

TEST CODE 8 1 0 4 0 3

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MGP 2025

Time Allowed : 3 Hours

समय : 3 घंटे

Forum AS

Maximum Marks : 250

अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate

परीक्षार्थी का नाम

Kritika

Roll No./अनुक्रमांक

Medium/माध्यम

English हिंदी 

Center Code/परीक्षा केंद्र

Date/दिनांक

4/7/2025

\*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	
Q.1			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.2			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 हों।
Total Marks/कुल अंक			3. The number of marks carried by a question/part is indicated against it. एक प्रश्न/भाग द्वारा दिए गए अंकों की संख्या इसके सामने इंगित की गई है।
Remarks/टिप्पणी :			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 (कृपया) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।
			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 शीशो छोड़ गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।
			<b>For Student Only / केवल परीक्षार्थी प्रयोग हेतु</b>
Start Time/प्रश्न करने का समय :		End Time/समाप्त करने का समय :	
2:47		5:00	
Mode Of Examination/ परीक्षा की विधि :		Online/ऑनलाइन <input checked="" type="checkbox"/>	
		Offline/ऑफलाइन <input type="checkbox"/>	
			<b>For Office Use Only / केवल कार्यालय प्रयोग हेतु</b>
ECN CODE ईसीएन कोड :	EG/ईजो :	Evaluation Date/ मूल्यांकन तिथि :	
	(1) (2) (3) (4) (5)		

**MARKING SCHEME**

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

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

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## SECTION - A

1. We cannot solve our problems with the same thinking we used when we created them.

हम अपनी समस्याओं का समाधान उस चिंतन प्रक्रिया से नहीं कर सकते जिसका प्रयोग हमने उन्हें उत्पन्न करते समय किया था।

2. The civilisation that doesn't adopt modern technologies becomes extinct.

जो सभ्यता आधुनिक तकनीक को नहीं अपनाती वह विलुप्त हो जाती है।

3. Data without wisdom and innovation without ethics are dangerous tools.

बिना बुद्धिमता के डेटा और बिना नैतिकता के नवाचार खतरनाक साधन हैं।

4. Behavior is the mirror in which everyone shows their image.

व्यवहार वह दर्पण है जिसमें हर कोई अपनी छवि दिखाता है।

BEHAVIOUR IS THE IMAGE IN WHICH EVERYONE  
SHOWS THEIR IMAGE

An ~~excerpt~~ excerpt from the novel "Palace of Illusions" reflect the last journey of Yudhishthira, accompanied by Bheem and Draupadi. Moving through the rough, hilly terrain with mountains clad with white snow, this path was supposed to take them to Heaven's gate. Draupadi, felt weak, stumbled and fell on the hard ice drained of energy. Through her half-opened eyes, she

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could see Yudhishtira moving steadfast, without a glance towards her, for he wanted to reach the gates of "Sharmaraj's Empire". On her deathbed, the memories flashed → Arjuna's love and care for her, Duryodhana's egoistic request demand of getting her unrobed, Bhishma's resolve for his promise and commitments, Krishna's altruism in feeding the great sages while they were in exile and now, Yudhishtira's steps moving forward towards Heaven - the Abode of Sharma at the cost of his wife.

This excerpt reflects that an individual's behaviour shows their holistic image, which people carry in their memories for decades. It is akin to judging personalities based on the reflected behaviours. In this essay, we will unravel the possibilities of behaviours reflected through the mirror, which kind of images are processed and which ones are unaddressed,

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how behaviour reflects individual's character,  
societal image as well as the global  
picture. We shall end by understanding  
the synergy in behaviour and link  
ethical behaviours to lifelong learning.  
Let us begin by understanding the <sup>perspectives</sup> ~~behaviours~~  
observed and reflected in the mirror of  
behaviour.

MIRROR, MIRROR - WHAT DO YOU SEE ?

The mirror of behaviour reflects one's  
"extrinsic motivations" through covert  
expressions of the energy driving an  
individual towards achievement. Royal  
Challenger's Bangalore worked tirelessly,  
showcasing a behaviour of perseverance  
and strong grit. This behaviour was  
based on the "achievement-orientation",  
the goal of "Eh Sala Cup namde".

However, behaviour is much  
more than just a superficial reflection,  
it reflects the person's "core-values".

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Ahmad Mukhtarwali who laid down his life saving the tourists in PAHALGAM showcases his values of compassion, supererogation and courage. Hiding his house, to save the family who had come to celebrate holidays, while himself becoming a victim to the bullet shot, is nothing short of a heroic act, rooted in his value system.

Now that we know that the mirror of behaviour embraces external and internal voices, let us delve into the expanse and depth of such images.

DOES THE MIRROR SHOW ALL THE IMAGES?

There is a fundamental difference between the "physical mirror" and the "Mirror of behaviour". While the physical



mirror is blind to "internal conscience",  
the "mirror of behaviour" somehow  
is adept at projecting the inner  
conscience onto the outer world. If you  
ask Lindulla's mirror, who is the most  
beautiful, it may just answer on the  
basis of "external beauty". However, if  
you ask it to the mirror of behaviour,  
its answer may be diametrically opposite,  
based on the "beauty of the soul".

An acid attack survivor may have lost  
the facial beauty, but their behavioural  
beauty embellished with valour and  
deep understandings based on multitude  
of struggles they face is unmatched.

Likewise, the behavioural mirror  
also reflects diversities. Individuals active  
participation in the "side march" or  
Blinkit's paid menstrual leaves show  
the orientation towards gender and  
a culture of acceptance. Contrarily,  
Apatani tribe of Arunachal engages in

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branding of adolescent females face,  
so that she looks ugly and is avoided  
to participate in inter-caste marriage.

Behaviour also shows "BALANCE" and  
"PRIORITIZATION" in life. While Prime Minister  
Narendra Modi prioritizes National strength  
eminent in his speech from the Red Fort  
where he calls himself "People's Chowkidar".  
It shows "nation" as a priority for him.

On the hand, former British Prime Minister  
in one of his interviews remarked

"I am a firm believer of balance. You  
will see me with my kids from 6 to  
7 in the evening, engaging in play".

Thus, Mr. Rishi Sunak's behaviour reflects  
his balanced orientation between work and  
personal life.

It is imperative to note that while  
behaviour reflects a lot as discussed above,  
it too has blindspots.

## ANOMALY OF MIRROR IMAGE :- THE ILLUSIONARY TRAP!

Behaviour may be misattributed. There can be differences in perception of behaviours. We started with Draupadi's story, so another incident from her life can help to help understand this better. Draupadi's dialogue of "Andhe ka Putra Andha" (Blindman's son is blind too) was misinterpreted, rather misattributed by Duryodhana. Such an incident had chronic ripple effects.

Secondly, certain personal biases can distort our reality. In the book "Thinking Fast and Slow", Daniel Kahneman elaborates on heuristic thinking, where the initial perception shapes overall judgment. For example, a criminal's judgment may lead us to thinking that he is beyond retribution, but there are many instances like Daniel Joseph who took to spirituality after a

petty crime and changed his personality.

While, it is sometimes illusionary, but behaviour at large reflects the individual's character.

### Reflecting Individual Character

Sudha Murthy ma'am doesn't buy new sarees since the age of 35 years. She only accepts gifts from her very close circle. This behaviour of giving up temptation and luxury when she visited Varanasi, exudes her brilliant self-control abilities. Such self-control in individual character is also extrapolated from Baba Farid's quote

"Dekh Paraayi thopdi,  
Naa Lalchao jee"

[Don't change your behaviour, looking at the well-dressed meals of others]

Materialism has eroded this self-control and the behaviour of constantly

scrolling screen and posting about one's meals, one's trips or even a simple visit to a park <sup>reflects the</sup> ~~has~~ codified the self-concept of youth. It is because they are so dependent on approval of others, that they exhibit such behaviour.

Furthermore, actions also depict ~~as~~ social intelligence, Swami Vivekananda at the "conference of world religion" at Chicago, took pride that Bhagavad Gita was placed at the bottom, thereby providing a strong pillar of support. This action depicted the strength of his inner character.

### THE IMAGE OF SOCIETY

behaviours are not limited to individuals, but they show the "collective conscience". The collective mourning of unfortunate deaths of passengers in Tata Boeing airplane at Ahmedabad or the collective celebration of Yekesh's victory

over Magnus Carlsen, collective behaviour points out "shared goals".

Society's support to innovative thinking through "Content Creator's Awards", "Upcoming Entrepreneur of the Year" awards reflect push towards "ENTREPRENEURIAL SPIRIT". Challenging one's comfort level and tirelessly working towards leaping into the race of "unicorn, gazelle, chinkara" startups is a testament to this spirit of society. Society makes a nation and thus this behaviour, shapes the image of a nation.

### NATIONAL IMAGE MERGING INTO A GLOBAL PICTURE

India's rapid K-shaped recovery post-Covid (economic survey) was acknowledged <sup>through</sup> ~~at~~ its "ANTI-FRAGILE" image in the global arena. Likewise, the national image is shaped by the behaviours of "cooperative or conflictual".

Federalism". & Tamil Nadu governor's conflict with the local government shows a picture of centralization. However, the ~~setters~~ establishment of Nakhana Board in Bihar and Jumaric Board at Telangana in recent budget reflects the spirit of "subsidiarity and cooperative Federalism".

Similarly, Prime minister's speeches and personal behaviours of using sustainable clothing merges with the India's intricate vision of "Environmental Ethics" and "Lifestyle for Environment". This is where the National & International behaviours merge to produce a synchronous image of "VASUDHAIVA KUTUMBHAKAM" (world is one family). Africa's Ubuntu reflects the same sentiments showcasing commitment to International Peace and Security.

It is, however, disturbing that the world's image / global image is changing to "Resource based conflicts".

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Israel - Palestine war on the recent Iranian threats of nuclear war coupled with trade ~~so~~ colonialism showcases the inner desires for power and control.

Since, both positive and negative images are reflected through behaviours, an integration and push for growth-oriented behaviours is desirable.

### SYNERGY IN ATTITUDES AND BEHAVIOURS — THE MIDDLE PATH

Attitudes and behaviours need to be synchronized at all levels to make a "comprehensive identity" based on Integrity. Malala Yousafzai achieved an integrated identity based on principles of peace and love by harmonizing her attitudes towards gender justice with her behaviours of activism towards the same.

To achieve such synergy, it is imperative that behaviours are guided

by ethics as explained in the term  
"value walking" by Dr. Susan David.

The concepts of KAIZEN (small improvements)  
and MAKTUB (acceptance) promote such  
adherence to values and their  
absorption into behaviour.

Just like Pranpadi reflecting  
on everyone's behaviours, on her  
deathbed, we all shall leave this  
planet one day. It is better to insure  
that the memories of <sup>our</sup> behaviours that  
stay behind, make this world a  
better place. If one can keep his  
head high when all others are losing  
theirs, if one can stay true when  
all others are doubting, then the  
behaviours you commit will leave an  
indelible mark on the planet as  
encapsulated in →

"Ruk na musafir, Ek din sabne jaana  
hai ; Jui kaabiliyato ne phir iss  
jag ko sahana kha hai".

{ Don't stop, for everyone will depart one day.  
Your virtuous behaviours will keep enriching the  
world thereafter }