



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.

SE

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 0971237

अभ्यर्थी का नाम/Name of Student : SURABHI SRIVASTAVA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

25/08/2023.

निबंध ESSAY

केंद्र
Centre

Kanpur Vidya Mandir
Mahila Mahavidyalaya.

निरीक्षक के हस्ताक्षर
Invigilator's Signature

25/08/23

	महत्वपूर्ण अनुदेश उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।	Important Instructions Candidate should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.
1	(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें। (ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।	(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates. (b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet
2	अपनी क्यू.सी.ए. पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।	Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.
3	परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।	Do not make any direct/indirect appeal/threat to the examiner.
4	उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।	Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.
5	उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।	Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.
6	प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।	Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.
7	प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।	Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.
8	यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।	If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.



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निर्धारित समय: तीन घंटे

टेस्ट कोड : 2488

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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 : 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.

Word 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.

खण्ड - A / SECTION - A

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It is easier to build strong children than
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An earthquake of magnitude 7.8 hit
the city of Hokaido. Many buildings
fall unable to resist the big jolt.

An assessment was done post the earthquake
to study how some buildings could still
bear it. The reason found was
strong foundations. These strong foundations
to the buildings allowed it to be
resilient amidst crisis. On the other hand

those with weak foundations faltered at the sight of a minute crisis.

This learning aptly applies to the life of an individual as well. When the foundations of an individual are strong the basis of which lies rooted in childhood, crisis may come and go and still the person stands tall. But for those who are broken due to weak foundations fall early, and it becomes difficult to rectify them.

Here we need to identify firstly the need of strong value system, then we shall see why it is easy to build it at the earlier stages of life. We would also then have to see why building these values at later stage is tough, but then we would also have to analyse that despite difficulty, it is never late to relearn and the methodology to do the same.

So, firstly we need to see what are the various values that are needed in an individual ?

These values include what has been described by Aristotle in his virtue ethics as courage, temperance, integrity, resilience, justice.

The necessity of these values in the life of an individual is that it helps him fight the situations of crisis considering that life is not a bed of roses. We can also take cue of Jainism's avasarpani and utsarpani to depict highs and lows of life.

These values help individual fight those adversities. We can take the case of Malala Yusefzai who faced bullet with courage and still did not budge.

Similarly for a society as well, these values ensure in fighting the evils that are prevalent in the society thereby providing a strong foundation towards

a better future. The works of Raja Ram Mohan Roy with his crusade against sati helped fight the evil of sati prevalent at that time.

Further, for nations as well we need individuals who have these strong value systems to ensure sovereignty, welfare of the people. We can take the case of Atal Bihari Vajpayee, Dr APJ Abdul Kalam who stand out in this league.

Having talked of the necessity of values — strong foundational values for individual, society, nation we now need to understand the genesis of it or where exactly does it start?

The formation of values start from childhood and here we have the scope for creation of strong children. Dr APJ Abdul Kalam in this attempt paid very strong emphasis on taking extra effort for this endeavour.

when we lay foundations for strong children all the utility as mentioned including value to individual, value to the society and value to the nation can be done.

Further having said that it is now necessary to see how it is easy to build strong children? Here we can give reference to great philosopher John Locke and his conception of "Mind as tabula rasa" or clean slate.

when mind is clean slate it is easier to provide shape to it in the way we desire. This idea transcends beyond individuals. when a city is being planned, a strong blueprint that caters to all the issues as floods etc. can ensure a resilience and furthermore it is easier to build it initially as settlements have not developed yet. we can take case of cities as Chandigarh, Kurukshetra.

Further, for the development of nations as well, we can take case of India as a

democracy which took up the same right after independence during its infancy stage considering it easier to ingrain democratic values than later stages. We can see manifestations where nations like Pakistan, Myanmar have still not been able to ingrain democratic principles and face coups etc.

Now the question arises as to how to ingrain these values and what is the mechanism to build strong children?

For this, we can have a variety of suggestion. It suggests that socialisation is the best mechanism to ensure that strong foundations for children can ensure strong children.

This starts at the level of family where the conduct of parents acts as the guiding principle for children to behave. Similarly peer group and education also play key role in adding to an individual's personality trait.

Further, leadership and motivational factors, as stories of Lal Bahadur Shastri etc. play role in laying foundations to strong children.

Having discussed of how children can be easily nurtured, there is wider possibility to make or build strong children and ensure a strong society and strong nation. It now brings us to the second part that is to say that the scope of repairing broken men.

So, as children grow they culminate to men and values forms a part of their personality and their identity. For those these values are corrupted are identified as broken men.

For these broken men, there may be the scenario of them lacking these foundational values and thus unable to deal with the crisis that the world offers. We can take the case of people like TN Shrivasan or owner of Cafe Coffee Day who committed suicide.

Further, corruption of values also leads to moral fading and leads to development of people like Haushad Mehta, Nirav Modi etc.

The next question arises is why it is difficult to repair these broken men?

The answer lies in the fact that as an individual grows up, he/she gradually forms an identity and value system concludes that identity. In this reference, it becomes very difficult to change that personality or that value system.

Similarly for nations and societies, same views hold relevance. It has been 75 years of independence and yet we face issues of the overdeveloped state as suggested by Hamza Alvi. We occupy position of 86 in Corruption Perception Index, 107 in Global Hunger Index etc. Thus a status quo has been maintained and it is difficult to change things overnight.

Hauing said that, it now brings us to the need to analyse that though it may be difficult to fix broken men but is it impossible? Does life provides no scope for broken men to change there ways.

The answer is No! though a difficult task yet world provides opportunities to them. The reformative justice system prevalent in the world today provides scope to such broken men.

Further, for a society as well it is important to instill the value of forgiveness so that broken men are not demotivated to carry on there values as it is and are not motivated to change.

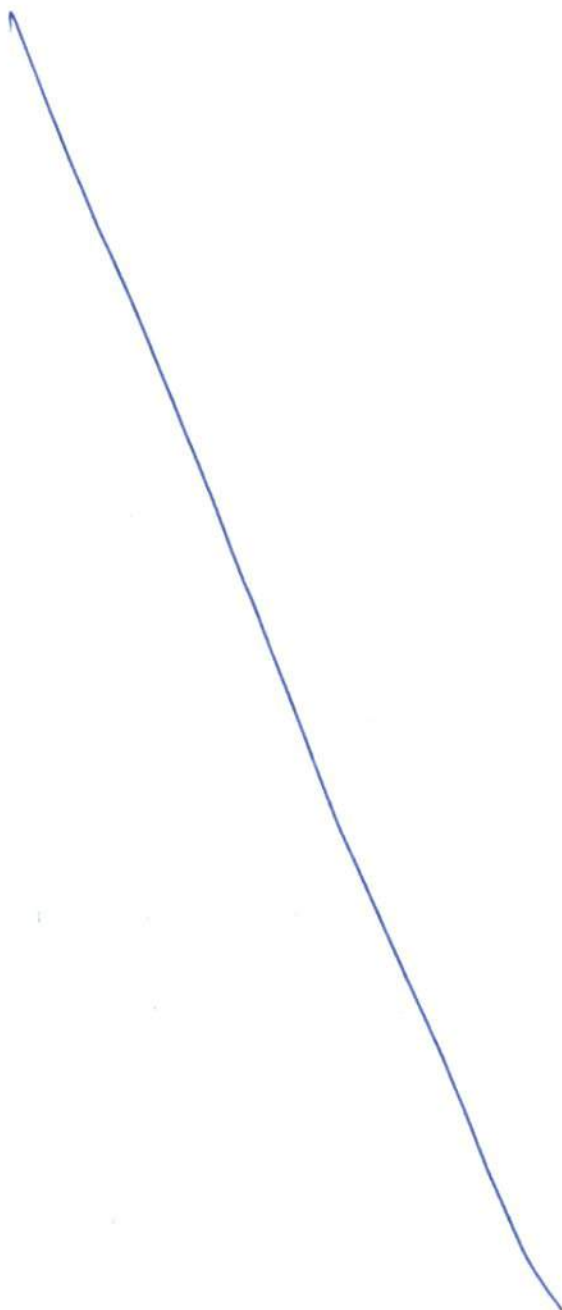
We can take the example of Angulimala who was once a deadend criminal crossed the path of Buddha. His interaction with Buddha led him to change his ways and turn from a broken man to a more mature and virtuous individual.

Thus for laying foundations to a strong society and strong nation the need is to build strong children but also focus on broken men.

These can then together ensure that we move together to much prosperous world where children are strong enough to overcome tragedies. Further when the tragedies hit and it will break those strong children yet they find these values as their spinal cord and gradually refurbish themselves and fix those broken pieces and stand up tall again to face other crisis situation.

Steve Jobs in his "last speech" aptly describes this as building strong foundations to living a purposeful life ultimately culminates to happiness in life even amidst tragedies.

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5. बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।
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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।
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Recently, we saw the success of Chandrayaan-3. It was a big feat for ISRO as well as for India considering the tail of last four years bared the fruits.

This success came after the failure of Chandrayaan-2 where we were misled by a whisker but as they say failure is a failure and there are no takers to it.

But ISRO owned its failure, worked relentlessly and finally it saw the success.

Do we say ISRO as wise or fool? For it failed once so people may attribute it as fool, spending ~~thousands~~^{crores} of money again with no guarantee of success, but is it the reality?

No. It is wise in accepting its failure at once without lamenting over other factors. Identified the loopholes, rectified them and thus the project turned to be a success.

This story of ISRO highlights how wise men act. This brings us to the need to differentiate between the wise and the fool. Further analyse how wise men do at once which fools do finally. But it is also necessary to see whether fools be ever able to do it finally? Lastly we can see how there can be a transition either ways and the process to be wise.

So, firstly we need to see the traits of wise men. As suggested by Socrates who says -
"I am the wisest of men because I know that I know nothing".

Thus wise men accept these limitations at once. This gives them the scope to improve and move beyond these limitations. Thus the limitations do not act as hindrance to their development process.

We can take the example of the constituent assembly adding Article 368 for constitutional amendment thereby accepting that society is bound to change and acceptance of same can ensure that constitution is updated as per needs of time.

Moving further wise men also do not take long in the acceptance of their failures. This helps them unlearn and relearn thereby moving ahead from that failure.

We can take the example of green revolution. Though considered a success, it created the issue of water depletion, soil degradation. This has led to the call for evergreen revolution, natural farming. This acceptance reduces imperils to society, nation.

Next thing that wise men do at once is learn from others because they know scope of improvement lies everywhere. For example, Nelson Mandela, Kwame Nkrumah learnt the art of satyagraha from Gandhiji and applied it in African context.

These are some of the traits of wise men. If we make a comparison with the fools, we see it as anti-these to the wise.

Thus the fools can be attributed with the traits as inability to own their failures and put the onus on others.

For example, if we see the deplorable conditions of Pakistan it never owns its situation.

It always puts the blame on India and thus affects itself more due to non acceptance.

Further, they keep on committing the same mistakes again and again. As Einstein suggested 'humanity is committing same mistakes again and again'. We can take the case of inability of world nations to come up with nationally binding contributions, thus IPCC synthesis report clearly depicts potential to move beyond 2.5°C by the end of the century.

They are also status quoist and intend to avoid changes. The feudal character of regimes during British era provided strategic space for British to employ the policy of divide and rule. The 3 Carnatic wars, Plassey war are the manifestations of the same.

They further avoid learning from others because of their inherent high ego needs that prevent them to acknowledge

the limitations of their knowledge and this provides them no scope to learn. we can take the case of societies as [Iran] who despite facing protests in aftermath of Mahsa Amini fail to learn from other prosperous societies and continue to implement the age old anachronistic practices.

This highlights the traits of the fools and the causation factors that drives their actions but having said that they still stand chance to do finally what wise do at once.

They may also accept their failures after faltering again and again, thereby making changes in their endeavours. This although snatches a quality period from their life yet provides a scope to do better. we can take the case of institutions as [Judiciary]. The collegium system is under perbient crisis and accountability of Judiciary is questioned.

In this reference, Odisha's High Court provision of tabling report before legislature ensures accountability.

Further, finally they may also accept the limitation of their knowledge and accept the scope of others' knowledge and thereby mend ways.

But having said that it also requires us to view that do fools really reach that finality and do the wise always do it at once? The better question may be is the attribute of being wise or fool permanent?

We can say there is no permanency in one's intellectual or personality journey. Thus we can say a fool may always remain a fool or a fool may get transitioned to a wise man. Further wise men may also transition themselves to become fools - it all depends on one's ability to expand horizons of one's thinking.

or to narrow it down.

In this reference, a fool may remain fool when any learning, experience, knowledge, action render it no lesson. It still laments on the old ways. The economic crisis in Pakistan, political crisis in Myanmar are all the manifestations of the same.

But a fool may also turn wise by taking those lessons of life. Lord Krishna in this reference narrated the story of Avadhutā who learnt from environment around as Earth, air, snake, bees and their attributes and transitioned to a wise man.

Further, for a wise man as well the journey of wisdom may not be so smooth.

They may also open gates of ignorance, gates of arrogance and slow down process to wisdom. We can take case of India's adoption of socialism as a state policy

that led to Hindu rate of growth and learning from it we went for the LPG reforms yet agriculture sector was left untouched. Today we see that the agricultural growth rate looms at just 3-3.5%.

In a similar vein, the wise may transition to fools owing to arrogance that may get developed or due to ~~these~~ other factors. In Mahabharata, actions of guru Dronacharya, Mahamahin Bhishma can be judged through similar prism.

So, finally what matters is not the present state of being wise or fool, but the vision and receptiveness of mind, because situations change and so do people.

But in this process the endeavour needs to be to accept one's fallibility, focus on being better individuals and create a scope for improvement in

• one's own personality.

In this reference, Victor Frankel in his famous autobiography 'a man's search for meaning' suggest - those who know there why can bear with almost any how.

Thus when vision is clear of being better individuals, how will not matter and transition from fools to wise men can be achieved. This is fairly what Buddha also means by his fath of enlightenment.

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

SPACE FOR ROUGH WORK

Just when the caterpillar thought the world was over,
it became a butterfly.

Caterpillar → world was over.

life → struggles } crawling
 ↓
 situations

when (time)

Just when caterpillars thought
world was over

↓
end - struggles of life
 -

Becoming a butterfly
↓
fly.

It is easier to build strong children than to repair broken men

why easier? children - foundations
 - clay - easy to shape
 - nature is subject to change.

building strong children

men - concretised
 - difficult to reshape or recast.
 - strict sense of identity

SPACE FOR ROUGH WORK

> angulimala
>

It is easier to build strong children than to repair broken men

Analogy of a building → disaster occurs ✓

> ~~children~~ strong values needed in an individual? →

courage | resilience | temperance | willpower | Integrity

Lord Krishna
Taoism Fulleren

↳ needed
R.M. Roy ← Individual - fight adversities of life
Society - fight evils
Nations - build strong nation
Abraham Lincoln, A.B. Vaypayee

> For this the foundations lie in children - easy to permeate values via socialisation.

~~strong & easy~~ → clay / looke - tabula rasa.
↳ easily shaped.

APJ Abdul Kalam -
Nation rises
in schools

strong children - by - family / school / society / leaders / social media

lay foundations Ind | society | nation.

> repairing broken men - difficult → values corrupted
↳ values corrupted
↳ issues
↳ 1ex scope to change
↳ create own judgements

difficult to build but bad necessary for society nation

> total But should broken men be left as it is. (No!)

necessary repair broken men also?

Society aggregate

↳ necessary to repair broken men also.

↳ justice system
↳ forgiveness

SPACE FOR ROUGH WORK

The wise man does at once what the fool does finally

wise man does at once — 3 page — fool does finally

~~wise~~ Socrates → wisest → 'I know nothing'
 reason → ability to understand
 → accept failures
 → knowledge -
 → attitude
 eg: India → learn from others

reason → not ready to accept
 → status quoist
 → not learn from others

⑥ ESTEL
 accepts -

really wise men do at
 once. → 3

- > gradual process
- (E) India - LPG reforms → issues →
- > green revolution - issues of environment → evergreen revolution
- > Constitution - Article 360 - amendment.
- > Mahatma Gandhi - method of satyagraha evolved
- > Universal adult franchise - gradual process
- > Renewable energy - moving
- > Chandrayaan-3 (future of Chandrayaan-2)

will the fools be able to
 do it finally? → 3

- > Pakistan - focus on India despite economic crisis
- or Myanmar
- > climate change - crisis unable binding goals.
- >

who is wise? → 1.

- fool accepts it and is ready to change

Socrates

who is fool?

- one who considers himself as perfect not ready to change

wise → fool | fool → wise man
 necessity - change