



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. : 00472790

अभ्यर्थी का नाम/Name of Student : RAHUL PATIL

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

02/08/2025

निबंध ESSAY

केंद्र
Centre

KAROL BAGH

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	महत्वपूर्ण अनुदेश 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।	Important Instructions 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.



VISIONIAS

INSPIRING INNOVATION

ABHYAAS MAINS

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

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

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.

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

"Only need the light when its burning low,
Only miss the sun when it starts to snow,
Only know you've been high when you're
feeling low,
Only hate the road when you're missing home"

- song 'let her go' by
Passengers

When the most devastating event in the history of mankind took over, when powerful men like Hitler took upon the mantle of wiping out a race of people, when two

cities saw the destruction caused by the atomic bombs, it is then that people realized the importance of peace, and why it was sine qua non for human survival. The ideals of peaceful cooperation ~~on~~ was forgotten amidst the race of nationalism that had reached its peak. It took the world the ravages of the world war II to appreciate international camaraderie that was intended post the world war I through Woodrow Wilson's 14 points and League of nations. Thus, they say that only in the depths of winter can one truly realize or appreciate the warmth of summer.

Here, the depth of winter means the dark clouds that hover over, the chilling effect of frost reminds individuals of 'what ought be' rather than 'what is'. It is this remorse that drives human nature to innovate and excel. The story of ants and

grasshopper is pretty well known. The grasshopper's late realization of hard work tells us the significance of warmth of summer.

Before venturing into depths of analysis, it is pertinent to understand why it is that the appreciation comes during darker times, and if there ^{are} instances where one can still not realize the values even in worst of times. Also understanding why, despite constant realizations, humans tend to forget the same again. Eventually, it also becomes inevitable to understand the dark clouds of today and what can be done to bring the clear sky and who can do what to bring it.

THE LATE REALIZATION OF SUMMER WARMTH

The evolution of human species tells us that through events of destruction and

darkness, we modify ourselves to be the fittest to survive. • This attribute of humans has brought us the title of 'apex predators'.

It is during an external enemy, that humans tend to unite. When the battle was between humans v/s nature, the species united to form clans & civilizations to overcome the savagery of nature. The clash taught humans the value system of cooperation and unity and what it can achieve.

And yet, when it was done conquering nature, when humans evolved from determinants of nature to determiners of nature, they started their own race. Thus, humans v/s nature turned into humans v/s humans.

It is true that we humans constantly need an enemy to fight be it nature, other civilizations, enemy states, or our own thought process. This is the fonest quest of humans, the search for meaning in being superior. However, it is these battles teach

is the values of peace. For instance, when Ashoka had put the soil of Kalinga to ashes, he realized the ideals of Dhamma eventually abandoning ~~peace~~ warfare. Thus, for Ashoka the Dhamma acted as the warmth of summer.

At times, the darker times take away choices, the human ingenuity and makes humans mere actors in the statecraft of nations and kingdoms. The ideals of freedom as envisaged by Rousseau and Hobbes have also arisen from these dark ages, ~~calline~~ the historians of today, call it 'the enlightenment' for the same reason.

This freedom was realized by the people of France when they went into revolution but didn't understand 'what next?' They came together to form a new kind of state but what followed was the 'reign of terror' when Robespierre was going on killing spree.

It took 9 years of terror for the rise of Napoleon that brought peace to France.

The ideals of freedom and democracy weren't far away from Indian shores when the depth of winters during the 1975 emergency, made us realize the values of constitutionalism as the warmth of summer.

Another reason why we appreciate the good times is because the bad times ~~to~~ can be overwhelming, when it leads to crisis of conscience, the cognitive dissonance of our choices, we tend to remember 'what if' in order to remorse over current happenings. Ask Bhishma and Duryodhana, the meaning of this 'what if' when they realized what their choices had led ~~ed~~ to. They both died on battlefield full of regrets, ~~p~~ never to see the warmth of summer they missed dearly.

we humans tend towards individualism, interwoven with ambitions to achieve great things but when the depth and chills of winter times hit, we realize the values of friendship and relationship. the times of COVID, when there was death everywhere, we realized how much of significance human relations can be.

And it this very ambitious nature of few men that makes dark times darker, it is through the shadows that evil takes over. Be it the Rwandan genocide, the Nazi state or the vietnam crisis, all the lessons tell us only one thing - to appreciate the warmth of good times.

THE PARK WINTERS CONTINUE

However, there are instances where one doesn't realize this even during hard times. At times, it needs external support to

validate this feeling. Indian freedom struggle also was of the man called 'the Mahatma' to teach every section what swarajya means. Thus, not always do we appreciate the summer.

sometimes we accept the winter as the 'room'.

not like how women have accepted the 'patriarchy' as the room in the name of rituals and culture.

And again, it is these times that one takes deep advantage. Forget realization of good times, ~~they~~ some people tend to be opportunist to seek personal pleasure out of the vulnerabilities. During COVID, when majority realized the summer, some tended to use this as a moneymaking industry. by stocking oxygen cylinder and creating artificial price inflation. Thus, not always does one appreciate summer.

It is also to be pondered upon that, the realization is only for one generation- of not

passed onto next generation, the lessons could be lost. The revolution and reign of terror brought lessons but later generations forgot them and as a result, France has had 5 republics so far. Similarly, the lessons of WW1 were forgotten within 30 years. Therefore, summers may last for only a generation. However, the lessons learnt the hard way have remained intact so far post the WW2. and this should be our warmth of summer realization.

THE DEPTHS OF WINTER TODAY

Today, the world is grappling with multitude of challenges that show there are dark clouds of winter depths unravelling in different parts. The story of Afghanistan is one such. Despite years of instability, there seems to be no end light at the end of tunnel.

The civil war has ended but the Taliban has ensured the dark times remain for the women-folk.

speaking of psychology, the world today can be divided into 2 categories on the political spectrum. Thanks to media and the biased algorithms of social media which reinforce ideology by showing the same side of the coin, leading to polarisation. It is seen everywhere, be it the oldest constitutional of US or longest constitution of India. True of the banana republics and the political wars that follow. The sociologists of today call this the depth of winter where people tend to forget the warmth of summer is to why they started cooperating in the first place.

SEEING THE SUMMER WARMTH AGAIN

In order to overcome such dark times, it requires building institutions that carry

value systems. From educational systems to state frameworks, the ideals of values that our forefathers of freedom fought so dearly, need to be engraved. The civilizations of today do not deserve another great war to come together. The erosion of multilateralism needs to be corrected at the earliest in order to cooperate to fight bigger threats like terrorism and climate change. And thus, the process of socialization becomes key.

socialization with right values needs each individuals role to ignite the spirit of nationalism, take lessons of history and not to get into the quagmire of polarisations, to keep an open horizon of thought process to gather as much light as possible

The role of society and state also

becomes key here for they are the tools of ultimate socialization.

Therefore, in order to realize the warmth
of summer ^{and} to overcome the depth of winter,
the role of individual, society and state is
equally pertinent. It shouldn't take ~~that~~ ^{another}
'diary of little girl' to make this course-
correction.

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.

7. "THE more we automate, the more human we must become"

The manhattan project, considered humanity's greatest project, which could take humanity to achieve greater heights or could prove to be the end of humanity itself. the man behind the project, oppenheimer, quickly realized the destruction his own creation had created. In conversation with Albert Einstein, the man who ideated the such a large energy

existed at such a small scale, Oppenheimer had gotten a hint what it would lead.

When Harry Truman ordered detonation on the Japanese cities of Hiroshima & Nagasaki, his greatest fears had come forth. It is then he quoted the Bhagwad Gita - "now I am become death, the destroyer of world."

His realisation of how warfare automation in the form of nuclear tech, leads to need of becoming more human.

Automation is the result of human ingenuity and quest for knowledge and experience. Automation has brought humans to live in comfort - from the use of fire to the Persian wheel to modern day definition of automation in the form of Fordian industrial automation. It has helped humans evolve and made progress.

But the old age question begs answers today - why does automation leads to erosion of values of humanity? why is technology a double edged sword that brings comfort and cruelty simultaneously? What are uses of automation that have really helped civilisations? and can an individual be inhuman even without automation? These intriguing questions require deep insight.

AUTOMATION: TOWARDS THE INHUMANITY

Automation generally results from a novel idea, to reduce the human efforts and to overcome environmental challenges, to mass produce to feed the demand of the populace and at times, to compete and come out superior. whatever may be the cause of automation, the doctrine of

by St. Aquinas

double effect, tells us there are always 2 results of any action. First, the obvious need to bring reforms to forms of production and the second, the unintended outcomes of inhumanity. History is witness to many such instances.

When humans learned to control fire and build weapons like spears, it took us to top of food chain but at the cost of destruction of nature in the form of forest fires and loss of biodiversity. Many animals went extinct when humans learnt new technique of automation.

Automation makes inherently lazy by bringing comfort. This comfort has led us to settle down and start civilisations. This, in turn requires modification of nature. The invention of Persian wheel led to extraction of water, i.e. lifting water against gravity. Thus, ensuring humans don't confine only to riverine energy, savaging & inhabiting other ecologies.

The automation and the quest to be superior has led to building machines and new forms of transport. The use of Archimedian principle of flotation led to shipbuilding on larger scale. Later, this aspect brought the discovery of land and start of colonization, making the colonizers superior over the colonies. This European adventure led to widespread inhumanities like slavery and wiping out civilizations like American Red Indians, Mayas and Incas leading to questions if automation has really helped humanity?

Fast forward, to the era of warfares when use of guns and armory led to destruction of kingdoms and loss of life. What began as quest to control nature in the form of spears and flintstones led to controlling other

humans, calling for the slow death of humanity.

It is to be seen that the quest to automate, to evolve or to innovate has led humans to be dependents of technology. When the technology fails, there is the question of 'what now'. The automation of financial technology led us to be financial inclusive, yet it is this automation that brings the worst of humans in the form of cybercrime.

This shows the technology can be an opportunity for the rise of evil man taking control with vested interests.

The revolution of industries which began in Britain and spread to other parts of the world has definitely led to modern states and infrastructure of today. But, as Karl Marx and Engels wrote in communist manifesto (1848), it also led to controls of means of production,

with haves and have nots, leading to large large industry reserve army. Thus, ultimately impoverishing their lower wages and ~~be~~ worse quality of life. Marx asked if this automation is any good for humanity and proposed an industrial proletariat revolution to bring 'justice' to humanity. Thus, all of these instances tell us why the more we automate, the more human we shall become. But, not always has been the same fate. The automation at times has brought changes -

THE OTHER SIDE: THE PROSPECTS OF AUTOMATION + NATURE OF HUMANS

The miracle of automation has led to overcome the long distances to travel by air, the internet to help connect with people and technology to reduce human struggle. It is this automation that has

brought relief to ailing patients through biotechnology, to the disabled through jaipur foot, to the mammal scavengers through automated robots like Bandicoots. Thus, when the technology is used for right purpose it can result into good deeds to humanity.

On the other hand, inhumanity is not solely the extreme of automation. There are instances where human's monstrous nature has come out. For instance, the rise of Nazi state, regime state of Khmer, the event of Holodomer, the apartheid & slavery of blacks. Thus it tells us that technology and automation can aid but cannot be the initiator of humanity for it is the inherent nature of humans to be superior, indulging in cut throat competition and perish without

innovation. It is for this very nature of humanity that Gandhi disliked automation as it leads to revelation of 'true' nature of humans forgetting the values of humanity, leading us to believe the automation, indeed, if improperly used, leads to humans to being ~~less~~ humane and less of human being.

THE NEED OF 'HUMANS' TODAY

This leads us to world where automation like AI, although scout of industries need, has once again threatened to create an industrial reserve army. Further, the use of technology, automation and industries has led to climate change so much so that scientists are pondering whether to call this era as anthropocene, where there is widespread change in landscape & seasons of

the world. Newer weapons has given rise to terrorisms and warcrimes, with threats of nuclear tech reaching the inhuman non-state actors. All of this calls for being more human.

In order to overcome these challenges, there is first need to overcome our inherent nature to be superior, the economies of consumerism needs to revolve around circular economy, the ideals of environmentalism like Giani and Gandhi's statement of "there is nothing for human need but nothing is enough to overcome human greed" demands a relook.

Further, as technology and automation has led to change of climate. It is this technology that ~~has~~ can help mitigate

the effects of climate change and adapt to the changes. The skilling of labour in order to use AI to the fullest and constant upskilling & reskilling is the need of the hour. Further, good governance and morality ~~are~~ at the international fora can help overcome rogue non-state actors and establish peace and harmony as envisaged by the Indian values of 'Vasudhaiva Kutumbakam' [The world is but one family].

Therefore, understanding the effects of automation and adapting to the changes that it brings is the ultimate requirement and to ensure we are more human.

For this, role of each nation state is

key in bringing governance reforms to
avoid any inhuman extreme like the
destruction of Hiroshima & Nagasaki and
the crisis of conscience of Oppenheimer.

Vision IAS

SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK



VisionIAS