



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. : 1004873

अभ्यर्थी का नाम/Name of Student : HARSITA AGRAWAL

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

31/08/2024

निबंध ESSAY

केंद्र
Centre JUSD , Karol Bagh

निरीक्षक के हस्ताक्षर
Invigilator's Signature

Danishal
31/08/24

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

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

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 sciences and arts are diametrically opposite. A logical, rational mindset orients towards science, while a creative, innovative mind tilts towards art.”

This is the narrative that shapes career selection and education system today. However, it is misguided and couldn't be farther from the truth.

While the ancient man made rock paintings and pit dwellings, it also fashioned flute, wheels and sharp tools for hunting. Art and technology evolved mirroring each other, driven by the experimentation of the primitive mind. Technology, like art, was thus a soaring exercise of the human imagination.

With this premise, let us evaluate what 'human imagination' entails, and how it shapes art and technology. Understanding its implication in modern times, we shall analyze its challenges and a way forward.

Human imagination is the result of the creativity and curiosity of the mind which inspires art and action. From Beethoven's symphonies to Picasso's paintings, it is the signature of a thinking that is

novel and limitless. Ingenuity and innovation is indispensable for the creation of original art.

Now, where does art end and technology begin? While van Gogh's Starry 'Starry Night' imagines the wonders of universe, Galileo's Telescope instrument-alised this imagination. The earliest scientists were also men of the Arts, be it Newton or Bacon.

We can thereby conclude that both art and technology originate from a similar place of the human mind, and the very distinction between them may be redundant. They've both contributed to and evolved together with the human mind.

Let us now evaluate the interface between technology and imagination. Throughout time, technology has been the result of the inclination of the mind to 'create'.

The wooden plough for agriculture, miniature pottery for storage of grains and steatite seals for trade were all 'created' for making lives easier and more organized.

As time passed and problems grew, so did the imagination to solve them. Expansion of population and increasing needs of food security led to creation of irrigation canals and water storage structures, best exemplified by King Krishnadevaraya of Vijayanagara Empire in Hampi.

Similarly, increasing conflicts between states and greed for control over land drove imagination towards warfare technologies. Thus, Raths, cannons and swords were created. The Renaissance gave a renewed push to the human mind, stressing on progress, liberty and free thinking.

The post-Enlightenment period saw progress in the fields of astronomy, physics and discovery of laws of the universe. A mind freed from myths and dogmas imposed by religion, could imagine new technologies for progress.

The Industrial Revolution marks the pioneering of the human imagination, as steam engine and mechanised sources of power were created with the vision of expanding production and profits. McAdam's imagination of Pakka roads and laying down of the Railways changed the course of history forever.

In modern times, innovators like Steve Jobs and Elon Musk have reimagined the bounds of technology and society. The development of Artificial Intelligence, now having the potential to create art, poems and literature, blurs the boundary between art and technology.

The most pervasive technology in our lives is now social media. Its creation can be attributed to Zuckerberg's imagination of building a 'virtual community' for human interaction. Technologies like Gmail and Google News are the result of Google's policy of employees spending 20% of their time imagining and innovating in their own right.

Additionally, the curiosity of the human mind to experiment and understand the very basis of life has led to biotechnology. Genetically modified crops for higher productivity and gene editing for treatment of genetic diseases is the manifestation of such imagination.

However, it will be difficult to conclude that the soaring exercise of human ingenuity always has positive implications. Alfred Nobel's Dynamite and Robert Oppenheimer's Atom Bomb prove

that a noble intentions may not translate to sustainable or collective welfare of humanity.

Moreover, the limitless human mind is equally capable of imagining destruction and death. The nuclear bombs, surveillance by governments and 'designer babies' are a challenge to humanity.

Ulrich Beck's 'Risk Society' explains how constant technological upgradation, imagining a better future, creates new risks and uncertainties. The slow death of nature due to climate change exemplifies this.

Similarly, pervasive access and use of technology has blurred the lines between what we imagine to be the reality and what reality is. Jean Baudrillard coined 'hyperreality' to show how technology impacts with the human mind, promoting false consciousness and

private interests.

Therefore, a controlled exercise of the human imagination in technological progress is necessary. Grandhi's teaching of 'Simple Living and High Thinking' guides the creation of a technology which is local, indigenous and sustainable.

Moreover, Confucian ethics and Ubuntu philosophy can help us guide our imagination towards achieving technology which ensures inclusive welfare and positive development for all.

The role of early socialisation in shaping one's mindset is of equal importance. The New Education Policy's stress on Value Education along with flexibility in disciplines and experiential learning holds the key to soaring new heights of scientific progress.

Also, taking inspiration from

great leaders of our past, such as Dr. A.P.J. Abdul Kalam's imagination of India's space and defence forces, aligned technology with ethics.

India's focus on increasing its investment in Research and Development (currently 0.67% of GDP) through the National Research Foundation and private-sector involvement highlights our collective push towards technology.

If this technology, art, ethics and human imagination can be perfectly synced, the vision of "Sabka saath, Sabka vikas, Sabka Prayaas, Sabka vishwas" can be solemnly achieved.

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खण्ड - B / SECTION - B

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To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
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To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

Diogenes, a Cynic philosopher in the kingdom of Alexander, the Great was known for his intellectual and moral powers.

One day, as he was basking in the sun. in his clay pot (his humble abode), he was visited by Alexander. The king asked him for a wish, promising that

anything he asked for would be fulfilled - the highest of the wealths or the mysticisms from the most distant lands.

Diogenes, however asked, "Please move away from blocking my sunlight".

While the greatest king stood over him to shower with wealth, he chose to maintain his austerity and enjoy warmth of the sunlight. While the world constantly tried to make him something else, he was himself, and that is his biggest achievement.

This ~~anecdote~~ anecdote shows how being true to oneself, in the face of pressures and challenges of the world, is the highest virtue. So, through this essay, let us examine why the world tries to make us something else? What does 'being yourself' mean, and why is it the greatest accomplishment? Finally, what are the challenges one may face in being so?

We are social beings, we live within a society and are influenced by the norms and expectations of the community.

The social norms attempt to shape individual thoughts and actions, which may sometimes be in conflict with one's own moral intuition.

The world constantly tries to make us accept commonly held notions, fighting our critical thinking. This era of social media and e-commerce argues that happiness comes from consuming as many products as possible.

Moreover, it tries to impose limits on free exercise of our human imagination, through social controls. Inability to criticize political elites in present times and propaganda for creating illusions of good governance exemplify the world trying to change our spirits and thinking.

Also, the ideas of social validation and positive re-inforcement also makes us act according to socially approved means. The institutionalised goals of wealth and social status thus pushes us towards corruption, deviance, money laundering, and becoming what Robert Merton calls 'Innovators'.

In this context, 'being yourself' is difficult yet necessary. But first let us understand what 'being yourself' means.

It refers to being true to one's morals, values, intuitions and aligning one's speech and actions with such morals. This harmonious construction is what Bhagwad Geeta calls 'Integrity', best exemplified by Buddha's commitment to simple living, meditation and letting go of all desires.

Additionally, it means showing conviction and courage in one's beliefs, even against societal sanctions or adverse implications. For instance, Savitri Bai

Phule faced several verbal and physical abuse in her journey towards girls' education. Despite having mud and cowdung thrown at her, she stood strong by her resolve, building the first Girls school in Pune and all of India.

Now, being oneself is the greatest accomplishment as it requires exemplary fortitude, wisdom, temperance and justice - or what Plato refers to as the 4 cardinal values. These values were best displayed by Wright Brothers, who despite facing social disapproval and lack of familial support, created the first human flight by being true to themselves.

From the heights of the skies to the depths of the ocean, being true to self in this constantly challenging world is extremely tough. However, V. Anikhilov, the Man who prevented world war - III is inspiring. Being several metres

deep in the ocean in a submarine and facing anti-submarine attack fire; he refused to launch Nuclear weapons against the Americans. This gave time for diplomacy and averted a global war.

Closer home, war was avoided by Gandhiji's spirit of Satyagraha while revolutionaries and communists pressurised him for an armed struggle. This was his greatest accomplishment, setting an example of peaceful resistance for generations to come.

Moreover, Gandhian values have allowed India to practise its civilisational ethos of 'vasudhaiva Kutumbakam' (The world is one family).

In a world marked by wars, destruction, polarity and protectionism, we have abided by our principles of Panchsheel and non-alignment. This has made India the undisputed leader of the Global South and a global force to reckon with.

also Not just destiny of nations, the world ^{also} tries to constantly alter one's very sense of identity and self-discovery. The discriminatory and stereotypical views of the society compartmentalize all disabled as dependents, unproductive and burden on the society. In this light, entrepreneur Srikanth Bolla, mountaineer Anurima Sinha and IAS officer Ira Singhal displayed zeal in believing in one's ability and spirit.

Therefore, we have seen how indomitable courage and self-confidence is required to be oneself in a world which is ever-changing and imposing. However, no individual can function independently of the world. It may not always be practical or beneficial to rigidly adhere to one's values, as it may lead to stagnation and status quo-ism.

for instance, Nokia's insistence

on continuing with its Symbian OS, or Blockbuster's ignorance of growth of digital streaming services led to their downfall.

Similarly, in the current era of internet and e-governance, inability to adapt to changing technology can create challenges and delays in collective welfare. This manifests as Indian bureaucracy's inclination towards processes, documentation and hierarchy.

Therefore, subscribing to any extremes, always being yourself or always complying with societal norms is undesirable. Aristotle thus prescribes Golden mean - finding a correct balance. One must show resilience in the face of the world challenging ethical values, while being open to adapting to positive social changes.

"There are better practices to best practices" and so, 'being yourself' should

also involve constant introspection and desire for improvement.

A simple guide for achieving the required balance is also outlined by Aristotle's Eudaimonia - which means 'flourishing' or 'living well' by following highest standards of virtues in one's personal and societal roles.

"You can't step on the same river twice" - the river is flowing and you are changing. So, in this constantly changing world, one's identity and image of self should align with the flowing stream of values. This holds relevance in fighting one's transphobia and accepting the fluid nature of identity in modern times.

Thus, Buddha's Middle Path and Gandhi's Trusteeship allow us to uphold highest standards of integrity while being in sync with the evolving world. While

Diogenes could afford his singular devotion to self, we need to adopt flexibility - to achieve the right balance - the yin to our yang, the Shiv to our Shakti - for a progressive future.

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चाहिए
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VisionIAS

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SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK

- 1) Shows courage - Savitri Bai Phule.
- 2) Inspires change - Juddha Murthy TELCO JRD Tata
- 3) Submerse. Presented ^{2nd} EW → U. Arkhikov.

VisionIAS

SPACE FOR ROUGH WORK

intuition, creativity, curiosity

Tech, like art, is a soaring exercise of the human imag.

- 1) Ant .. HI.
 - 2) Tech & HI.
 - 3) Negatives of HI.
 - 4) How to shape tech for all?
- Ancient warfare }
Survival-Tools }
pottery,
architecture (IVC),
Agni,
Medieval - Agni, Irrigation,
Clock
Telescope

"The process of self-d is tech. outsourced"
"The univ. is not ~~on~~ greater ..."

Ulrich Beck. fine, wheel.
Jean Baudrillard Hyperreality.



To be yourself in a world... something else is
Diogenes... Cynic philosopher - day pot (this hum
Alexander.

- 1) Why is the world trying to make you something else?
- 2) What is being yourself? Why is it greatest accomplishment?
- 3) Challenges in being yourself?
- 4) Prescription.

- 1) greed-consum
- 2) intolerant-fundament
- 3) happiness external validated
- 4) social norms ends - no focus on me

Eudaimonia.
Fear not the path of truth for the lack of people walking on it.

- 1) True to one's thinking - Buddha.
- 2) Adhering to ethics, values - Means > ends - John Rawls.
- 3) Gandhi ji - no violence.