



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. : 00146775

अभ्यर्थी का नाम/Name of Student : Anushe Jain

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

31/8/24

निबंध ESSAY

केंद्र
Centre

Jaipur

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	महत्वपूर्ण अनुदेश	Important Instructions
	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।	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.

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

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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.

In 1970, while the world slept in the cozy, warm comfort of their home, a group of scientists at south pole, in freezing cold of Antarctica, were unravelling a phenomenon that threatened the existence of life on

earth - "The ozone hole". It was getting bigger by the day and it was clear that no one country could be held responsible for all the chlorofluorocarbon that was causing ozone depletion at accelerated rate.

It was then, the world came together, to sign a historic 'Montreal Protocol', to curb CFC use. At the Vienna Convention, it became first and till date only universally ratified protocol, saving the earth from becoming a wasteland.

The countries, though bound by national interest, realised that if they do not learn to work together now, there might be nothing left to work for.

We no longer have privilege to live in our bubble, ignoring the outcries of the world. The world is interconnected and interdependent more than ever now. The crisis of west Asia affects both west and the east, north and the south.

Similarly, the efforts of one country, for example India's 'vaccine Maitri' during Covid-19, during crisis, helps the world. However, the capacity is limited by one, which could be multiplied by working together.

Living in a globalised world, which is now a global village, I wonder, then why is it that working together is difficult? What will happen if the competition and individualism

for self interest trumps the collective collaboration? and even if the need to work together is realised, how it can be learned and executed to ~~avoid the~~ ensure the well-being of planet and life on it? I hope, this essay is able to answer it.

Taking a peek at the past, I find a historical struggle for resources. Yuval Noah Harari in 'Sapiens' writes about the civilizational conflict and cooperation; where 'Homo sapiens' eliminated all other species by competing, it cooperated within self to exist.

Once the 'outsider' threat was eliminated, a new struggle of resources began within 'homo sapiens', where wars of land, power, race were

journey and continues till date in myriad of forms.

The arms race threatening the end of world, to trade wars pushing the world into recession. Race to become technological leader is bypassing the ethical guidelines and future impact of such isolated innovations, be it artificial intelligence, Quantum technology or the biotech capabilities.

If this doesn't concern us, the IPCC 6th Assessment Report should, highlighting the 'GLOBAL BOILING' stage of earth by 200. The Global Hunger Index, Gender Gap report, SIRI report on nuclear race, should concern us.

because, "Injustice anywhere
is threat to Justice everywhere"

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If the world does not learn to
~~the~~ speak together against the
Taliban decree of covering women
from head to toe, violating the basic
freedom, human rights of women of
Afghanistan; it will soon threaten
the freedom of women across the
world.

In fact, the collective efforts against
~~the~~ terrorism, money laundering,
trafficking, and illegal activities
around the world are needed. The
national boundaries no longer contain
the threat. If the house of neighbour
is on fire, our house isn't safe either.

sooner the world realises the need,
sooner the world will get in order.

It is this realization, that global
supply chain efforts are made like
blue dot network for sharing of
~~collective mine~~ critical minerals.

Similarly, the technology
sharing, common but differential
efforts, Bletchley declaration for
responsible use of Artificial Intelligence,
outer space treaty, are examples of
world working together.

The organisations like UN,
gives a platform for working together.
Peace process trying to limit wars,
aid in conflicting nations like Gaza

guidelines for labour welfare, preventing discrimination against women, eliminating hunger and poverty, and collaborate for safe haven to refugees with sustainable development goals.

however, the global organisation which presents a front of working together, is often dominated by a set of powerful nations to achieve their interests.

For example WTO, IMF, UNSC having western inclination, this creates distrust and harms the spirit of working together.

The need for multilateral and multiplayer world, with unity of voice and purpose, will

ensure inclusiveness. The lack of consensus on global issues like terrorism, climate change, refugee rehabilitation, gender justice, renewable energy and such, will lead into chaos.

To state the fact, national interest can be ensured if the world interest is preserved. and not only nations, but people of the world need to learn working together.

As 'Gandhiji' said -

"In gentle way you can shake the world"

if every person realises the impact of their actions. for the world that works.

The phenomenon of online
hate, otherisation, cyber bullying
create a culture of bigotry.

The loss of kindness from world
will detonate into a ruthless society
where the barbaric wars become
a norm.

For world to work, its components
need to work together. The body does
not survive, if the organs start failing:

A failing nation, failing society,
failing individual, needs help from
those have resources, to sustain the
world.

If the Noah built the Ark,
only for himself, there would not
be a world to live, in biblical sense.
The pluralism of efforts and

beliefs should encompass cooperation, like it is happening - The success of fusion reactor 'ITER', WHO effort of world health, India extending its digital Public Infrastructure for collective transformation, in spirit of 'vandheiva ketumbrukam'.

we all know what happened when world fought amongst each other, the roman wars, the world wars and now the centre of war in Russia - Ukraine, Israel - Gaza, Coups in Africa, Bangladesh, South America, destabilising the world, at precipice of another world war.

Thus, the world not only needs to learn to

work together internationally, but also culturally, individually and morally.

The 'one world' encompasses all the human life, animals, plants, the ecosystem of earth, which need to work in tandem.

Sustainable Development Goals are the spirit of working together for it all to work in future, towards peaceful and just collective efforts.

In conclusion, I dream that everyone soon believes that we are 'the citizens of earth', and our lives are interconnected and interdependent, even if we have never met. So, let's work together and awaken into a world, where mind is without fear.

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।
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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"

"Bura jo dekhna me chala
Bura na milega koi."

Jab man dekha apne
mujhse bura na koge"

— Kalin

(When I went out to see the
world, I could not find any, when
I looked inside self, I found I

was the wisest of all).

The concept of Kebir, explains the perception and how what we are on the inside, is how we perceive the world outside.

Our perception is formed by who we are. It affects what we see.

In 'looking-glass self', Cooley, a social-psychologist, explained that what we see, is the result of our perception of self.

The self, 'who we are' is moulded by the socialisation, education and everyday occurrences in our life. The child brought up in a house where women are respected, sees women with respect. On the other hand, the

patriarchal household, breeds patriarchal mindset and women are seen as "second-sex".

In fact, Eyes are like 'cameras' capturing the things as they are, but its processing, analysis and action depends on 'who we are'. Just like an artwork evokes different emotions, for example Vincent van Gogh's 'starry night' - few see as beautiful - happy painting, and few find the gloom and sadness of the lonely night in it.

Therefore, things we see are more an expression of us, rather than the outside. Mugabe saw the evil in white supremacists, vowing to eliminate them, while, Mandela saw

misplaced beliefs and goodness in their hearts, to find courage to forgive the apathetic oppression in Africa.

Similarly, the society and its beliefs were seen as plural, inclusive and welfarist by Akbar, to expand his empire. Aurangzeb on other hand, saw it as threat to the empire and imposed Jizya.

It showed insecurity in Aurangzeb and benevolence in Akbar.

The things we see are also shaped by the education and awareness which shapes us.

"Mind cannot see, what it
does not know"

The development of responsible citizens
thus begins in schools, where the

social evils like caste-system, patriarchy, violence can be made aware of. The clean slate of child's mind, with education and socialisation becomes algorithm for perceiving the world around.

Another aspect of self is the hope, perseverance and determination which shapes what we see. Alpenine Sinhe saw achievement in Mt Everest. Hellen Keller saw the adventure of life, despite being blind and ISRO saw hope, despite Chandrayaan-2 failure.

Also, the actions or things we see, are reflection of who we are. The nuclear technology seen as power house of energy by Einstein, while

oppenheimer saw the destructive potential
Artificial intelligence is seen as
transforming human lives, helping nations
by the same, and as the means to
manipulate, blackmail and threaten
security by ~~some~~ others.

The difference of sight and
actions are the reflection of self.
If the self of Ashoka was moral,
from beginning the Kalinga war
could have been prevented.

Thus, self is not static but
dynamic. As 'Shammasoka' from
'Bherisoka' (Peace from war) by
Ashoka, through his transformation
of self was possible so can self of
others. Religion, education, values

aid in that. Books too are tool
for change in who we are. For
example, A Little Book of Joy by Dalai
Lama, alters the perspective of finding
hope in despair.

The professor in 'Tuesdays with
Muriel', despite knowing and seeing
death knocking, is inspired to
live and sees his looming death
as means to change the lives of
people.

Similarly, a disaster like
COVID, cyclone, floods, earthquake
can shake the country, but to
find 'Unity in Adversity' reflects
on the grit, spirit and hope in the
leaders.

From individual to nations,
the sight of things not as they are
but, as who they are ~~has~~ ^{has} shaped the
world.

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

The optimist in USA, made
it a superpower, by selling the
'American Dream', using its soft power
to shape perception and discourse.
China, Russia on the other hand, ruled
by dictatorial regime, used fear, to
control its people and shape its
development.

However, the conflicts in
world, cannot be resolved without
resolving the differences in perceptions
~~and~~ ~~also~~ Israel sees their autonomy
protection of Jews, shaped by fear of
holocaust crucial, while Gaza,
Hamas, Palestinians see it as oppressor.

The differences in ways to resolve climate change, reflect the opportunist in developed nations, and collectivism in global south.

The terrorists using fear to control power are guided by their deep rooted fear, anxiety and insecurity of being obliterated.

The social media perception too is framed by how we are, where the hate speeches trigger our bias or the rationality counters it.

In the sea of different outlook and perception of same things, we deviate from the collective cooperation and growth.

Rationality, goal orientation and objectivity can help in

reducing the bias and how we see things.

The systematic analysis and rational observation by scientists, make them a 'protector of facts'.

The subjectivity of arts is what we live for. but the rational objectivity is necessary to sustain life.

Realism and awareness of surroundings becomes rational, when the self perception is questioned as Dadanande Saraswati questioned his acceptance of patriarchy.

The conscious analysis of our subconscious, brings out the insecurity, fears and biases which interferes with our sight. Gandhiji in 'My Experiments with Truth',

emphasizes on the path of
truthfulness to have clear sight.

The injustice, violence, wars,
should be seen as violation of human
rights collectively, to end it.

To have the hope and yet see the
Meadows gives the clarity of
vision. Who we are - as

The Rowling in Harry Potter said
is shaped by choices we make.

The choice to see a fact for
what it is and have the courage
to accept the truth is first-
step towards clear vision.

Nonetheless, seeing things as
they are and seeing who we are

together can be made possible,
with hope and goodness of
heart.

when we strive to be responsible,
and integral, our goals align
with what we see and what we
want to see.

In the end, let our ^{sight and} introspection
of self and surroundings soar free,
as,

'there is freedom waiting for you
in the breezes of the sky,
and you ask,
what if you fall?

But oh dear,
what if you fly? "

SPACE FOR ROUGH WORK

world must learn to work together

or finally it will not work at all

Injustice anywhere, threat to justice Everywhere

Kindergarten Syndrome Thucydides Trap

Competition, Race, Arms Race

Cooperation
Example . Montreal Protocol
 UN Peace
 Terrorism
 (GATT, LATI)
 G20 -
Climate

Competition
 - Arms Race
 Technology
 (Quantum, nanotech, space, cyber)
 Borders
 - Refugees

Women's Movement, ILO, (WTO Trade)

- will not work -
 6th mass extinction
 Tipping point
 Afghanistan

multi-polar, voice heard
Gifts of Earth
 unity with
 win purpose

One health

well together
 nature
 - all
 man, animal
 1 car

what? - Cooper

why - Collect
 effort

Auth

civil
 sec

mech

(organ
 so)

How - learn

not work
 together

where
 Techn
 Climate
 Terrorism
 Gender
 Human
 Poverty
 Disasters

SPACE FOR ROUGH WORK

see this is trying
as we are

myabe, mandela

eba, Aungmye

nuclear technology — energy
— war power

A7 — human
— design manipulation

→ paternity — options
— functional

↳ interpretability — we've
— some's glass self
↳ Coley

↳ Perspective — panel

↳ Conscious

↳ Electro

↳ Socialization

↳ Goal, objectives

(means and) ends