



VISIONIAS

INSPIRING INNOVATION

ABHYAAS MAINS

निबंध ESSAY

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

टेस्ट कोड / Test Code : 2488

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 33+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. : 0570255

अभ्यर्थी का नाम/Name of Student : YOGESH DILHOR

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

25-08-2023

निबंध ESSAY

केंद्र
Centre

DELHI

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 : 2488

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. टूटे हुए वयस्क की मरम्मत करने की तुलना में मजबूत बच्चों का निर्माण करना आसान है।
It is easier to build strong children than to repair broken men.
2. कोरा तर्कपूर्ण मन उस चाकू के समान है जिसमें केवल फलक ही फलक है, वह प्रयोग करने वाले हाथों को ही लहलुहान कर देता है।
A mind all logic is like a knife all blade, it makes the hand bleed that uses it.
3. जब कैटरपिलर को लगता है कि दुनिया खत्म हो गई, वह तितली बन जाता है।
Just when the caterpillar thought the world was over, it became a butterfly.
4. इतिहास, मनुष्य की स्मृतियों पर समय द्वारा लिखी गई एक चक्रीय कविता है।
History is a cyclic poem written by time upon the memories of man.

खण्ड – B / SECTION – B

5. बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।
The wise man does at once what the fool does finally.
6. दुनिया उन लोगों के लिए एक त्रासदी है जो महसूस करते हैं, लेकिन उन लोगों के लिए एक कॉमेडी है जो विचार करते हैं।
The world is a tragedy to those who feel, but a comedy to those who think.
7. पूर्ण स्पष्टता से बुद्धि को तो लाभ होगा लेकिन इच्छाशक्ति को क्षति पहुंचेगी।
Perfect clarity would profit the intellect but damage the will.
8. अपना चेहरा रोशनी की ओर रखिए और आपको कोई छाया दिखाई नहीं देगी।
Keep your face to the sunshine and you cannot see a shadow.

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

खण्ड - A / SECTION - A

1. टूटे हुए वयस्क की मरम्मत करने की तुलना में मजबूत बच्चों का निर्माण करना आसान है।
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In 1780s in France, a nationalist movement had taken root to understand the causes of poverty, inequality, and human misery. These scholars deduced, with certain logical evaluation, that the causes of poverty lie in an affluent and exploitative nobility. The solution they offered was more simple. Entire nobility and royalty had to be wiped out.

The French Revolution quickly snowballed into the 'reign of terror'. Anyone with royal or noble blood was put to the 'guillotine'. The guillotine itself was a modern and logical invention as it killed all 'quickly, humanely, and equally'. This led to the famous saying

that all forms of logical extremity always lead to the guillotine.

In this essay, I will try and explore the advantages, limits, and dangers of logical extremism. I will try and lay bare the events in history and contemporary times when logic took over our aspirations; and what were the results of such endeavours. And finally, we will try and see how can we deploy logical ability without making our hands bleed.

Human endeavours to explore the world and beyond have needed logical understanding. Logic is the building block of all scientific progress. Our computers speak the language of logic, such as the binary number system.

Logical thinking has enabled humans to come out of dark ages. Logical thinking has provided the greatest thrust for social and political reform (Raja Ram Mohan Roy on abolition of sati). Dr. Ambedkar's criticism of caste system is a masterpiece in logical analysis. He argues that caste system

is not division of labour, but division of labours, and it is illogical not just at the political level, but also at the economic level.

Logic has made Europe the superpower that it is today. It was at the dawn of modern times, when medievalism was waning, that scientific temperament among people led to 'enlightenment'. It saw significant progress in navigation, astronomy, biology etc. It was the logic of the modern age that became the 'age of exploration'.

But logical enterprises have always led to blood. If logic is not tempered by humanist tendency, it can threaten humanity itself. Europe became drunk on logic and deemed that people in Asia and Africa are the 'lower orders'. Rudyard Kipling argued that it was the 'white man's burden' to colonise and civilise the people of Asia and Africa.

This led to slavery, destruction of habitat, exploitation, plundering of resources. This gives us an insight into the nature of logic itself. Logic is amenable to distortion. What one claims to be completely logical, would seem completely illogical to the other. Europe was wielding the the knife of logic and it made the entire world bleed. For the colonised, it was illogical that a foreign power would impose itself on them and suppress them.

The dimensions of logic change with the situation, the context, the individual and the societal milieu. Thomas Kuhn, famously devised the concept of 'paradigm' to explain this. He posited that logic works only in a paradigm (a context). Laws of physics make sense everywhere except at the quantum level. Then you need to evolve a new system of logic to explain it. Hence, the logic of 19th century is not fit to explain the events of 21st century.

This is a severe limitation of logic that its proponents contest with much rage.

Modern nationality is 'instrumental rationality'. It ~~cares~~ not about right and wrong. It only cares about true and false. This makes modern nationality insensitive and immune to questions of justice and injustice. In the 1970s, the Indian government decided that India's exploding population needed to be controlled. In the cover of emergency, forced vasectomies were conducted. Such abuse of state power was done in the name of logic. In such cases, logic is used only as an instrument to achieve sinister ends.

When logic goes to the extreme and becomes a system of thought that takes over the state itself, the repercussions are even more dangerous. 'Idiologies' are propounded by state machineries across the world to run totalitarian regimes. The Communist dictatorship

in Soviet Russia under Stalin was one such example. The leaders of the communist state had bought into the logic of class antagonism and near equal distribution of resources among people.

This 'logical' system was enforced by a system of repression and killings across the board. The leaders justified such killings by arguing that the triumph of communist system of thought was inevitable.

Hannah Arendt analysed how entire systems of government are capable of such inhumanity. She concluded that it is the 'banality of evil' that makes government servants follow orders without applying their own mind. These servants had given themselves up to the logical determinations of their superior officers. This 'homogenising' property of logic also is responsible much of the bloodshed in

history.

Even at the human level, an overreliance on logic can lead to self-harm. For example, personal relationships require care and warmth. When we keep a transactional approach to how we deal with our spouse, parents, or siblings, we damage the emotional content of those relationships. Being completely immersed in logic can make one intolerant to the perspectives of others and sow seeds of contempt and lead to breakdown of relationships.

But if these are the pitfalls of logic, how are we supposed to live our lives as individuals and as a society at large? I would assert that Aristotelian dictum of virtue being the mean between two extremes is valid for this scenario as well. Logic is what makes human exploration meaningful. But the drive of exploration itself is a result of human

Instinct, and not some logical deduction.

Humans should never let go of what makes us the most successful species on earth. It is our instinct for sympathy, care, and emotional understanding. Once we evolve this understanding of human beings, we can deploy logic towards our ends, rather than being dictated by it.

Firstly, this approach leads to more refined conclusions about the nature of reality itself. Take Behavioral economics for example. Conventional economics assumed humans to be rational, utility maximizing individuals that take decisions based on price and the utility it would offer to them. But behavioral economics contests this assertion. They argue that we are homo sapiens and not homo economicus that would always take rational decisions. This led to a behavioral revolution in economic theory leading to better economic policies in the domain

of insurance, budgeting etc.

Secondly, logical ~~balanced~~ balanced with sympathy for the other can avoid wars that seem so inevitable in today's world. China and United States are entering a new cold war. Both parties deem it logical to arm themselves to the teeth. They argue that it is the logic of 'deterrence'. If they do not have more weapons than the other side, then they would be forced to 'bend the knee'. Mutual understanding, ~~trust~~, and sympathy of other's point of view can help the world come out of this arms race that threatens to undo the progress humanity has made in the last few decades.

Thirdly, this approach can lead to solutions that are reliable and sustainable. As soon as effects of environmental tragedy reached Europe (flooding and heat waves), it argued from a place of logical inflexibility. that the entire world

must immediately cease to use fossil fuels and make immediate transitions to cleaner economy. This assertion found no backers in the global south and it led to deadlock at climate change negotiations. If US and Europe understand the perspective of the global south, and provide the necessary technology and resources for helping the poorer countries make this transition, maybe the solutions we arrive at would be more sustainable and durable.

One more area where the authoritarianism of logic needs a touch of compassion is the march of capitalism and neoliberal policies. The core logic of capitalism is 'profit'. This profit oriented approach has led to corruption, environmental degradation, and abuse of resources by the corporate world. Hence, we must look at 'compassionate capitalism' that reforms the logic of business in society to people, profit, and planet.

Much like 1780s in France, today again we see the domination of a nobility that owns 90% of the world's wealth and is itself just 1% of the total population.

One solution to this problem cannot be completely in the realm of logic. Neither can we allow profit to become the guiding ideology of our times, nor can we allow the logic of 'eat the rich' to take over. Logic often provides solutions that lead to bloodshed; one's own and that of others. It is a healthy mix of logic with humane compassion that can reform the society of today to find solutions to inequality, climate change, poverty etc. The logic of guillotine will only demand more heads.

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Candidates
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this margin

खण्ड - B / SECTION - B

5. बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।
The wise man does at once what the fool does finally.
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7. पूर्ण स्पष्टता से बुद्धि को तो लाभ होगा लेकिन इच्छाशक्ति को क्षति पहुंचेगी।
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Keep your face to the sunshine and you cannot see a shadow.

"The world is a tragedy to those who feel, but a comedy to those who think"

To be able to laugh at oneself is one of the greatest assets human beings possess. It keeps us grounded, does not let us have inflated egos and minimizes the chances of conflict. When I was taken from a small town in middle India, and thrust into an elite college to study law, I had to adjust quickly.

I was often unaware of conventions, did not have a good grasp on academic language and struggled to find my way

In this new world. I realised later that I was not alone in this 'feeling' of being 'out of place'. At this delicate juncture, a learned senior of mine came to my rescue and introduced me to the gift of 'thinking' rather than just 'feeling'.

I learnt to smile at myself and even mock myself. It led to a healthy approach to studies and social life. The value of this small change was realised by me only after I realised that many others from similar backgrounds had given up on college itself as they could not overcome their lost 'feeling'. It was a tragedy for students to work hard and arrive at a place of knowledge and then quit because their feelings never allowed them to develop a thoughtful perspective to life.

In this essay, I would try and demonstrate how allowing one's emotions to take over one's life can lead to disastrous consequences. ~~The~~ I will also explore the flip side of this argument. People who only think and do not feel can make everything a piece of comedy and delegitimise the utility of any political or social action. Finally I will try and synthesise these two extremes into a way of life that can avoid the pitfalls of ~~either~~ both and enjoy the charms of both.

Battling through lack of emotional intelligence can be a hard thing. One has emotional reactions to everything. These emotions can waver like a pendulum and the individual becomes unpredictable. People start avoiding such ~~people~~ individuals and this causes even more misery to the people who 'feel' the world.

My German friend ~~once~~ was roaming the streets of Delhi when he saw a person begging for money. ~~He~~ The beggar was missing two limbs and was covered in a miserly blanket in the winter chill. The German national burst into tears and stood on the side of the road. It reminded me of how insensitive Indians had become to everyday poverty. This level of empathy was remarkable and inspiring to me. But these breakdowns became too frequent and the German friend slowly became dysfunctional and had to be hospitalised eventually. The world had become a tragedy to him, as he only felt it.

Empathy is a virtue. But taken to its extreme, it can reduce human beings to slaves of their 'moods' and render them dysfunctional. But not all those who feel the world are necessarily dysfunctional. Artists have a knack for turning

their emotional world into musical compositions, paintings, drama etc. Vivaldi's Four Seasons is ~~an~~ musical composition written in 17th century that transports us to the 'feeling' of the four main seasons. When you listen to the winter part, chills can go down your spine, when you listen to the summer part, you feel like tapping your shoes to the songs of birds. The composer was essentially located his feelings about the seasons and communicated them to the audience.

When Shakespeare writes: ~~To~~
be "To be or not to be,
that is the question."

He is truly contemplating the fear of death and wondering whether it is worthy to be living. He is 'dealing' with an emotion and trying to overcome it.

Similarly, when Abanindranath Nath Tagore started drawing and publishing paintings, Indians started feeling the Indianness of those paintings. They used cool, calm colours, and no solid lines existed. Instead, one colour would merge into the other rather seamlessly. This was how Indians felt to him as opposed to the bright shiny colours with solid lines that we saw in the Western tradition. It was Tagore's Shant Mata painting that changed the emotions of Indians during the Swadeshi movement.

So it is not necessary that emotional upheaval always has to be a tragedy. Artists channel their strong and dominating feelings into constructive endeavours. They can inspire social movements with their poetry, change imagination of people with their visual art, and even influence our language through their prose.

But navigating through such emotions are never without consequences for the individual. Anthony Bourdain, a 7-star chef, committed suicide, stuck in his own emotional webs. Artists are known to have emotional breakdowns at regular intervals. An 'artist's block' is a situation where nothing inspires the artist and no emotions ~~are~~ gush through her for significant durations.

While a lack of emotions can be deadly to an artist, there are many who thrive on the complete lack of emotions. ~~From~~ These people do not like being vulnerable or display their emotions to anyone including themselves.

This state is often associated with a complete lack of passion for anything. They can ~~even~~ divide even those that attempt at new-ideas.

Constant mockery of the world around is the way of life for such individuals.

उम्मीदवारों को इस हाथिए में नहीं लिखना चाहिए
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The British in India would mock the Indian efforts at independence. Winston Churchill would infamously call Congress names such as 'an assembly of Brahmins' to mock them and delegitimise their endeavour. The British prided themselves as 'thinking creatures' who were not moved by emotions. The state created by them as a 'legal-national' entity ~~to offset~~ was to discard any emotions that could jeopardise their rule in India.

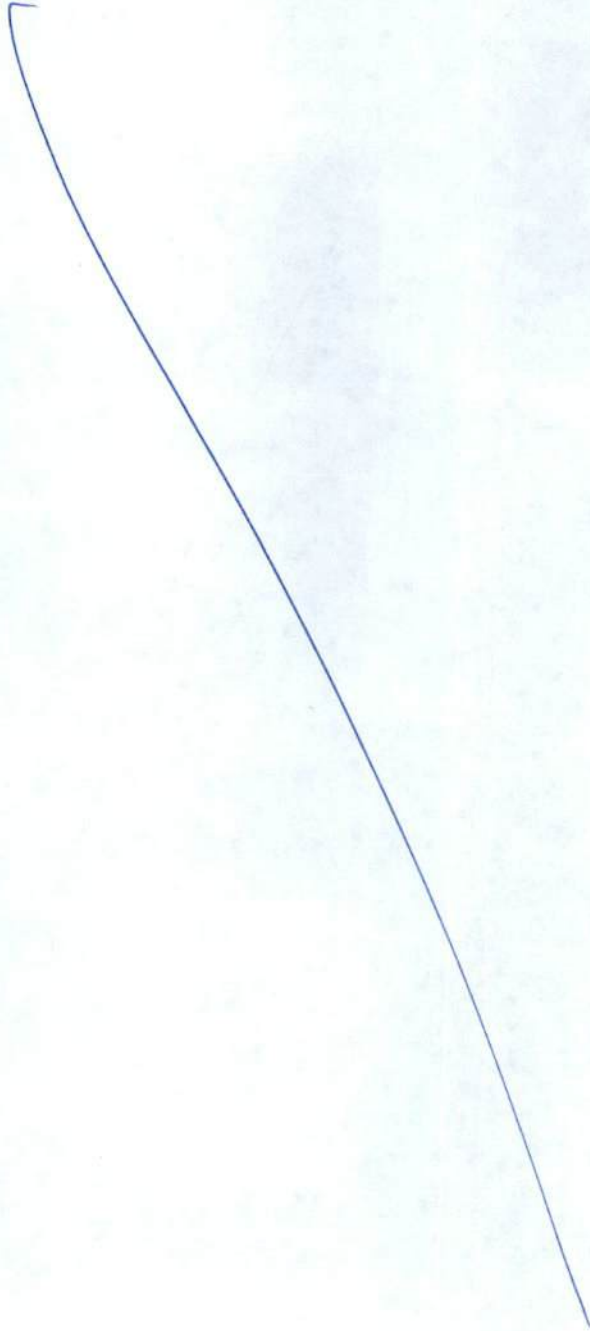
The English speaking intelligentsia in India is often blamed for not espousing any political cause and simply sitting on the bench making comedic observations about the state of affairs. This happens when one has no stakes in the system. When one does not

feel that their destiny in any way affected by those in power, they often stop feeling and just focus on creating logical avenues of getting rich.

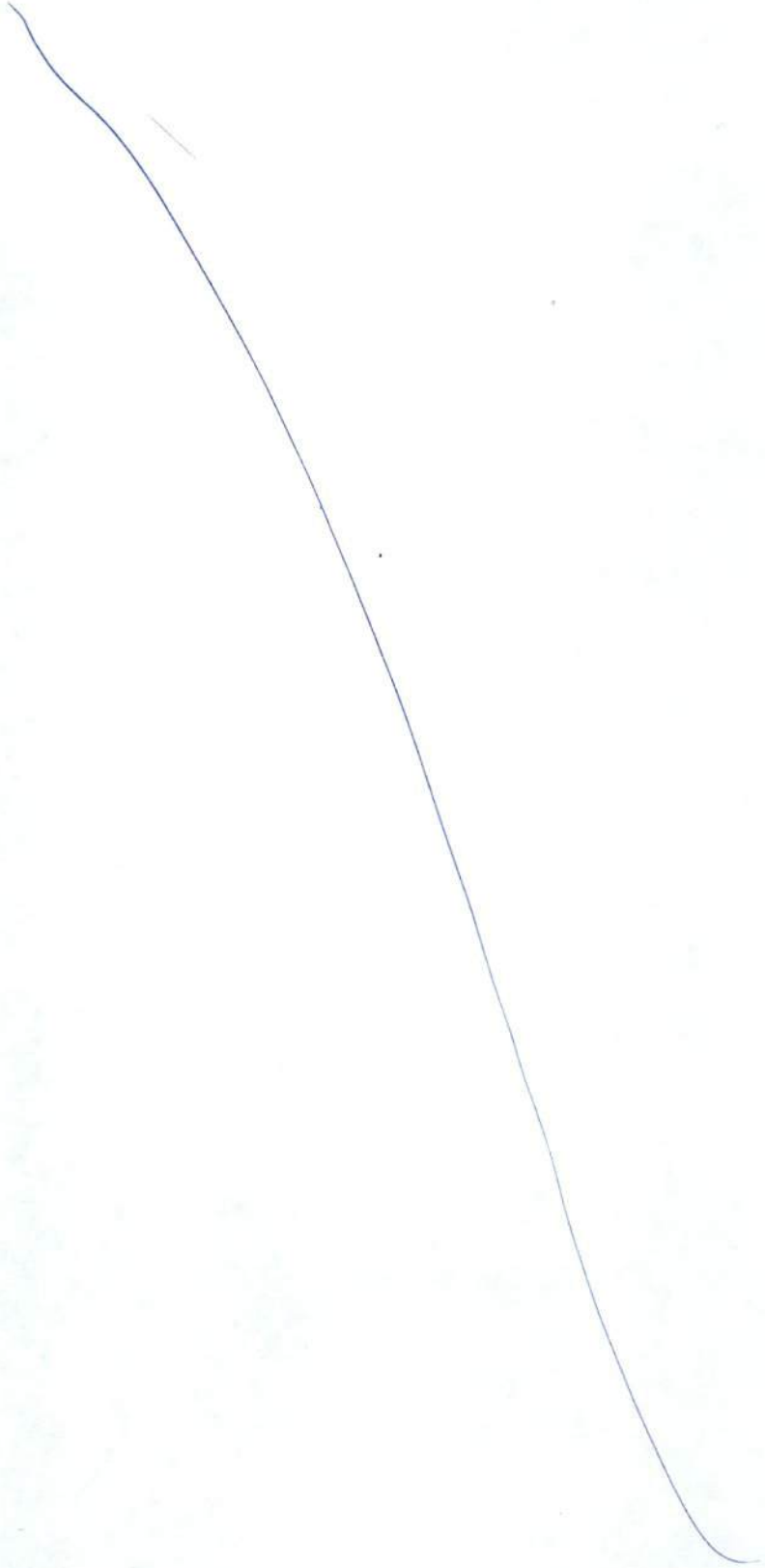
The ~~not~~ state of mind of the Indian population during the last years of the Mughal rule could be described as a storehouse of comedy. People felt helpless at the routine changes in ~~governor~~ the ruler and how anyone can just plunder the wealth of the country at will. So the people simply started mocking the rulers instead of being involved in the functioning of the state.

what humanity should aim at is

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SPACE FOR ROUGH WORK

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logical assertions

→ qualitative

French Revolution → a very logical solution,

enlightenment - Voltaire

colonisation → 'lower races'

Rousseau - Romanticism

Limits of Logic

humanary → means rule based.

Instrumental
level

paradigm
quantum
mechanism
'spooky action'

Instrumental
rationality
True v.
false
not
right v.
wrong.

faulty
conclusions
homo
economicus
v.
homo
sapiens
Richard
Thaler

inflexible
doesn't
allow
progress
'caste
system'

totalitarianism
Heinrich
Arendt.
+
Banality of
Evil
↓
Nazi regime
bloodshed.

logic of
struggle of power & alliances

nuclear
deterrence

logic → all logic

doesn't think of human error
→ clockwork clock

Now killing
all birds

(R) → explanation
schemes → 1

→ logical endeavour - 2
- good →
- inflexible →

building blocks of scientific progress, superstition, dark ages.
→ romanticism

how bleed?

Aristotle. virtue is the mean between two extreme extremes

→ compassionate capitalism

→ environmental issue - Common CSDP, 'just transition'

SPACE FOR ROUGH WORK

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