



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. : 00392450

अभ्यर्थी का नाम/Name of Student : ABHIGYAN KHAUND

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

तारीख
Date

निबंध ESSAY

केंद्र
Centre

GUWAHATI

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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टेस्ट कोड : 4514

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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

उम्मीदवारों को
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नहीं लिखना
चाहिए
Candidates
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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 खण्ड में
नहीं लिखना
चाहिए
Candidates
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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.

ONLY IN THE DEPTHS OF WINTER CAN WE
TRULY APPRECIATE THE WARMTH OF SPRING

We often look at nature from the point of view of aesthetics and beauty. But very few of us observe that it can also teach us philosophy. The life cycle of a butterfly is one such. The astonishing sequence of events from egg to larva to caterpillar to pupa and finally to butterfly teaches us how winters of despair can turn into warmth of spring.

At the pupa stage, the caterpillar wraps itself with thin threads and goes into hibernation. Even it may not know what would come next. But just when the caterpillar thought the world was over, it flapped its wings and became a butterfly.

The above snippet from nature aptly describes how the caterpillar can truly appreciate the warmth of spring after the arduous phase of life. Not just the caterpillar, we humans and other beings of the planet can appreciate the color, beauty and contrast in the butterfly from in the contrast to the 'murderer' caterpillar.

In this essay, we will ponder upon what makes the depths of winter truly

appreciate the warmth of spring. We will also analyze how we fall into winter in the first place. Can we also appreciate the winter as well? We will also look into scenarios when too much of spring can also make us fall into the winter. And finally, how to cope up with the winter better.

DECODING WINTER AND SPRING

Before proceeding further, a curious mind would ask what does 'depths of winter' mean? For a start, it means struggle and hardships that humans face in life. As the winter restricts plant growth and freezes the nature, so ~~the~~ does struggle which inhibits progress.

On the other hand warmth of spring

would mean phase of big success, peace
and prosperity. It draws parallel to the
spring season that is abundant with
flowers and vegetation, warmth and joy.

This makes us think why did
we fall to the winter in the first place?
Firstly, not all are born equally. A few
of us may have faced the vicious and
eternal trap of poverty, making feel of
winter all throughout their life. People
born to marginalized communities, and even
women face this uphill task of coming
out of this trap due to their 'ascribed status'.

Secondly, one may fall into winter
due to arrogance, ignorance of others. Nothing
exemplifies this better than Pandavas and Lord
Rama who faced exile due to the wrath

of Duryodhana and Kaikeyi respectively.
Thus, they were forced to go to the
depths of winter.

SOWING THE SEEDS OF WINTER

This brings us to the next
discussion as to what makes winter
appreciate the warmth of spring. Firstly,
struggles makes us fight for survival with
the meagre of resources. Post Independence,
India faced a multitude of problems -
ranging from poverty, illiteracy and hunger.
It is only now that after initiatives
of 'Garibi Hatao', 'Sarva Shiksha Abhiyan'
and 'Green Revolution' that we are
witnessing a phase of prosperity.

Secondly, despair leads to hopelessness
among humans. After all, humans thrive on
hope. But if hope is killed, humanity is

shattered. The fragmented polity of ancient India was on the brink of subjugation by Alexander and the Persians. It was due to the Mauryas and the Guptas that India became a 'golden Bird' at that time.

Thirdly, hardships makes us humble. It teaches us that struggles are part and parcel of life and we have to overcome that phase. The story of re-birth of Japan after the winters of Shogunate Empire and Nuclear horror in World War II to Springs of Meiji Restoration and post WWII restoring is nothing but a story of resilience and admiration to many.

Similarly, in India, we faced a 'dark period' during Emergency when civil liberties were under threat and democracy

in danger. Yet we overcame that period with more wise learnings, appreciating the current status of being the world's 'largest democracy'.

And finally, the depths of winter strengthens the collective action. It brings out the best of humanity for the spring: when the colonial atrocities of the British were at its peak, the freedom fighters under the leadership of Mahatma Gandhi displayed the strength of 'Satyagraha', 'Non-Cooperation Movement' and 'Civil Disobedience Movement' to liberate India from the shackles of winters of British in 1947.

SILVER LININGS IN THE WINTER

So far, we have discussed ~~how~~ why struggles make success sweeter.

But is it ^{not} wise ~~not~~ to appreciate winter
as well? Definitely yes. Winters makes
us resilient to challenges, and makes us
stronger. The winters of World Wars
made the global fraternity ~~to~~ institutionalize
the United Nations, displaying resilience
to ensure global peace and world order.

Similarly, hardships lead to
character development, not just of individuals
but also of society and institutions. The
global Financial crisis of 2008 as well the
COVID crisis of 2019 made us all aware of
and the volatility of markets and thus
placed precautionary measures at place.

On the other side of the coin, too
much of springs may ~~to~~ also have

negative effect. It may make us complacent.

It makes us live in the comfort zone for eternity and thus halts progress.

To exemplify, the Mughals under Mughal Emperor Mohammad Shah 'Rangzade' were so complacent that Nadir Shah plundered them under their nose.

Similarly, the bureaucracy of India has been criticized for being too much in the 'warmth of Spring', rendering red-tapism and iron tower approach. ~~The~~ It needs to reform, as "There are better practices than best practices".

MAKING WINTERS WORK

Going forward in the discussion, one might wonder how can we make the best of the winter? For a start, we need to have Emotional Intelligence (EI).

It will make us self-aware of ourself and self-regulate our emotions.

Secondly, we need to develop patience during the period of hardship. As "Rome was not built in a day", The peace and stability in the present day North East after the dark days of militancy and insurgency is a story of relentless efforts of government and community. Only now we are witnessing the true potential of the region as the heart and soul of India.

Thirdly, we need to develop mechanisms so that the period of winter does not stay for eternity, or at least minimized. The judiciary, check and balance mechanism and the media has

to play a role here, just like they
did during the period of Emergency.

Thus, it is not the winter but what
we do in the winter is counts.

Today, we are ~~sit~~ facing
situations of winter. From trade war
to climate change, from inequality
to terrorism, the list is un-ending.

But we have to persist the challenges
to find solutions for the sake of humanity.
Author Ryan Gosling in his book 'Factfulness'
appreciates the progress that humans have
made from the caves of Africa to the
skyscrapers of New York. He sees a
spring of hope. So do we.

As it is rightly said -

"Success is not final and failure
is not fatal. It the courage to
continue that counts."

And soon we will see ourself turning
into butterfly from the ~~the~~ caterpillar.

— X —

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.

WE CANNOT ALWAYS BUILD THE FUTURE
FOR OUR YOUTH. BUT WE CAN BUILD
OUR YOUTH FOR THE FUTURE.

Reporter: what is your name and ~~why~~
where are you from?

Mukesh: I am Mukesh from Champaran,
Bihar.

Reporter: Why you all have gathered here?

Mukesh: we have assembled here as a
mark of dissent against the ongoing

irregularities in the SSC examination.

Reporter: How old are you and since how long have you been preparing?

Mukesh: I'm 24 years old and have been preparing for the last 4 years.

The above conversation from the contemporary affairs of examination in India depict the situation of youth of the country, while we have set up an ambitious target of ~~₹~~ \$5 trillion economy by 2025 and a Viksit Bharat by 2047, have we built our youth for the future? Or have they been left behind?

The wheels of the essay will traverse on the critical aspect of why it is difficult to build the future for our youth. But at the same time, why we can

build out youth for the future. We will also ponder upon the possibility of building a future for the youth too. And finally, how to build the youth for the future.

FUTURE : AN UNCHARTERED TRAJECTORY

As per the reports of UN World Population Prospects, India is undergoing a phase of demographic transition with a median age of 28 years. This puts the youth to the prime focus of the government and the world, as the future of India depends on the youth.

But it has been argued that it may be difficult to build a future for the youth. This may be true. As we saw

during COVID lockdown, 'Black Swan' events make it difficult to predict the future. Similarly, growing uncertainty in the labour market due to higher automation has rendered many youth jobless, adding pressure to the existing resources.

Not just at the economic front, at the social front too the world is undergoing changes. There has been marked shift from collectivism to individualism and from minimalism to materialism.

This has led to further uncertainty on the nature of the world that we are going to create.

EMPOWERING YOUTH: A RECIPE FOR PROGRESS

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this margin

So this raises the question why
instead, we can build our youth for the
future? Firstly, youths provide dynamism
and a demographic advantage. The
energy of youth is radiant enough to
inspire a revolution from a spark. The
'Anti - Corruption Protest' after Commonwealth
Scam, the Arab Spring or the Bangladesh
student protest toppling Sheikh Hasina's
government are nothing but display of
power of youth.

Secondly, youth is the period when
cognitive development takes place, especially
the teenage phase. It is the phase where
habits and ideologies develop that transform
into action. Thus Aristotle rightly said.
"Knowledge can be developed through habit."

Thirdly, The outcome of 'building the youth' is profound. By empowering them, it can change the economic scenario of a country. The progress and growth of Japan after the devastation of Hiroshima and Nagasaki, and the rise of East Asian 'Tiger Economies' is a testimony to the immense human resource potential of the youth.

And finally, youths have the capacity to impact the life of many. They represent the aspirations of not just the individual and society, but the nation as a whole. Nothing exemplifies this better than the 'unicorn' startups who simplify our life through various e-commerce platforms like Zepeto and Blinkit.

IMAGINING A FUTURE FOR YOUTH

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

On the other part of the discussion, can we build a future for the youth too? Definitely yes. A future that is more inclusive will allow youths of different sections of society to contribute to rapid growth of India.

Similarly, a future that is sustainable and equitable is something that is not a legal obligation but also moral obligation. After all, ~~see~~ if we exhaust all the resources, then what will be left for the youth? It is thus rightly said by Gandhiji -
"Earth has everything to satisfy everyone's need but not everyone's greed."

BUILDING OUR YOUTH: A PATHWAY

As we have seen the challenges the youth is facing at present—from technology, climate change, degradation of moral ethos of society, it becomes pertinent to empower the youth for future. But how to do so?

Firstly, they need to be imparted with knowledge and rationality. In the age of fake news, propaganda and deepfakes, they need to apply Socratic method of why, how & and not get swept by the flow of the majority.

Secondly, there needs to be value inculcation right from the childhood. This will make the youth more 'humane' through qualities like integrity and compassion. The techniques of Experiential learning, flipped

classrooms under National Education Policy and the 'Happiness Curriculum' of Delhi government serve as a good template.

Thirdly, youth needs to be equipped latest technology. In the age of Artificial Intelligence, Internet of Things and Blockchain Technology, youth needs to be skilled in these cutting age technology to make them Industrial Revolution 4.0 ready.

Similarly, there also needs to be promotion of research and development among youth. India needs indigenous technology, 'operation sindoor' was a testimony, Only ^{when} the youth ^{is} capable of developing modern solutions to complex problem, we can achieve the goal of being a 'Knowledge-Based economy'.

Finally, to combat the environmental challenges, youth needs to be sensitized to adopt a pro-planet approach, adhering to a minimalist life. The Fridays for Future movement and the Mission Life by the government ~~and~~ are nothing but efforts to make incremental changes in daily life for a compound effect.

Over the last few years, government of India has been at the ~~pro~~ forefront for equipping youth so that the demographic dividend does not become demographic disasters. Initiatives like Skill India Mission, Future Skills Prime, PM Internship Scheme, Khelo India Scheme are

just the tip of the iceberg of many such initiatives. Government has also pushed for developing the culture of innovation and research through initiatives like Atal India India Mission, Startup India-Startup India and Anusandhan Research Foundation, fostering the spirit of 'Jai Vigyan, Jai Anusandhan'.

As we reach the end, we realize that Mukesh is not just a candidate. It represents the aspirations of the whole India and the youth that future. If empowered rightly, the youth will not fail the nation. It may help India to achieve the global recognition of Vishwaguru.

Till then, we must relentlessly
pursue to build our youth for future,
inspired by the words of Swami Vivekanda -

"Arise, awake and stop not
till the goal is achieved".

— X —

struggle/hardship / despair
SPACE FOR ROUGH WORK

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

Intro: Soon when it thought the world was over, it became butterfly.

① Precade: Depths of winter / warmth of spring.

What does winter teaches us?

- ⑤/6
- | | | |
|----------------------|-------------|----------------|
| - Resilience | - Survival | - Animal Inst. |
| - Character develop. | - Resources | Slope |
| - Humility | | |

② Why we fall to winter in the first place?

- ④
- Struggle
 - Ignorance
 - Poverty (By birth)

③ Can we also appreciate the winter?

- Contentment
- Reality of life

⑦ How triumph of spring also makes us complacent?

⑧ Making the best efforts in the spring winter

- Courage	- Knowledge.
- Persistence	- Patience

⑨ Conclusion: Present problems - visit Bharat.

Quote: Ryugyosung - fullness.

- Excess is not final, full is.
- Better Practices than Best practices

Social: North East

Political: Emergency.

Eco: 1984 PC crisis

Cul:

18 Japan - Meiji +
Bomb Blast

Age: Fragmented
Polity before

Med: Madangas

Modern: freedom
movements.

WH - 1st, 2nd, 3rd,
4th.

Sports

Mythology: Panchavali
Ravana

Art

Ethical:

Local - North East

Env: Montreal
Protocol

Contempon -

Trackway

SPACE FOR ROUGH WORK

WF CAN NOT ^{always} Build the future for our youth but we can build our youth for the future

Intro: Conversation

Why can't we build the future for youth?

- ✓ Dynamism - Automation
- ✓ Black swan events - COVID.
- ✓ Uncertainty

Importance of youth

Why we can build our youth for future?

- Demographic advantage
- Cognitive
- Shape the future discourse
- Energy for change - RTI / Anti-corruption

Can we build future for youth too?

- ✓ Sust. dev.
- Inter-gen. Equity
- # Fridays for future
- Inclusive society

How to build youth for future?

- Rationality → Logic → Socrates
- Values + practical → R.E. + Experiential
- Tech → I.K. 4.0
- Skill training

Concl: Risk aware & step not

Quote: Guided missiles, misguided men

SSC Protest.

Social: Poverty

Pol: Political emp

Eco: Skill, Edu.

Tech: Social Media.
Deep fake.

Env: Micro-life

Moral / Ethical.

- Habits - Aristotle

Research & dev
ISRO.

Outcomes building youth

✓ Visakha

- B.P.

SPACE FOR ROUGH WORK

AL

VisionIAS