



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. : 01537720

अभ्यर्थी का नाम/Name of Student : ARYAN YADAV

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

02-08-2025

निबंध ESSAY

केंद्र
Centre

GURUGRAM

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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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 जाएँगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

ESSAY

Time Allowed : Three Hours

Test Code : 4514

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

World limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each :

125 x 2 = 250

खण्ड – A / SECTION – A

1. किसी युद्ध को जीतने के लिए आपको एक से अधिक बार लड़ना पड़ सकता है।
You may have to fight a battle more than once to win it.
2. विवेक के मामलों में बहुमत के कानून का कोई स्थान नहीं होता है।
In matters of conscience, the law of the majority has no place.
3. जो विद्यालय के द्वार खोलता है, वह कारागार के द्वार बंद करता है।
He who opens a school door, closes a prison.
4. केवल शीत ऋतु की कठोरता में ही हम वसंत की गर्मी का वास्तविक महत्व समझ पाते हैं।
Only in the depths of winter can we truly appreciate the warmth of spring.

खण्ड – B / SECTION – B

5. हम सदैव अपने युवाओं के लिए भविष्य का निर्माण नहीं कर सकते, परंतु हम भविष्य के लिए अपने युवाओं को तैयार कर सकते हैं।
We cannot always build the future for our youth, but we can build our youth for the future.
6. नकल करना सुरक्षित होता है; नवाचार के लिए साहस की आवश्यकता होती है।
Copying is safe; innovation demands courage.
7. हम जितना अधिक स्वचालन को अपनाएंगे, हमें उतना ही अधिक मानवीय बनना होगा।
The more we automate, the more human we must become.
8. तत्काल मान्यता की चाह एक व्याकुल मानसिकता वाली पीढ़ी को जन्म दे रही है।
The pursuit of instant validation is creating a generation of restless minds.

खण्ड - A / SECTION - A

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

1. किसी युद्ध को जीतने के लिए आपको एक से अधिक बार लड़ना पड़ सकता है।
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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.

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

"Now I am become death,
the destroyer of worlds." These
haunting words were uttered by
Robert Oppenheimer after he
successfully led the Manhattan
Project and developed a nuclear
bomb.

Oppenheimer saw a dystopian
vision of the future, where the
world was plunged into a
'nuclear winter'. This horrific

future made him look back and appreciate the warmth of the peaceful spring that had existed prior to the invention of nuclear weapons.

It is an unfortunate reality of human nature that we tend to not appreciate the things we have until they are taken away from us. An interesting question to explore is 'why is it so?' What leads to this carelessness among us?

The warmth of the spring often leads to a carefree attitude. We prefer to bask in the comfort of this warmth rather than take actions to preserve this warmth.

Recently, Wyonad in Kerala faced a major landslide, killing hundreds.

Despite various reports like that of the Yadgil committee pointing out the fragility of the Western ghats, the government adopted a lax attitude towards disaster preparedness leading to the massive loss of lives.

Another challenge is that greed makes people see 'warmth' as a resource to be exploited. Rather than letting everyone enjoy the warmth, greedy people try to seize it all for themselves.

The 'tragedy of commons' is a perfect encapsulation of this issue. It states that humans with unlimited access to a resource tend to exploit it, leading to eventual scarcity.

The city of Bengaluree is a
great pride of India, known
as 'The Silicon valley of India.'
Few know that it was once also
known as 'The city of lakes'.

This is because the city currently
faces a massive freshwater crisis.
Unfortunately exploitative builders
drained the 'warmth' which was
the water of the city for their
own good.

Along with exploitation of the
'warmth' comes the naive belief
that the 'warmth' is permanent.
Rather than acknowledging and
addressing future challenges, we
prefer to live in ignorance enjoying
the warmth while it lasts.

Prior to 2008, mortgage companies
in the United States operated

under such ignorance. They completely ignored default risks, giving out housing loans to everyone at cheap rates. They enjoyed the warmth of the profits from the huge commissions these loans generated. Eventually reality struck and the 2008 financial crisis led to a long winter for the housing sector.

Inevitably, the cold winds of winter come as a harsh ~~stop~~ slap of reality for everyone. It's this harsh nature of winter that finally leads us to acknowledge and appreciate the warmth of spring.

The drying up of profits for loan companies post 2008 was a harsh dose of reality for these companies, making

them admit fault and adopt proper risk management.

The harsh winter makes us look back at the past and realize the things we took for granted. It causes feelings of regret and shame for failing to properly enjoy our situation.

One of the main reasons that the British were able to take over India was their exploitation of internal divisions within India. Their policy of divide and rule turned Indians against each other. It was only after the consolidation of British rule in 1857 that Indians realized the freedoms they had enjoyed prior to the winter of the colonial rule.

This failure to appreciate our situation is often reflected in our personal relationships as well. We often fail to understand how important certain relationships are for our mental health. This very fact is reflected in children failing to realize the importance of parents and teachers in their lives in maintaining discipline.

Globally, peace is often seen as a weakness & opportunity to expand one's power. It is only during wartime ~~to~~ that we truly appreciate peace.

On October 7th, Hamas seized the opportunity of peace to launch an attack on Israel. Since then, the war has taken

the lines of thousands and both sides now miss the comfort that peace brought.

Gautam Buddha famously stated, "Desire is the root cause of suffering." It is this desire that prevents us from appreciating the warmth of spring and instead seeking greater pleasures.

The current challenge of global warming reflects this nature of desire among humans. Rather than enjoy the life that the Earth provides for us, we seek constant economic growth and ~~expansion~~ continue to exploit natural resources.

Eventually winter will come and with it bring regret for failing to appreciate what we had.

What then can we do to truly appreciate the warmth of the Spring?

Firstly, we must acknowledge that winter is inevitable. Rather than fearing winter, we must prepare for it. The warmth of the Spring provides the ideal time to prepare for winter. As the saying goes, "The best time to fix your roof is when the sun is shining."

The devastation of the Wyomad landslide could have been prevented by developing a robust early warning and evacuation system to save lives. Rather than blaming nature, we could have boosted our disaster resilience. After all, "It's not the disaster that kills, but the

lack of preparedness that does."

Sun Tzu, in 'The art of war'
stated that most ~~battles~~^{wars} are
won before the actual battle
is fought on the battlefield.
He stressed the importance of
proper preparation to win wars.

Another important step is
enjoying the warmth of the Spring
and seizing it as an opportunity.
When India gained independence,
it didn't waste time basking
in its glory. Instead Sardar
Vallabhai Patel immediately got
to work in unifying India by
integrating the princely states.

The efforts of Sardar Patel
prolonged India's Spring and
helped avoid the potential
winter of a divided India.

Our neighbours in Pakistan lacked this foresight and eventually split into two nations after 1971.

The world today faces many challenges, ranging from climate change to potential replacement of humans by Artificial Intelligence. In navigating these challenges, we face two paths.

Either we can be ignorant to future challenges and continue to enjoy the current warmth of the spring. Many climate change deniers walk this path, turning a blind eye to the harsh winter we face.

Another path is one where

we appreciate the benefits we have, while also preparing for the future. AI technology presents many benefits in healthcare, education, governance etc. However, we can't ignore the potential harm of replacing jobs ~~held~~ held by humans.

Ultimately such challenges require international collaboration to regulate new technology and extend this warm spring while preparing for the potential harsh winter. We must 'enjoy' and not 'exploit'!

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.

The more we automate, the more human we must become

In his book 'Homo Deus', Noah Harari describes a dystopian future where humans are completely replaced by machines which are 'god like humans' (Homo Deus), capable of doing everything humans do better than them.

The advent of Neural Networks

and transformers has led to rapid growth of Artificial Intelligence (AI) technology, making the haunting prophecy of 'Homo deus' more and more closer to reality.

Automation began with the industrial revolution, ushering in an age of machine manufacturing. While initially, the industrial revolution created many new jobs, the new industry 4.0 is based on automation. The culmination of this is seen in Chinese dark factories, operating without any humans at all!

In the modern age, AI is bringing widespread automation not only to industry but various other sectors as well.

Hospitals have begun to adopt AI for diagnosis, as seen with oncology. AI by AIIMS for cancer diagnosis. Google's AI based AlphaFold's ability to predict protein structures is playing a key role in developing new medicine, automating research.

In the education sector, jobs of teachers are being automated by AI agents such as Chat-GPT. Jobs of various government employees are being automated by adopting e-governance and integrating AI into governance with tools such as Bhosini AI.

This automation is bringing with it a large scale loss of jobs. ILO estimates that

around 75 million jobs face the risk of complete automation due to AI. This rapid automation has brought the huge risk of losing out on our humanity.

AI models are powered by neural networks, modelled after the human brain. Thinking this makes AI like humans is naive. It ignores the fact that humans are much more than just a brain in a skeleton. We possess a unique attribute of humanity which differentiates us from machines.

AI based diagnostic models can't replace doctors because they lack the emotional connections with their patients. They lack empathy and responsiveness to a patient's

Problems.

AI algorithms often contain inherent biases by design. Claiming decisions made by AI are 'objective' is an easy way to perpetuate such biases. The COMPASS algorithm adopted by US courts was seen to be more likely to tag a black person as a criminal based on historical data it was trained on.

The very nature of AI makes it prone to manipulation. Since AI models are trained on user inputs, they can be manipulated by malicious users. This was the case of Grok-3 model which began to perpetuate Nazi propoganda after users fed it such information.

Another challenge with automation is the lack of accountability. Assigning human responsibility for actions of a machine are quite difficult. This question has been raised with the use of Lethal Autonomous Weapon Systems (LAWS), AI powered weapons capable of picking targets on their own.

Who holds responsibility if an autonomous weapon system accidentally hits a civilian? Such questions are difficult to answer when we give control over human lives to machines that lack any remorse for making mistakes.

The rapid adoption of AI

by the government has raised ethical questions surrounding privacy and autonomy of individuals.

In '1984' George Orwell describes an authoritarian regime, where an omnipresent dictator ('Big Brother') watches everyone all the time. The adoption of AI based facial recognition technology has brought the dystopia of '1984' too close for comfort.

The Ethics of such a rapid automation are murky at best. Immanuel Kant in his categorical imperative put emphasis on respecting the dignity of humans and not treating them as means to an end.

Yet, modern AI technology seems to do just the opposite.

What role can humanity then play in this rapid age of innovation? Firstly, is ensuring responsible development of new technology.

AI should be guided by humane principles such as empathy, respect for autonomy & privacy. The Asilomar AI Principles seek to be a guide for creating responsible and safe AI technology.

Protection of the data & privacy of individuals is also crucial. The ^{Digital} Personal data protection act in India emphasises data localization, storage of

data of Indians within India. This is an important step to prevent data colonialism, which is the appropriation of Indian user data by foreign firms.

Education guided by ethical principles can play a crucial role in building a humane future. Emphasis on creative thinking and critical reasoning on lines of the Socratic method will help prepare our youth for the future.

Focus on development of emotional intelligence is crucial so as not to lose our humanity.

"It takes something more than intelligence to act intelligently!"

- Fyodor Dostoyevsky. This emotional intelligence separates us from machines

AI guided by humanity can help create a bright future for us. India's Responsible AI for social empowerment mission highlights this by putting AI to use for upliftment of underprivileged sections of society

To assign responsibility with AI use we must ensure AI acts with human input only.

The X-AI mission seeks to develop Open source, explainable AI hence avoiding the black box models in use presently that act as a shield from any accountability

While acknowledging that automation will lead to loss of jobs, we must create systems to protect those who

lose jobs. The OECD has released a framework where profits of AI firms are taxed to protect those who lose jobs hence ensuring fairness and justice.

Mahatma Gandhi termed Science without humanity as one of his 7 sins. The current automation driven by profit motives with no sense of its impact is exactly that sin of Gandhi Jr.

Avoiding the dystopian future outlined by Noah Harari and building a better future for humanity requires regulating AI technology, insuring all the safeguards we have discussed. Ultimately humanity's

future will be determined by the humanness of those who regulate AI & those who build AI systems.

"Technology can be a force of good or bad. It is the human intention behind it that determines its impact"
- Satya Nadella

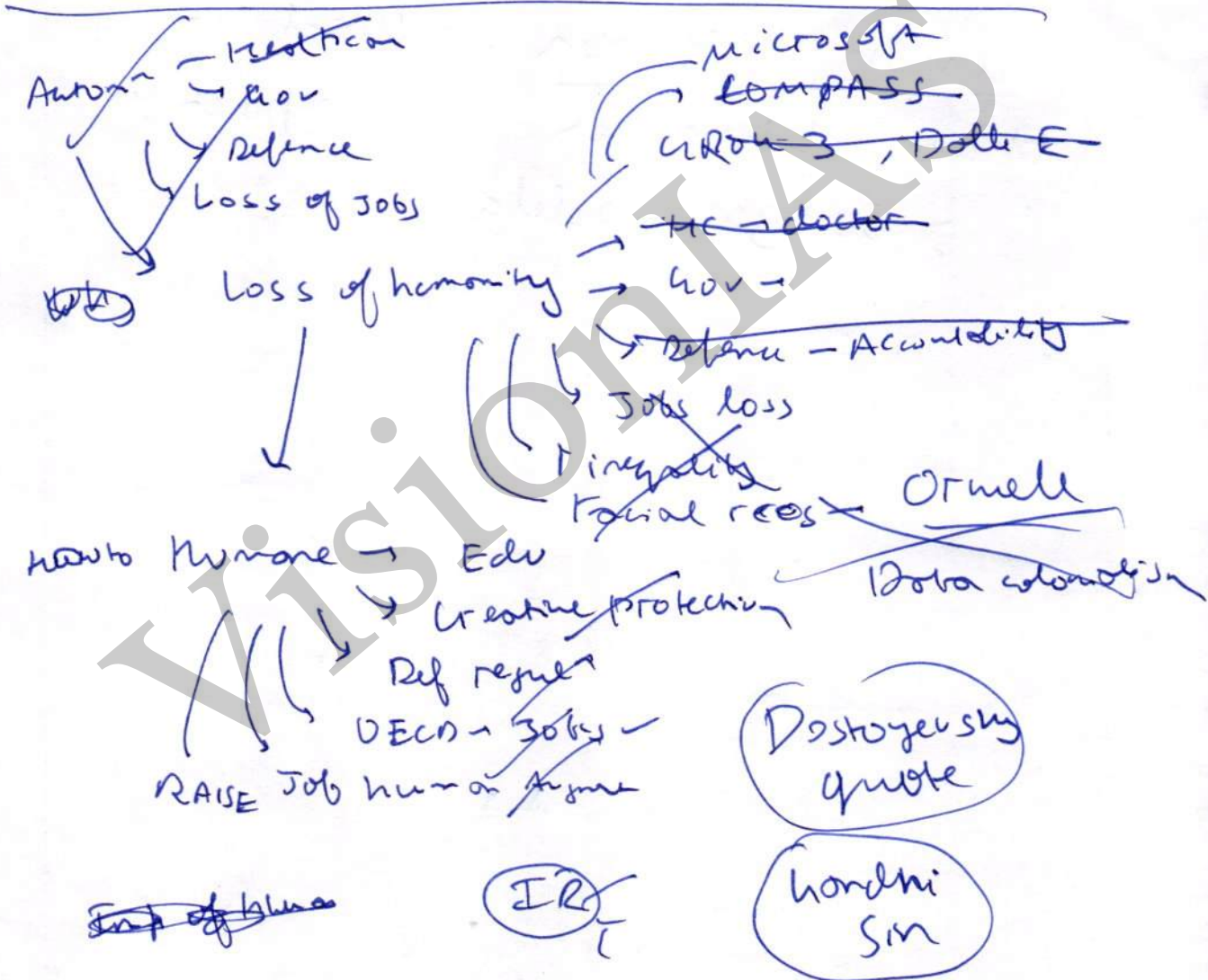
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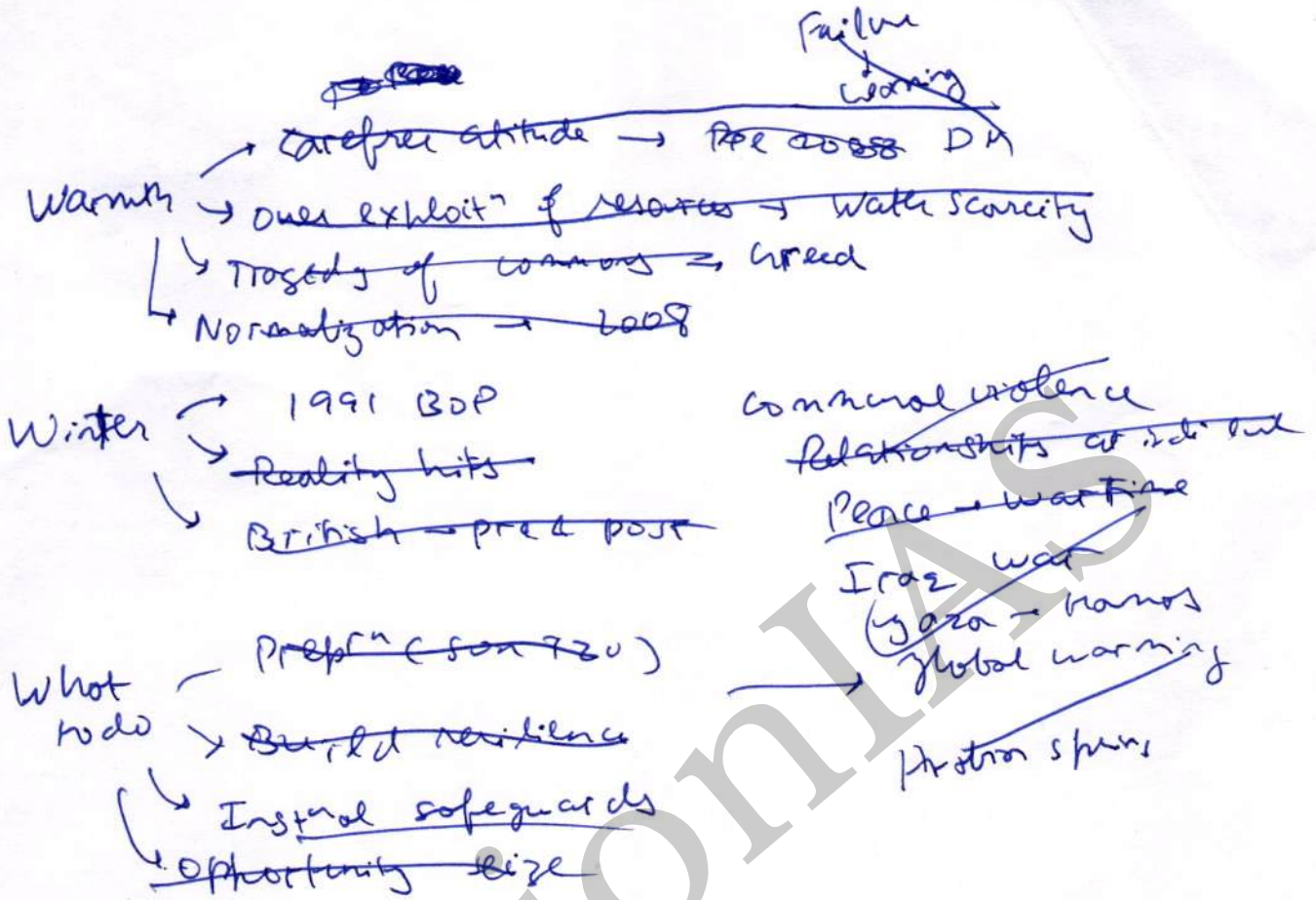
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