



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. : 01430179

अभ्यर्थी का नाम/Name of Student : Samiksha Dwivedi

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

2/8/25

निबंध
ESSAY

केंद्र
Centre MRSC
Indore

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 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

उम्मीदवारों को
इस क्राशिए में
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must not
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this margin

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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

It was the midnight of 15 August 1947, when India achieved independence from the colonial rule of British. The rule lasted 200 years and the struggle raged across decades to almost a century since 1857 revolt.

Freedom was obtained finally, the "depth of winter" for Indians was over. The song

patient struggle inculcated a "warmth of spring" as freedom. Indians always appreciated it for they knew price of the freedom.

Thus, in every way they could, Indians strengthened the liberty and freedom of citizens, be it Article 19 in constitution and purposive interpretation of Supreme Court or 44th Constitutional Amendment, which made possibility of authoritative rule with emergency powers difficult.

The anecdote effectively substantiates the phrase "only in the depth of winter can we truly appreciate the warmth of spring". The essay explores the meaning of the quotes and underlying causes for these actions and moreover, how to preserve the learnings of "depth of winter", alongside, the need to appreciate both events in life, not just "warmth of spring".

The phrase "depth of winter" has a negative connotation. "winter" is mostly associated with harshness and hardships and "depth" signifies the intensity. Just as a human body suffers constriction and frost bite in winters, a soul suffers misery and pain while undergoing hard times in life.

Winters are mainly associated with gloom and dullness. As per Malcolm Gladwell, author of "Talking to Strangers", many suicides happen during winter because the weather aggravates the dark clouds one has within. He gave example of author Sylvia Plath who suffered turmoil in life and finally succumbed to her crisis when London suffered its harshest winter.

while the phrase "warmth of spring" is associated with positivity and optimism.

"Spring" in its onset brings hope and pleasure, as the nature starts reclaiming its youth - The birds chirp as they return from their winter abode and fill the onlookers with happiness.

"Spring" is associated with comfort and relaxation. A human soul sees colour in life and animatedness. That is why it is associated with "warmth". It signifies good times in life. For a person, ability to live up to their potential, society, with diversity & vibrancy and nation to provide safety, security and opportunity to citizens.

It is believed when one visits the depth

of winter" in life, seeing multiple crisis and obstacles, that they appreciate the good times and ease in life shown by "warmth of spring". This thesis can be justified on multiple grounds.

There is a famous parable of Akbar and Birbal where Akbar asks "a statement applicable in all scenarios" and Birbal replied "This shall too pass", reflecting the changing nature of time. When one undergoes crisis like loss of loved one, they start appreciating their loved ones more.

It is the 'lack' of 'something' in life and its need to achieve that makes a person appreciate the happiness of achieving it. Rajasthan was a water scarce state and agriculture suffered immensely. But when "Indira Gandhi Canal" brought water

to dry Western Rajasthan, people were overjoyed and emotional, as if the "Goddess of rivers" Ganga herself had come.

Further, it is a human tendency to uphold "Grass is greener on other side", where a person appreciates what others have. USA; a result of coming together federation of 13 colonies already had political freedom. But they lacked economic freedom in face of British mercantalism, leading to 'American Revolution'. It created a "spring" post "winter of restrictive economic laws by Britain" and created strongest economy of the world.

Alongside, it reflects the efforts and dedication one puts into the escaping winter, that helps them appreciate "spring". The Blacks in South Africa put decade long struggle against "Apartheid" under leaders

like Nelson Mandela, Desmond Tutu and Chief Albert Luthuli. The arrival of "black majority government" in 1992 was a vindication of their efforts and subversion of obstacles.

Lastly, the appreciation upholds the concept of "sunk cost fallacy", where a person accounts for time and energy they invested in a particular endeavour and keep going till they achieve their end goal - "Try, Try and at last you will succeed". It holds true for millions of government job aspirants in India, who invest years and have immense gratitude and relief once they achieve it, just like "spring post winter".

However, this appreciation of winter spring should be beneficent and not harm ^{self or} others. It should not be associated with indulgence, like many successful

artists fall to drug abuse and referrals activities after the "winter ends". Or engaging in corruption as a compensation for the time one spent in prison of winter

It should be humanitarian. Just as Kailash Satyarthi uses his influence and social capital to fight against child labour.

Or like Sumita Krishnan, who got justice after fighting her harassers and opened an organisation "Prajwal" to help rape victims.

The grounded, all-encompassing and uplifting appreciation of spring requires strong ethical compass, particularly empathy, integrity, compassion and dedication for public service.

These values need to be inculcated in one's socialisation with family, education and peers.

Further post achieving this "spring in life", one should focus on bringing this spring for others. India, after achieving independence acted as "leader of Global South" which helped in rise and growth of other nations in Africa and Asia, suffering after effects of decolonisation and underdevelopment, adequately seen in "vaccine maitri" initiative post COVID19.

However, it should be noted not all "depth of winter" are bad. Along with building ones character in adversity, it also helps in developing empathy and concern for others. When Mohandas Karamchand Gandhi was thrown out of train and he spent night in chilly station, he transformed into Mahatma Gandhi who decided to fight against racism for Indians and then India's freedom.

Also, it is those hardships that help in forming something new and constructive. "High pressure on coal transforms it into diamond", similarly deep winters in life leads to creative destruction and innovation in life. When India suffered from food crisis in 1960s, the "Green Revolution" transformed the agricultural paradigm making India a food surplus country and largest exporter of many commodities.

Alongside, one should develop perspective of appreciating spring regardless of presence of deep winters. It is one's mind that decides their outlook, even in spring a person can be living a winter. It is often seen in today's youth, suffering from depression despite having highly comfortable life. What is needed is inculcation of mental health education, optimism and purpose in life to help people appreciate spring in life.

while on other hand, a person can be "deepest winter", yet have "spring in mind". Dalai Lama has been living in exile since 1959 when China ~~took over~~ Tibet his homeland. Yet, he always spread message of love and compassion and positive mindset.

Thus, both "depth" in winter and "warmth of spring" are important in one's life. They both deserve appreciation because it helps a person to become a higher order being. This what Buddha preached with his Madhyam Marg, where he propounded "moderation" and "effort" to address both phases of life.

With the fast changing life of 21st century, where evils of mind and external world are at play, climate change is happening

at accelerated rate and humans are becoming more dependent on technology, humans need to be aware of both the "winters" and "spring" and undertake efforts to sustain a balance.

For this, need is to develop "emotional intelligence" to tackle the winter deep within.

Then evolve it to social intelligence where a collective strength can be utilised to address the incoming crisis just like Small Island Developing States against climate change.

Lastly, there is need of cooperation of world and humanity to weather this winter with international conventions, under UN and regional groupings and promote a collaborative environment for sustaining peace and support throughout.

खण्ड - B / SECTION - B

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
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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

Before 1850s, Japan was forcefully opened to the world, with treaties like imposed by USA through Commodore Perry or UK. It created grounds for abolition of Shogunate and led to Meiji Restoration. The emperor understood the significance of youth for building a future where Japan could control its own destiny.

Thus, it took efforts to harness and capitalise the young Japanese. They overhauled their education system, by including Prussian and French system. Japan undertook "Iwakura Mission" to send youth to western countries to learn and bring back that knowledge to Japan, helping initiate growth and development. By 1900s, Japan had emerged as Asian tiger, important player in geopolitics of world.

Japan's story emulates the significance of youth in growth story of future of world. This essay explores the 'significance of youth in building our future' while building 'future for youth may be difficult' - over 'why' and 'how' of the scenario. Alongside, the possibility of building future of youth and youth's own limitations are explored to arrive at a balanced way forward for future.

उम्मीदवारों को इस दृष्टिकोण में नहीं लिखना चाहिए
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The given quote explores the significance of demographic dividend - where the energy and talent of the young population is used to drive the progress and trajectory of the nation and the world. It was seen with Britain's Industrial Revolution, where harnessing its youth made it world's leading power by 19th century.

There is a concern that "we can not always build the future for our youth". It can be supported in multiple instances. Foremost being lack of capital. Countries like Sierra Leone in Africa are poverty-ridden. They lack necessary resources to invest in development, thus, unable to create opportunity and good atmosphere for their youth.

Alongside, there is "high time lag" when investment in future are visible creating impatience and disillusion in youth. Often the countries need immediate results that can satisfy citizens and also create background for growth of their principalities.

Another bottleneck in building future is lack of "necessary technology and manpower" when India attained independence, only 8% of Indians were literate. It lacked any capital intensive industries creating concern for future of India in economic terms.

Lastly, sometimes the future is out of control of states. The accelerating climate change is invariably going to cause submergence of many island states, particularly Vanuatu, which has started investing in digital twin of its country so that country lives in memory as its youth moves out to protect themselves.

Accepting limitations in building the future, there is a consensus of investing in youth so they can help build the future. China was dilapidated broken country in 1970s, but investment in education of its people and creating opportunity through labour intensive sector has made it world's second largest economy.

Further, youth acts as future leaders of the world. Giving them necessary and appropriate education and values will help in ensuring peace and security in world. The youngest Parliamentarian in New Zealand used the legislative platform to secure and support rights of her indigenous culture. ~~through haka dance.~~

Also, it leads to innovation and development. The training of youth in basic sciences allows them to develop

advancements in technology. India's Atal Tinkering Lab aims to harness the creative potential of children to solve the prevalent problems in India. They even made a satellite that was sent with PSLV - a cubesat for education purposes.

The energy of youth is significant for tackling emerging challenges in the world. The 'Fridays for Future' initiative by Greta Thunberg and Portuguese youth filing litigation against state for inadequate efforts against climate change shows their ability to bring change. They can influence the necessary discussions for protecting world.

Lastly, building youth has multiple effect. It was seen with British Education Policy 1833 also called Macaulay's minutes and Woods Dispatch. They introduced education to create subordinate officials, but in turn created social reformers.

like Vidyasagar, saints like Vivekanand, politicians like Gokhale and businessmen like Purshottam Thakurdas. They helped in creating the India of today.

But how to "build future" for the youth for the future. There is foremost need to improve the education system. The education in Scandinavian countries like Finland, provide moral and ethical education with combination of practical and theoretical learning to promote human development.

There is need to develop critical thinking and questioning abilities in children. It can be done by including "Socratic ~~Dialectic~~ Dialectic Method" where recursive questioning is done to reach the root cause of issue and develop a strategy to address it. This thinking leads to ideation and innovation since childhood

Further, the society needs to be appreciative of risk taking abilities so it can lead to learning in both success and failure.

We would not have light if Edison did not fail a thousand times and India would not have a successful space programme, if it had stopped at its first failure.

Alongside, one's society should be supportive of harnessing the merit of youth. Arjun commented on stagnancy of 11th century India due to its rigidity and orthodoxy. Need of flexible and inclusive society for holistic cultivation of youth - including women, marginalised castes and races and LGBTQ+ is necessary for productive environment.

At the same time, it is necessary to preserve the conducive elements of one's indigenous culture which make the society vibrant and diverse. Today's youth need to be taught significance

of social connection beyond social media and reaching out to one's soul tribe via physical interaction, community exercises and yoga. Preservation of one's tradition and culture through festivals will ensure grounding and connecting youth.

Lastly, building youth requires providing them "necessary mental health support" and protecting their minds from depression and crisis. A healthy mind will ensure productivity, develop social capital and create awareness against evil intentions in present day era of false news, radicalisation and misinformation.

However there are certain limitations in building youth for future. Sometimes such building can be negative as Pakistan indoctrinates its youth and those in Pok against Indian interest. Similarly, many highly educated youth have emerged as urban nexals acting against state -

Further, building youth can create the workers in world. But increased global mobility has led to 'brain drain' crisis, where countries might gain in remittance but their investment in their youth and their generation is lost to other countries. Youth migrates for better opportunities, while the future envisaged by the states does not emerge.

Lastly, proper 'building' is needed for the youth. Presently, India's educated youth has 30% unemployment (ILO) and only 5% are directly employable. (India Skills report). It shows industry-academia silos and skill mismatch, affecting youth building and loss of demographic dividend.

On the other side, it is too extreme to say "we cannot build future for our youth". It is against idea of sustainable development where creating a good environment for future generation is duty of present generation as seen in 1972 UN Conference.

Various steps can be taken to build future for ~~our~~ youth. Foremost is creating necessary infrastructure. As per Economic Survey 2018-19, infrastructure has 2.5 times multiplier effect in economy. Even Nehruji considered power projects, industries and education institutes "temple of modern India", for it would build India for youth.

Also, need is to improve political paradigm in the countries to improve youth participation. They feel unheard, so they do not vote. Efforts to reduce nepotism and criminalisation in politics is necessary, else youth's pent up energy can escape in destructive manner like Bangladesh youth who forced Sheikh Hossain to flee her country.

There should be efforts to create an inclusive society. Female participation and involvement in society can be improved by financial independence and "couple's equity" as given

by Claudia Gouldin. It would train the next generation to be inclusive and feminist Rights to people with disability with supportive administrative - legal measures and acceptance of LBGTQ+ would go a long way in creating a harmonious society.

Thus, "building future for youth" and "building youth for future" should be complementary initiatives that create a virtuous sustainable cycle of development. They can not be one sided standalone initiative.

As we began with Japan, so we shall end with another instance of Japanese willpower. The Meiji restoration built youth for Japan's future. However, it was destroyed with atomic bomb attacks in Hiroshima and Nagasaki. Yet Japan invested again this time to "build future for youth" and rose from ashes of past.

Hence, world of today should undertake preventive, corrective and promotive measures holistically to harness potential of youth so youth harnesses it for the world.

SPACE FOR ROUGH WORK

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

Intro - India's independence movement

↳ Their statement → depth of winter ①

Body - what paraphrase → warmth of spring ①
(man is green)

↳ appreciate what we don't have
↳ efforts synonyms (Africa) apartheid ③

↳ Trying phases of life
↳ sunk cost

How to appreciate → Ethics - empathy ①

↳ humanity
↳ education
↳ knowledge

why not → (climate change) → nevertheless appreciate story ②
↳ winters are also good

conclu - ② pgs. → appreciate both ①

↓
British type climate

Buddha's
Madhyam marg

↳ Apartheid/Ind ③

G

P Emergency

SOC Equality - patron

ST

IR climate change tal

IS

J & K

Ethics

SCT

AI, communication

Emv

climate change
losing glaciers
mountain

water

②

invasive species

wetlands

Sri Lanka

↓
Conflict

SPACE FOR ROUGH WORK

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

Intro - 107

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

Intro - Japan Iwakura mission post Meiji Restoration. Thesis statement] ②

Body - what - paraphrase & explain → Significance of demographic dividend] 1/2 pg

why (part 1)

- long term efforts
- High investment
- manpower
- technology limitations
- env (Nuclear) sinking

why ② - children as future leaders
- innovation
- multiplier effect (British)

How - equality - all marginalised sections
- education
- risk taking ②
- ethics
- innovation
- good society

mental health

Postpones & forgetting

China
Singapore
India
USA

Bangladesh
UK

Youth in Africa & Latin America
Nehru's Temple of modern India

counter → we can build future for our youth.

② → limitations in building youth → urban morals
↓ → brain drain
↓ → depression / pressure
↓ → skills mismatch

concl - do both

②

HU / Pol / Geo / Eco / SCT / Env /
113 / 55 / 112 / 11 / 12th

SPACE FOR ROUGH WORK

AL

VisionIAS