



**VISIONIAS**  
INSPIRING INNOVATION  
**ABHYAAS MAINS**

**निबंध**  
**ESSAY**

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

टेस्ट कोड/ Test Code : 3128

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. : 1238934

अभ्यर्थी का नाम/Name of Student : TRILOK SINGH

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

ENGLISH

तारीख  
Date

31/08/2024

**निबंध**  
**ESSAY**

केंद्र  
Centre

JAIPUR

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

	<p style="text-align: center;"><b>महत्वपूर्ण अनुदेश</b></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;"><b>Important Instructions</b></p> <p><b>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.</b></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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**निबंध**

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टेस्ट कोड : 3128

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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 : 3128

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. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।  
The world must learn to work together, or finally it will not work at all.
2. कला की भांति प्रौद्योगिकी भी मानवीय कल्पना का एक उत्कृष्ट अभ्यास है।  
Technology, like art, is a soaring exercise of the human imagination.
3. हमने बेटियों को बेटों की तरह पालना तो शुरू कर दिया है लेकिन, कुछ ही लोगों में अपने बेटों को अपनी बेटियों की तरह पालने का साहस है।  
We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.
4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।  
The will of the people cannot make just that which is unjust.

### खण्ड – B / SECTION – B

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।  
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।  
To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।  
We don't see things as they are, we see them as we are.
8. सच जब तक अपने जूते पहन रहा होता है, झूठ तब तक आधी दुनिया का सफ़र तय कर लेता है।  
A lie can travel half way around the world while the truth is putting on its shoes.

खण्ड - A / SECTION - A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।  
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The will of the people cannot make just that which is unjust.

The will of the people cannot make  
just that which is unjust

It was a decorated assembly of  
warriors ; sages and wise men. The Kaur-  
-avas had recently defeated the Pandavas  
in the game of dice. As a result, the  
wicked Dushashana was dragging Draup-  
-adi (Panchali) by her hair and brought  
her to the center of the assembly. He

started to remove Draupadi's saree. The majority of the people present there didn't flinch a eye. Their silence was their will to let this heinous act continue. <sup>The</sup> Most unjust of the actions seemed to be just.

Centuries later; in a country in Europe, a madman riding on people's support started to wipe out a whole community (Jews) from the face of the earth. The Nazi regime led by Hitler represented the will of the people.

This essay presents us with an opportunity to explore the concept of will of the people; how it is manifested and the ways in which it makes

unjust as just.

The will of the people has been considered as crucial to rule since the times of Ancient Greek city states. Later when <sup>John</sup> Locke and Thomas Hobbes gave their Social contract theory, they <sup>also</sup> considered people's will as the legitimacy of any government.

But this will sometimes gets manifested in ways that can bring shame to humanity. The caste system prevalent in India crushed the souls and bodies of "Dalits" for years citing social and religious sanction. Even the practice of Sati was agreed to by all and was presented as reflection of people's will.

But these injustices were perpetuated in society during the absence of a legitimate government. So let's take the example of democracies. People exercise their franchise and elect their representatives. Such governments are the true heirs to will of people. The persecution of Bosnian Muslims by Serbs was backed by such regime. Even the "dark era" of Indian emergency (1975) was brought upon by an elected leader.

Such instances try to make the unjust, just hiding behind the cloak of will of the people. But it raises a pertinent question, Is it the real will of the people or it is distorted by other factors?

The will of the people has often been misused to pursue self-interests or unjust acts. People often get deceived and manipulated and support such acts. Their conscience is put to sleep and they acquire the nature of a mob. Adolf Hitler was considered as a wonderful creator. He showed the dreams of prosperity to Germans; got their will and then became a tyrant.

Not only authoritarian governments; even democracies have misused the will of the people and committed gross injustice. The persecution of the Sinhalese Tamils by the Sinhala majority is a case in point.

This is the reason why the Greek philosopher "Plato" considered the democracy as the worst form of government. He had a belief that common people lack the ability to comprehend the idea of justice and often get manipulated easily. He was true to some extent but it is only the will of some individuals who tried to awaken the majority and to stop this cycle of injustice that led to justice.

In Anthropology, there is a theory of "creative deviants" people who rebel against the will of the people and help awaken the majority's conscience. Raja Rammohan Roy's individ-

-ual will led to the abolition of the practice of Sati. It shows the triumph of the individual will against the collective will. Even Krishna's will proved helpful in upholding Draupadi's dignity.

As Gandhiji had observed, in matters of conscience, the law of majority doesn't work. Sometimes the heightened conscience of such individuals help in awakening the true will of the people.

We have also seen collective action of people to reinforce their will and make the unjust, just. The Asab Spring that stood up against authoritarian gov-

-ements helped restore the true will  
of the people.

It is a point to ponder  
that why "will of the people" is  
valued so much, <sup>when</sup> often it has led  
to injustices in the society. The answer  
to this is beautifully captured by this  
quote "[our capability for justice makes  
democracy possible; but our capacity for  
injustice makes democracy necessary"]

The will of the people  
has more often than not led to justice  
in society. The Indian national struggle  
for independence reflected a call for  
justice and it was backed by millions  
of Indians. Even the end to

apartheid regime realized the will of the people.

As Albert Camus has said that "Democracy is not the rule of majority, but the protection of minority".

Such minority sections get the freedom to express their will which is not possible anywhere else. The recognition and acceptance of LGBTQIA+ into the mainstream proves this.

Today, more than ever, the world needs the collective will of the people. It requires the people to reclaim the public spaces; reverse the trend of injustices and shout at

the top of their voices, the call for justice. The climate crisis has brought the world to its knees. The soaring temperatures and the rising sea levels present a apocalyptic future. Even at the global scale, the violence has peaked.

The Gaza conflict and Russia-Ukraine war are going on creating a false image that they are backed by people's will.

The will of the people needs to unite to save the humanity from hell. India's Mission LIFE can be reflected as the ideal people's movement. The world can also unite in ending violence; reverse the trend of perpetual slavery of women and

make every unjust disappear.

As we talk of realizing and upholding the "will of the people", the Indian constitution's Preamble comes to mind. Only the scope needs to be changed to reflect the "will of the globe" realizing Vandhava Kutumbakam.

"We the people of the world; having solemnly resolved to uphold the principles of secularism; social; economic; political justice stand together as one family to wipe out every unjust from Earth"

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नहीं लिखना  
चाहिए  
Candidates  
must not  
write on  
this margin

VisionIAS

खण्ड - B / SECTION - B

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5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।  
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To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।  
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PLOT → 3 IDIOTS → Farhan was destined

to be a engineer since his birth. It was not his true destiny but one that was imposed by the parents and society which valued engineers. He got admission into the prestigious JCE college

and set out on the path that was  
laid by others for him.

But his heart and  
mind wandered to the lush forests;  
the sight of a sunning gazelle and a  
towering giraffe, all of them he wanted  
to capture. Aided by the constant sup-  
-ports of his friend Rancho and his  
-internal courage; Fahian decided to pur-  
-sue wildlife photography as a profession  
breaking the shackles of expectations.

This shows how it is  
difficult to be oneself when the world  
is upon you to be something else. This  
essay will help us understand the  
forces which are constantly

trying to make you someone else and how people retain their identity or find their true self.

## FORCES TRYING TO CHANGE OUR IDENTITY

When the British landed upon India's coast, they had a mission to capture this rich land. But they needed a lie.

They invented the "Whiteman's burden" to show Indian culture and masses

as inferiors. One British commentator observed

that "all the Indian libraries combined have less wisdom than one English tent".

Even after independence they left the legacy in education and bureaucracy. The education system

promoted "rote-learning" and 20

produced clerks violating the heritage of Gurukul and Nalanda systems. Even the welfare-oriented Indians were made "corrupt babus".

In the modern world, we have the menace of globalization. Pratap Bhanu Mehta calls it a "double edged sword". This monstrous force has threatened to replace "Dhoti" with "Jeans"; "Hindi" with "English" and "Idli" with "muggets".

Even the social media threatens our self-identity. The affinity for "likes" and virtual followers has made people adopt "pseudo-personality" which is distant from their true self. The phenomena of "Echo 21

chambers" and "filter bubbles" has made us slaves of algorithms and has transformed our true nature. The so-called helpful; welcoming Indians are no longer true as seen in bystander apathy incidents (shahdara murder where people filming videos).

Not only the external forces, our social structure also oppresses self-identity and worth of people. The lack of sporting culture ("kheloge koodoge to hoga kharab") has led to even talented sports persons find the comfort of government job. The recent dismal Olympics, <sup>result.</sup> reflect this.

The society also perpetuates the discourse of "women as

weaker sex" and depressed classes as "untouchables" because of their previous kaamas.

The popular culture also plays a role in making us something else.

The Cinema has promoted the use of drugs; alcohol as "cool culture". Even

the masculinist violence has led to its

normalisation. <sup>(Animal; Kabir Singh)</sup> This erodes our true cult-

-ural and self-identity and makes us

follow the majoritarian line under "Peer-

pressure".

Still we see some people retain their true self amongst this turb-

-ulent sea of change. They truly show

the triumph of human spirit and

conscience.

## ISLANDS OF COURAGE → TO BE YOURSELF

People who stay themselves reflects the qualities of character of such humans. Some people gain their true identity by awakening or self-realisation. Some take the path of penance while some find their purpose even when living in material world. Buddha's realisation that he was not meant to be a king but an ascetic; Asoka's realisation to condemn violence and adopt Dhamma reflects the conscience of such men.

There are some who initially get deviated but soon return to their true path. This return is aided either by men of wisdom (who act as gurus)

or by well-wishers or friends who see the true worth of that person. Earlier Steve Smith wanted to be a leg-spinner and he <sup>also</sup> became <sup>one</sup> but his coaches made him take to batting and uncovered the tone gift he had.

Finding yourself is the first step in being oneself. The constant abuse of Indian culture led some nationalists to revive our cultural heritage as a response to British agenda. The Guptas rule and the mighty Indian empire along with rich culture helped build a native identity for Indians. Even the current globalization process reflects this belief of Indians. Sometimes to be oneself people need courage and self-belief. Because the world is constantly

pressuring to become one of them. The  
LGBTQIA+ movement is one such instance.  
Thousands of young people broke the  
'closet of oppression' and retained their  
true identity while waving the PRIDE flag  
high.

Social Media along with a vice  
is also a avenue of virtue. It has  
made millions of people realize their  
true identities and to be themselves. Various  
old women have found their love for cooking  
turn into a business on youtube while var-  
ious influencers have found the genre  
in which they are best. The Craving profess  
ion also proves this trend.

As it is important

to retain the shells of individuality;  
is it always that the world is wrong?  
or <sup>is it that</sup> whatever the world wants us to  
change can lead to good outcomes?

### WHEN THE WORLD IS RIGHT

There are various practices around the world as in different cultures which are a part of our identity but needs to be changed as per current needs. The traditional "chulha" in Indian home has given way to LPG Gas to save the women as well as mother earth.

Various tribes who practice child marriages or oppressive practices like stitching of a girl's vagina before

marriage need to change as somethings  
need to be let go as the concept of  
justice evolves.

As the world becomes  
one family ; it is important that we  
learn from each other's civilizations and  
retain good features of all instead of  
creating a "monolith" by promoting one culture.

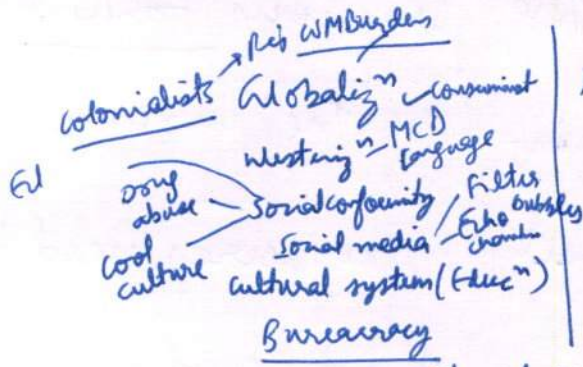
The "NAMASTE" of India  
showed the way to the world during  
COVID ; the Japanese philosophy of good  
life has promoted healthy diet across  
the world ; the Western philosophy has  
underscored the importance of democracy  
and collective action.

So, the various Fashions  
who are wandering on the wrong  
path due to wobbly pressures need  
to find their true course and retain  
their self-identity. As Rudyard Kipling  
had said "if you can be yourself  
when the world around you is going  
mad;" you are on the right path.

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# SPACE FOR ROUGH WORK

PLOT → 3 artists → Farhan



How to be ourself

Self-Ansak → Religion / meditat<sup>n</sup> / Conscience (ASOKA)

External help → Guru / Realiz<sup>n</sup> by friends

New knowledge (Althoug<sup>n</sup>)

Belief in ourself → travel → In Nat → England → Sans freedom

↓ JK Rowling  
Courage → Harney Milk

Need to tow lines → Community values  
→ clean

Don't use as excuse to justify mistakes

Conclus<sup>n</sup> + Echo → All Farhan's < Raju's

need to retain their identity as distinct colours retain in Rainbows

Rudyard Kipling  
"If"

VisionIAS

SPACE FOR ROUGH WORK

VisionIAS

## SPACE FOR ROUGH WORK

The will of the people cannot make  
just that which is unjust

→ Anecdote / Start → Drapadi Cheerharan / Nazi Germany  
Sanction of Sati - All rallied behind

②  
1-5

→ Then essay start (Para) → explore → what represents the  
will of the people; how it makes unjust just and instances  
where trend has been diff.

→ Caste System (majority agreed) but it was unjust will of the people  
Persecution of Bosnian Muslims affected in social sanctions

Is it real will of the people → Manipul<sup>n</sup> emotion → reason Democratic  
[ who awakens the real will → (Communal Deception power corrupts regime → J  
(Symbalans Tamils) quote (mur  
(Conscience Krishna (RRR) / Collective action =  
& Gandhi quote (Arab Spring)

Still will of people is valued → Democracy → Why → Nehruin  
End of apartheid / ↓ gives us a chance quote  
Even when minuscule UK, BR, IA +

Summarize → Climate justice ✓ (End of collective will  
John Lennon Poem of ppl needed  
India's Preamble for national/global  
justice