



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. : 01174117

अभ्यर्थी का नाम/Name of Student : Avindya Pandey

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

31st Aug 24

निबंध ESSAY

केंद्र
Centre

Prayagraj

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	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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निबंध

निर्धारित समय: तीन घंटे

टेस्ट कोड : 3128

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 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 : 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.

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. 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 world must learn to work together, or finally it will not work at all.

Years ago, anthropologist Margaret Mead was asked by a student what she considered to be the first sign of civilization. The student expected her to talk about grinding stones, fish

hocks or wheel. But no. Mead said that the first sign of civilization & in an ancient culture is that of a femur (thigh bone) that had broken and then healed. She explained that in animal kingdom, if you break a bone you die. You are meat for prowling beasts. You cannot run from danger, get to the river for a drink or hunt for food. Nobody survives long enough for the bone to heal.

A broken femur that had healed is evidence that someone has taken time to stay with the person who fell, had has bound up the wounds,

taken the person to safety and tended through recovery.

Mead explained that when the world learnt to work together is where civilization started. We are at our best when we help others.

In the above discussion, Mead highlighted the centrality of working together. She even goes to the extent to consider it as the start of civilization.

In this essay we will analyse the importance of working together and why is it important ^{for} humanity. We will also try and understand

the harms in not doing so.

WORKING TOGETHER: A SINE-QUA-NON FOR SURVIVAL

Human, being a social animal, has to interact with each other for the sake of survival. The fact that human race continues to survive and thrive is rooted in their ability to work together. For instance cave men could survive only because they worked together. Do you really think that hunting down a wildbeast was a one-man show? They coordinated together - to identify the prey, to isolate it and then finally

attack it

The ability of cavemen to work together ensured their survival. Thousands of years later, when the intellectual discourse was set in motion, our sages gave us the mantra for survival — Vasudheva Kutumbakam i.e., the world is one family. But why did they equate the world with the institution of family? Why not with society or state or perhaps a nation/country? This is solely because, it is the social institution of family that teaches us to work together. When the infant sees his/her mother and father

Coordinating to get the work done
he/she realises the need to work
together.

Similar idea was expressed
in the ancient hymn:

" Sarve bhavantu Sukhina
Sarve Santu Niramaya"
(May all be happy
May all be healthy)

If human could live discretely
then why would we be bothered
others' happiness or health? It
is ~~also~~ ^{only} because of our inherently
interlinked way of life. Others
happiness or health does impact
us because we live in one
big community.

Freedom struggles

throughout history, be it India, Nigeria,
or South East Asia, were successful
only because the leaders could
make the masses work together.

Siloed approach for any movement
is disastrous because people
fail to understand the strength
of unity.

Similar idea is
expressed in the African
Ubuntu - One for all, all for
one. It underscores the need
to collectively help the person in
need. Since we are only as
strong as the weakest link.

FAILING TO WORK TOGETHER: A DISASTROUS PARADIGM

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

When people start ~~be~~ believe that their interests are not in congruence with others and it is best for them to work separately it leads to disastrous outcomes. Had the cavemen decided ~~to~~ not to coordinate then probably ~~of~~ I would not be writing this essay and you would not be reading it since humanity would have perished centuries ago.

Similarly do you think that life would be just as normal in 2024 as it was in

2019? Do not forget about the once in lifetime calamity, the COVID-19 pandemic. If scientists, doctors and technicians across the world had decided against working together, we would still be boxed up in our homes contemplating about the grim chances of survival.

In similar vein, the Balkan countries failed to stick together and could not coordinate with each other. It ultimately led to the Balkanisation of the region. Highlighting the harms in failing to not work together.

The ongoing struggle and conflict across the world like Russia-Ukraine war and Israel-Palestine conflict are a testament to the fact that if the world fails to work together it will not work at all.

However there are instances when working together may bring more harm than good. For instance if marriage fails to work for a couple, it is better for them to separate than to continue in a toxic environment. Similarly when a person is not getting the required support from his/her colleagues, it is advisable for him/her to work alone.

Having discussed the importance of working together and the pitfalls in not doing the same we can safely

conclude that working together to tackle problems is essential for the existence of humanity.

Mahatma Gandhi, a seemingly weak man, forced the mighty British empire to bow in front of the united Indian mass. It was only when Indians started to work together - they marched towards independence.

Therefore Margaret Mead was indeed right when she said that the start of civilization is

When we understood the
importance of working together.

"Rainbow is beautiful only because
the 7 colors are together"

VisionIAS

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।
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.

We don't see things as they are,
We see them as we are.

The medieval Europe was dominated by the dogmas of religion. Church was the ultimate authority and it suppressed rationality and innovation to ensure its dominance. During those days it was widely accepted that Earth is the centre.

of the universe and other celestial bodies including the sun revolved around it. However one day Copernicus propounded his theory of heliocentrism and challenged the Papal authority. It was not welcomed by the Church and Copernicus was sentenced to death. Despite evidences to support his theory he could not convince the authority because the Church did not want to see the things as they are [rational] rather wanted to see the things as the Church was [dogmatic and status quoist]

The above incident from history showcases the fact that we often fail to

see things objectively and let ~~our~~ our preconceived notions dominate reality.

In this essay we shall try and discover the reasons as to why we don't see things as they are and see them as we are.

MISCONCEPTION : A COMFORT ZONE

• There is a striking contrast between man's ability to adapt as well as stagnate.

~~Change~~ Change is the only constant and ~~it~~ is the most consistent performer in the theatre of life. Yet change has never been natural or easy. It has always faced inertia from the

established norms.

This is because we prefer to live in the comfort of misconception rather than the uncertainties of truth.

For instance, due to the deeply rooted patriarchal norms, people consider a woman working late, at fault for ~~no~~ any mishap that happens to her. It is often expressed when ~~inses~~ insensitive politicians consider women at fault for being raped.

In doing so, such people do not describe ^{they describe} the event rather, their character. They see the things as they ^{themselves}

are not as the things actually were. This is because patriarchy benefits them, it helps them dominate women not only in private sphere but also in public sphere.

Similarly while interpreting the history of war, the victor and the loser will have starkly different view points. This is because our understanding is based on our lived experiences. For the victors, war was an act of valience and triumph however for the defeated side it might be an act of deceit or treachery.

We continue to fool ourselves, claiming to know the reality. However little do we understand that the enigmatic expanse of reality is beyond our capacity to comprehend. It is often seen that people who know little claim to know a lot [an empty vessel makes more noise]. Therefore such people look at things not as the things are but as they themselves are - superfluous.

In ancient Greece, when Socrates said that knowledge is knowing that you know very little, it reflected his wisdom - his actual personality. Similarly Alexander's approach

to empire building by conquering land showcased his ~~as~~ nature as someone who rules over people by the use of force. Whereas Ashoka, by following his policy of dhamma, captured the hearts and minds of people without bloodshed. Highlighting his approach towards empire building was not guided by bloodshed but by peace and tranquility.

TRUTH : IT MOSTLY HURTS

Accepting the reality as it is and not fooling oneself is a great task. It requires us to get past our most primordial instinct of status quoism. For instance

after the loss of 2023 Men's ODI world cup, the Indian team realised their faults and gaps in preparation. They accepted the truth, no matter how hard was. This finally led to their victory in T20 Men's Worldcup of 2024.

Similarly after 1962's Indo-China war, had India not looked at the objective truth and continued its idealism, it might have resulted in numerous other attacks.

NEED FOR OBJECTIVITY

By objectively analysing events we can arrive at better conclusions. This enhances coordination and communication. If 2 persons

are adamant on proving their version of reality and ignoring the objectivity — they will never arrive at a sound conclusion.

Therefore objectivity is particularly essential for governance ^{in which} ~~where~~ circumstances emerge where acting along a set guideline becomes important.

MANYNES OF REALITY

As per the Jain philosophy of Anekantवाद, reality is multifaceted. Hence it becomes difficult to categorically tell what is right or wrong. Therefore when we look at things, we tend to

see them as we are. As objectivity eludes subjectivity takes over.

Similar thought is expressed by Lyotard [Post-Modernist] who writes about incredulity towards metanarrative. Hence it becomes difficult to locate the truth because there exists none.

In such a paradigm our perception of things is actually our own version of truth. It is a reflection of our ownself. A man raising his voice against corruption is a reflection of his personality [fortitude] while

a person accepting and yielding way to corruption is a reflection of his personality [greed].

Hence after trying to analyse the theme from different perspective it becomes clear that a person's response to a stimuli is nothing but a depiction of his personality.

Therefore one should always try to reform oneself and be the change one wants to see in the world.

Because realisation of the fact that ^{all} we can

control is ourselves is the
ultimate liberating ~~and~~
feeling. One should always try
to look for the magical in
the mundane.

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

VisionIAS

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①

~~Harvard - MIT~~

~~MIT~~

Sarve bhavantu Sukhina
Sarve santu Niramaya
Vasudhaiva Kutumbakam

Man is a social animal.

Why should we learn to work together?

Community living.

House divided within itself cannot stand.

Siloed

Heliocentrism

②

We don't see things as they are.
We see them as we are?

Why? — too scared to understand the truth.

We prefer to live in the comfort of deception than to confront the realities.

Beauty lies in the eyes of the beholder

Objective understanding.
Subjective analysis.

dogmas

Th

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interpretation of history →

Patriarchy → girls wearing short dress & going working late at night

Intellectual inertia

Approaching failure

o -ve attitude

positive attitude

↓
learn from it

Accept the truth & the truth shall set you free.

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