity. For example, it was the father of our current Foreign minister S. Jaishankar ji that imbibed in him the nuances of global geopolitics.

Furthermore, society as an agent has a major role in building youth for the future. For instance, the values of 'ahimsa' and 'sacred groves' in tribal societies lead to the formation of ethical

environmental attitude in the youth. The idea of 'Jio aur Jeene do' (Live and Let Live) is paramount in navigation of future climatic changes by the youth.

Moreover, the educational institutions and teachers play a huge part in making the youth future ready. India was paralyzing with jobless growth and unemployment.

To solve the issue, New Education Policy was rolled out in 2020. The focus was shifted from rote learning to industry-academia linkage and skilling our youth for future challenges.

Incorporation of vocational education and skills and crafts increased the labour force participation rate of India.

Finally, it is the national ethos that leads to holistic development of youth of a nation. India's idea of tolerance, compassion and empathy can be accentuated by the presence of 'sarva Dharma sambhava' notion whereas in contrast, the middle east is in a great state of shock due to unethical national ethos by the participating actors.

Therefore, building youth for future not only incorporates the ideas of technological development and skilling but also imbuing in them the ideas of togetherness, fraternity and brotherhood. This shall ensure peace not only within oneself but exuberation of peace all around.

SKILLFULL AND ETHICAL YOUTH DEVELOPMENT

उम्मीदवारों के
इस दृष्टि में
नहीं लिखना
चाहिए
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At the individual level, we must imbibe the ideas of compassion. Nature trails serve benefit for environmental ethics. Also in growing hedonistic tendencies, the need of the hour is for gratitude and contentment.

At the societal level, the youth must develop a sense of bridging and bonding social capital. Robert Putnam in 'Bowling Alone' says that societies in which youths are inward looking is more prone to moral decay.

Thus, at the national level, we must ensure skilling of our youth alongwith ethical framework as the potential lies in that. Mention

Luther King has also claimed that 'Intelligence Plus character, that is the true goal of education.'

In conclusion, one can say that while the future can't always be developed for youth, it is not a lost cause. The basis for cultural, spiritual and technological development can be developed today. Thus the physical aspects and policies can be formed.

However the humanistic aspect must be developed in the youth for truly excelling in the future. Today, we must give ourselves a Preamble for future. Preamble for glory, Preamble for the youth, & by the youth.

"We, the youth shall strive in toughest of situation and amidst of challenges. The future shall be of

SKILL, SUSTAINABILITY AND FRATERNITY"

SPACE FOR ROUGH WORK

we cannot always build the future for our
youth but we can build our youth for
future

Jeha | India - Gandhi - India
Shantiniketan - wardha gram

Art Pol
 In
 An sci
 his eco
 mod Day

① why future can't be build? Challenges it comes
 - uncertain / - several roadblocks

② Agents of future developers

③ Building youth for the future

④ How to build?

- Role of family
- Role of education
- Role of society
- Role of national ethics

- ① Value
- ② All being - All non-violence
- ③ Skill & Will
- ④ Stand for rights & fight wrong

SPACE FOR ROUGH WORK

VisionIAS

Make hay while the sun shines

Lack of idea

Surrounding is tough

Lack of resources (loss of hub of hubs)

SPACE FOR ROUGH WORK

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

Intro - Victor Frankl - man's search for meaning

Essence: Anecdote highlights the view that it is in the trials, tribulations, difficulties and hardships of deepening winter that we understand the value of spring

Main body / Winter

Existential store

Phil - Epian, Religion

Art, Arc, Med, Mod, WH

- 1) What is winter? How depths of winter leads us to craving for warmth? Cyclic? Structural? Winter as inevitable event
- 2) What factors lead to such winters? Why do we wait till such depths?



- 3) The arising of appreciation for warmth.
- 4) Why appreciation for warmth arises? Can all have it?
 - It takes - courage, retrospection - Pause & think (Yi Fu Tzu - Base)

- 5) Warmth of spring: season of
 - growth
 - innovation
 - Prosperity
 - utopia
 - development
 - Drives action
 - even in warmth of spring it is important to appreciate
- 6) Appreciation only in
- 7) A contemporary glance at winter. Not true
- 8) Spring it is important to appreciate

9) One who does not wait for the depths & appreciates the warmth with caution leads to sustainability

10) Climate change / Norwegian model of social welfare / Indian judiciary
- Mission life by India - A keen eye / Value education
what is needed

Conclusion

- Yes it happens - we appreciate when we lose the hold of things & do not have it
But, appreciation must not wait till one loses