

Time Allowed : 3 Hours
समय : 3 घंटे



Maximum Marks : 250
अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Harsh S		
Roll No./अनुक्रमांक		Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	Online, English	Date/दिनांक	1 Aug 2025

*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश
Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक	1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet. कृपया उत्तर-पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।
Q.1			2. Write two essays, choosing one topic from each of the following Section A and B in about 1000 - 1200 words each. खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।
Q.2			3. The number of marks carried by a question/part is indicated against it. एक प्रश्न/भाग द्वारा किए गए अंकों की संख्या इसके सामने इंगित की गई है।
Total Marks/कुल अंक			4. Answers 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. उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।
Remarks/टिप्पणी :			5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।
			6. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।
For Student Only / केवल परीक्षार्थी प्रयोग हेतु			
Start Time/प्रारंभ करने का समय :		End Time/समाप्त करने का समय :	
12 pm		3 pm	
Mode Of Examination/ परीक्षा की विधि :		Online/ऑनलाइन <input checked="" type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>	
For Office Use Only / केवल कार्यालय प्रयोग हेतु			
ECN CODE/ ईसीएन कोड :		EG/ईजी :	Evaluation Date/ मूल्यांकन तिथि :
		① ② ③ ④ ⑤	

MARKING SCHEME

<i>Parameter/ criteria</i>	<i>Aspects Considered</i>	<i>Marks Allotted</i>	<i>Essay 1</i>	<i>Essay 2</i>
<i>Basic Format</i>	Introduction	10		
	Body	15		
	Conclusion	10		
<i>Content</i>	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
<i>Organization</i>	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
<i>Language skills</i>	Language and sentence construction	10		
	Grammar and spelling	10		
<i>Examiner's discretion</i>	perception/ innovation/ engaging	10		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<i>Coherence</i>				
<i>Language</i>				
<i>Handwriting</i>				
<i>Pre-writing</i>				



SECTION - A

1. The glass ceiling is not invisible, it is just too high for many to see.

काँच की छत अदृश्य नहीं होती, बस बहुतों के लिए इतनी ऊँची होती है कि वे उसे झाँककर नहीं देख पाते।

2. Social justice is not charity, it is structural rebalancing.

सामाजिक न्याय दानशीलता नहीं है, यह संरचनात्मक पुनर्संतुलन है।

3. A nation's greatness is measured by how it treats its weakest members, and that includes its children.

किसी राष्ट्र की महानता का आकलन इस बात से किया जाता है कि वह अपने सबसे कमजोर सदस्यों के साथ कैसा व्यवहार करता है, और इसमें उसके बच्चे भी शामिल हैं।

4. When we speak of 'Inclusive India', we must ask: Inclusive for whom?

जब हम 'समावेशी भारत' की बात करते हैं, तो यह पूछना जरूरी है: समावेशी पर किसके लिए?

WHEN WE SPEAK OF INCLUSIVE INDIA,
WE MUST ASK - INCLUSIVE FOR WHOM?

As we walk inside the museum, we see the displays being unkept and worn-out. An old glass case contains the document called 'Ek Bharat, Sreshtha Bharat', but the file has been collecting dust. Another dog-eared copy reads 'Sabka Sath Sabka Vikas', but despite the meticulous of design and detailed descriptions inside, even this display seems forgotten and neglected.

Even other exhibits give the upsetting feeling of sepia-toned past, which had seen better days. Today, however, they are only remnants. Broken glass, crooked frames, flickering lights - all are mere shadows of the glorious bydays, but the motto of "Same Jahan se acha,"

उम्मीदवारों को
इस हार्जिन में
नहीं लिखना
चाहिए

Candidates
must not write
on this margin

Hindustan Hamara', don't seem to be the priority anymore.

This hypothetical museum can become our reality soon. While India sees unprecedented growth in the 21st century, it has to also ensure that this growth is equitably and equally distributed among all. Hence, when in future we think of Inclusive India, we don't have to pause and reflect, but inclusive for whom?

INDIA of the 21st century

While the museum was make-believe, it is important to also do a reality check. India has been called the growth engine of the world. She is the highest and fastest growing large economy globally, always

उम्मीदवारों को
इस हार्जिए में
नहीं लिखना
चाहिए

Candidates
must not write
on this margin

clocking upwards of 6-7% GDP growth continuously. India has surpassed her old colonizers, Britain, and become the 5th largest economy by nominal standards, and 3rd largest by purchasing power parity.

With such overall growth, the constituent sections have also seen remarkable progress. Starting with women, who are now making 42% labour force participation in their gender. We have had great female leaders like businesswomen such as Falguni Nayar, Kiran Mazumdar-Shaw, or stateswomen like Nirmala Sitharaman. With the 33% reservation, India has also pioneered female reservation among representatives.

Economically, the small units of MSME sector add up to 45% to the ~~GDP~~ exports

and 30% to the GDP through programs like tax breaks. NITI Aayog has even added Antyodaya value as part of the vision of India market economics.

Other social sections like Saiths and Tribals are also part of the Inclusive India story. Access to reservation and scholarships through affirmative action has provided them with rightful employment and education.

Dr. Ambedkar called this push as the "milk of the tigris" ^{that} gives rise to the minorities.

In technology also, Indian inclusive -ness is unmatched. With 880 million internet users, India has become the second largest userbase, as per TRAI. Couple that with revolutions such as UPI for finance

or LOWIN for health, the revolution's scale becomes unfathomable. No wonder IMF called it a "logistical marvel". Today 100% of villages have a bank or ATM within 5 kilometers. (as per Jan Dhan)

If that is not inclusive, nothing is.

Going global, India has also brought the value of inclusivity on the international fora. With being the flagbearer of the [Voice of the Global South], India has preached the value of inclusivity in the UN Security Council, World Trade Organization and the G-20 also. Programs like International Solar Alliance and Global Biofuel Alliance extend India's quest for inclusivity in the fight for climate change also.

It would not be an over-statement

if India appears and claims to be the ~~beacon~~ beacon of inclusivity, unity and diversity and equality.

Inclusive INDIA or an exclusive charade

The previous data points selectively portray India as the poster child of inclusive development. But reality needs a deeper secondary analysis also. All that shimmers is not gold, and the bottom of the lamp is the darkest.

Starting with women, feminists often show the under-representation of women as a critical flaw. There are only 14% women parliamentarians as per a report by PRM Ahmedabad. Even despite one-third reservation in panchayats, men have found ingenious ways of ousting them - such as Sarpanch Pati

and Panchayat Pati phenomenon.

Dalits, the largest beneficiaries of welfare schemes on paper, still make up 98% of manual scavengers as per EPW. Tribals also suffer from Tokenist propaganda where the select few have been used to cover their penury and indigence. On one hand, we have a tribal President Murnu ji, on the other hand, almost two-thirds of tribal women are underweight and malnourished.

The epic battle of development and environment should be studied next. Norman Borlaug says "we cannot build peace on an empty stomach", but he did not ask us to raze the forests to fill those stomachs either.

As per Walter Fernandez, almost 40 million

people have been displaced due to development projects. That is three times the number of the partition.

New forms of exclusion have been created as well. While we are the pioneers of financial inclusion, we are also one of the most digitally divided. Only 24% of rural population ~~has~~ has true access to internet as per NSSO. Among the urban populace that does have access, the adverse effects on mental health, online trolling and pornography have given true meaning to Christian Langer's words -

"Technology is a useful servant
but a dangerous master"

The rural-urban inclusivity dichotomy continues further. The apathy shown by the

when elites have created another battle that Sharat Joshi calls Bharat vs India.

The frustration of rural community is valid as they have been left out of the inclusive agenda which brings us back to the question that when we speak of ~~the~~ Inclusive India - it is inclusive for whom?

Child marriages are still at 23%, suicide rate is the highest at 12 per lakh, largest stunns are in India, such as Dharavi. These figures from Lancet beg the question, who is responsible?

While an easy answer is to blame the politicians, bureaucrats and the system. The red tape ensures tyranny of minority. All top positions have an overwhelming majority of upper caste - upper class males.

They form a quasi-hereditary incestuous club that self-recruits and self-breeds.

The politicians line their pockets and others get their kickbacks.

But it is also important to not externalize the issue. In a social contract of democracy, as per Rousseau, we have given them this power. Frank Herbert says,

"In a democracy, the most important element, therefore, is the choice of the leader"

In a way, we have failed ourselves.

But we must also take charge and repair the situation. A Japanese proverb reads,

"Fall back 7 times, but get up 8"

and we must also show similar perseverance and tenacity.

Be the CHANGE you wish to see

To right the wrong, firstly we need to change our leaders if they are unfit to rule. Secondly, we need more representation from all parts of society, however small they may be. As J.S. Mill says -

"If all but one, had a difference of opinion, majority must listen"

For the truth and unity may rise from anywhere

Thirdly, in policy making we must follow saturation approach that says that no one, not even a single individual must be left behind; similar to Gandhi's talisman and 'Antyodaya to Sarvodaya' concept.

Fourthly, the chance is needed at the

personal level also. India cannot be inclusive as long as the evils of patriarchy and religious orthodoxy (such as caste) are imbedded in our psyche. A purge is necessary

Only with such changes can India become truly inclusive. Only if we are able to grow together that we can renovate the museum from the beginning. So that when someone walks in now, they see the next chapter unfold as well. Next to the old, dilapidated display lies the upcoming attraction lurking behind the curtains that reads, "COMING SOON: INCLUSIVE INDIA 2.0". The light though dim, still stays alive and burns.



SECTION - B

1. Behavior is a function of its consequences.
व्यवहार उसके परिणामों पर आधारित होता है।
2. The age of smart devices and the decline of wise choices.
स्मार्ट उपकरणों का युग और बुद्धिमतायुक्त विकल्पों का पतन।
3. Judge a man by his question, rather than his answer.
किसी व्यक्ति का मूल्यांकन उसके उत्तर से नहीं, बल्कि उसके प्रश्न से करें।
4. Knowledge without compassion is tyranny of the intellect.
करुणा के बिना ज्ञान बौद्धिक निरंकुशता है।

KNOWLEDGE WITHOUT COMPASSION IS TYRANNY
OF THE INTELLECT

Humans have made immense progress undoubtedly. But let us open our minds with a different perspective. follows an interaction between a Kenyan Masai chief from Africa (the so-called 'underdeveloped') and a modern, learned British Scientist.

Chief: Welcome to our tribe.

Scientist: Thanks for the hospitality, but let me reciprocate. Come with me to the city, where the lights never dim, city never sleeps.

Chief: But we have our stars ~~who~~ which give not just light but coolness. Our trees are higher than any sky scraper.

Scientist: Certainly, however the knowledge

and intellect of modern science has given us long age, many cures and therapies. Surely you want that.

Chief: Yes scientific intellect is great. But it is only for the rich. Our medicines are natural, effective, yet available for all.

Scientist: I see, your knowledge is filled with compassion, while the 'modern' science has become tyrannical.

Chief: Exactly, and the sooner you realize the difference that knowledge without compassion is the tyranny of the intellect, the better it is for us all.

This dialogue shows the distinction clearly. Compassionate knowledge can create a heaven, while tyrannical intellect creates a hell.

TYRANNY of intellect

In Ray Bradbury's 'Fahrenheit 451', the titular character is an agent of the authoritarian dystopia that has controlled all information and creativity. In this hellish world of the future, he exclaims "It was a pleasure to burn" as he exterminates all works of science, literature and philosophy that challenged the selected autocracy. This is a fictional episode where tyranny of intellect has ravaged the world.

In reality, similar stories come to life. Oppenheimer was full of remorse when he realized that his invention of the atomic bomb has become an instrument of havoc in the hands of tyrant intellectuals

The Nazi Germany saw many scientists who treated Jews as lab mice, conducting unthinkable experiments on their bodies and minds.

Martin Luther King Jr. also explains similarly when he says,

"We live in an era of
guided missiles and
misguided men"

The intellectuals have become tyrants and megalomaniacs. The derangement extends beyond scientific intelligentsia also.

Firstly and most popularly, it is the religious intellectuals who have crippled society with their lack of compassion. The orthodoxy of the Church was at the

peak during the Spanish Inquisition when conquistadors committed atrocities of inhuman nature in the name of conversions. More recent examples of fundamentalism are visible in jihadists and terrorists like Osama Bin Laden. A great engineer, but without love and compassion, becomes a monster.

Less obvious tyranny is also seen by radicalists like the Jacobians who murdered and plundered in the name of revolution and the Republic of France.

The commonality among all these instances is not the lack of acumen, instead there is abundance of that. The lack is of emotions, empathy, sympathy and of course

compassion.

Ingredients of tyranny of intellect

If the society faces such unscrupulous specimen as described above, it is pertinent to investigate how they were created and conditioned to exercise such cruelty.

The biggest impression comes from wrong examples. When Pakistan celebrates terrorists, it is bound to 'inspire' young children to emulate such behaviour in future. When Americans see Trump berating migrants, negating climate change and bullying countries by tariffs, little hope is left for growing any sympathy among future Americans.

second biggest factor is the governance and political environment. If constitution is discriminatory and exclusive, then it will have a trickle down effect on the people. The system of checks and balances becomes redundant. Use of propaganda, secret police and fascism as seen in North Korea are example of the role of administration in creating tyranny through intellect.

Thirdly and perhaps most importantly, the effects of poor learning and education can be most detrimental. If science is not paired with moral education it can create true evil amongst some and

true cowardice among others. Hence, Burke reminded us that,

"The only thing necessary for triumph of evil is for good men to do nothing"

Poor education, however, can silence good men and make tyrant intellectuals triumphant.

Knowledge with compassion

Let us take a detour from the grim scenarios of ^{the} dis-compassionate world to the bright side of compassionate knowledge.
Picture this :-

In a utopia, we have flying cars, no one is hungry because there is abundant food, no one is poor because of proper skilling. Our machines are 'learning',

our clouds 'store data', our taxis are self-driving. We have also conquered pandemics such as COVID and smallpox.

All of this is a reality, as we speak today. When knowledge meets humanity and compassion, it can serve true purpose and utility.

Our freedom fighters used knowledge for creating mass movements for independence. Raja Ram Mohan Roy fought for sati eradication. Dadabhai Naoroji highlighted the drain of wealth by British.

Our doctors have been true embodiment of compassionate knowledge. They truly live by Mother Teresa's words,

"If you cannot save 100, save one"

"Not all of us can do great things,
but we all can do small things
with great love"

This clarity and conscience only comes to us when intellect leaves tyranny and instead joins compassion.

Another example is the massive operation of Green Revolution and White Revolution by M.S. Swaminathan and Verghese Kurien. Both could have had lucrative careers, but chose public service instead.

Same goes for Dr. Ambedkar, who instead of barristership chose the fight against caste. Such personalities

give us hope that with the right ingredients to pair with, knowledge has the potential of changing the world.

Recipe of compassionate knowledge and intellect

The fastest and most effective way of propagating these values is the need of ethics - in education, in family, in governance. Dr. Kalam says,

"If a nation is to become a country of beautiful minds, there are three key figures who can make a difference - father, mother, teacher"

Hence, ethical upbringing starts with these three pillars only. Later they must be compensated by policies and government

initiatives such as Mission Karma yogi to keep reinforcing the true purpose of knowledge, that is, ^{reaching} "Sarve Bhavantu Sukhinah" (all should become content)

This needs to be followed with the spirit of 'kaizen', Japanese for continuous improvement. While India was focused on food sufficiency previously, it is now using her power and intellect for Viksit Bharat @ 2047, with leadership of the Global South. India also, like we all must, showed continuous growth.

So, if the Masai Chief ~~of the~~ from the beginning looks at us now, he will smile that his lesson was fruitful. We hopefully succeed in understanding that 'knowledge without compassion is tyranny of the intellect'