



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

निबंध
ESSAY

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

टेस्ट कोड/ Test Code : 2488

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 33+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. : 444589

अभ्यर्थी का नाम/Name of Student : AKANKSHA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

25.08.2023

निबंध
ESSAY

केंद्र
Centre VISION IAS,
34 PUSA ROAD.

Vivek
Tiwari
निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<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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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 : 2488

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. टूटे हुए बयस्क की मरम्मत करने की तुलना में मजबूत बच्चों का निर्माण करना आसान है।
It is easier to build strong children than to repair broken men.
2. कोरा तर्कपूर्ण मन उस चाकू के समान है जिसमें केवल फलक ही फलक है, वह प्रयोग करने वाले हाथों को ही लहलुहान कर देता है।
A mind all logic is like a knife all blade, it makes the hand bleed that uses it.
3. जब कैटरपिलर को लगता है कि दुनिया खत्म हो गई, वह तितली बन जाता है।
Just when the caterpillar thought the world was over, it became a butterfly.
4. इतिहास, मनुष्य की स्मृतियों पर समय द्वारा लिखी गई एक चक्रीय कविता है।
History is a cyclic poem written by time upon the memories of man.

खण्ड – B / SECTION – B

5. बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।
The wise man does at once what the fool does finally.
6. दुनिया उन लोगों के लिए एक त्रासदी है जो महसूस करते हैं, लेकिन उन लोगों के लिए एक कॉमेडी है जो विचार करते हैं।
The world is a tragedy to those who feel, but a comedy to those who think.
7. पूर्ण स्पष्टता से बुद्धि को तो लाभ होगा लेकिन इच्छाशक्ति को क्षति पहुंचेगी।
Perfect clarity would profit the intellect but damage the will.
8. अपना चेहरा रोशनी की ओर रखिए और आपको कोई छाया दिखाई नहीं देगी।
Keep your face to the sunshine and you cannot see a shadow.

खण्ड – A / SECTION – A

1. टूटे हुए वयस्क की मरम्मत करने की तुलना में मजबूत बच्चों का निर्माण करना आसान है।
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Q.1
It is easier to build strong children than to repair broken men.

A famous parable goes as following: A convicted criminal, about to be prosecuted was asked about his last wish. He said that he wanted to tell his mother something secretly in her ear. When he was taken to the mother, he on the pretext of his wish, bit her ear off. "She did not stop me when I committed my first theft and laughed it off saying it was ~~my~~ not likely

to be noticed. This is the reason
"I am a criminal today", he
justified to the horrified jury
and spectators.

The above Aesop's fable
conveys the importance of timely
and appropriate inculcation of
values in the children, so that they
grow up to be confident, strong,
balanced, empathetic and responsible
citizens of the country and world.

It is perhaps not impossible to
reform corrupted adults too;
indeed the philosophy of
'restorative justice' is all about
bringing out the good in a
person, no matter at what age of.

life they are in. However, as the hindi proverb goes, "it is not easy to join the head to a baked pot". Put another way, "a stitch in time saves nine", adequately conveys the merits and efficiency of good socialisation of children over reform of adults.

The significance of the above argument is difficult to miss in any depth analysis of various walks of life. "Toxic Masculinity" is a serious problem in our paternalistic culture, which directly leads to problems of crimes against women,

street fights, male ego and even bloody wars and conquests.

At the root of this all is an instinct to conquer and subdue, in order to feel victorious and gratified. However, if one traces the phenomena further back, it takes us to the socialisation of girls and boys in a particular way - giving military trucks and guns to boys and dolls and kitchen sets to girls.

Several eminent leaders in fact manifest the education received in childhood in their later actions and decisions. The cruel holocaust by Hitler, can

be traced back to the humiliation imposed by the victors of world war I on the defeated country and its members. ~~Absence of~~ lack of an adequate and balanced intervention created a skewed ego defensive mechanisms, which led to the most devastating wars in history, and also led Hitler to commit suicide.

Beyond international politics, examples of strong personalities created during childhood abound in our own national history. Gandhi, one of the "greatest leaders to have ever walked on this earth". He had far from an ideal childhood, as

his misadventures in smoking
cigarettes, secretly eating meat
and stealing narrated in My
experiments with truth convey.

However, the regretful and forgiving
response of his ~~mother~~ father, the
religious devotion of his mother
Putlibai taught him to practise
same forgiveness and tolerance in
public life, including his enthusiastic
embracement of all religions in
prarthana sabhas.

This we have the examples of
both - great achievements and
disastrous failures arising out of
childhood socialisation. This
is more than adequately proves the
roots of strong children and
later strong adults to lie in

Childhood Parenting and Education.

The question however remains :
how are such strong children
to be created.?

Unfortunately, a survey of
parenting practices in India and
elsewhere teaches us what not to
do rather than what to do.

Strength of children is often tested
by their ability to suppress emotions.

"Boys do not cry" is one of the
most repeated admonishments in
every home.

The story of J.S. Mill, one of the
most remarkable thinkers of modern
times is apt here. Mill was put on
a strict regimen of learning by his
father and also a famous

Utilitarian thinker of his times
James Mill. The unforgiving
requirements and schedules ultimately
caused a nervous breakdown, and
had an important role in
writing his treatise "On Liberty".

From these cases, it seems that
the first step towards creating
strong children is to inculcate
emotional intelligence in them,
which this requires the inculcation
of both the affective and the
rational in them.

Secondly, the role of parents
and teachers is unparalleled in the
development of children, and must be
emphasised, ^{over} at the cost of speaking
cliche.

Children, in early ages are 'tabula rasa' (blank slate) and very impressionistic. The type of parenting followed, broadly, categorised in 'authoritative', 'indulgent' and 'participatory' matters. From experience and decades of research on child psychology, participatory parenting that balances discipline and restraint as well as free development of child (marshmallow experiment) is the way to go.

Education is another crucial stage in a child's life. This can be seen in the works of great moral philosophers. When Plato wanted to create a just state, he

devoted pages of his "Republic"
to a minutely organised educational
schema for citizens from childhood to
50 years of age. Rousseau's 'Emile'
and 'Sophie' are similar examples.

It is the indispensable role of
education and parenting that led
APJ Abdul Kalam to proclaim -
If a nation is to be of great minds,
three people are of utmost importance.
These are the mother, the father and
the teacher."

However, it is the tragedy of
our times, that these basic pillars
of human development is not
available to all children.

The dropout rates and enrollment
rates in schools are still wanting.

UNESCO's State of Education report
in India stated that 54% of people
in India, do not have internet,
which severely impacted education
during prospects. Girls are
specially affected, with many young
women married off, resulting in
as-tcen pregnancies and abandoned
education. To make matters
worse, the pandemic also snatched
parents from several children, leading
to an increased incidence of child
labour (ILO).

To mitigate these issues, the children
and youth of today should be
recognised as "Amrit Peedhi" and
must become a priority in national
governance. If children are the
future of a nation, and "no child
left behind strategy" is non-
negotiable for any country

खण्ड – B / SECTION – B

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5. बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।
The wise man does at once what the fool does finally.
6. दुनिया उन लोगों के लिए एक त्रासदी है जो महसूस करते हैं, लेकिन उन लोगों के लिए एक कॉमेडी है जो विचार करते हैं।
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Keep your face to the sunshine and you cannot see a shadow.

"Keep your face to the sunshine
and you cannot see a
shadow"

Helen Keller ~~is~~ was an educationist,
lecturer, disability rights activist
and a pacifist during the world
wars. She ~~was~~ became deaf
and blind at the tender age of 19
months, and yet did not let her
disability come in the way of
dreaming and pursuing those dreams.

It is in this context that she
insisted on the importance of positive
thinking during adverse time - "Keep
your face towards the sun and
you shall not see a shadow."

The significance of positive thinking cannot be overemphasised in any achievement, great or small.

Thomas Alva Edison, the inventor talked about the $\&$ multiple failures he encountered as such, "I did not fail. I just found a thousand ways which did not work"

Failure is of course ^{only} one of the many adversities a person encounters, an adversity better defined as First Attempt in Learning (F.A.I.L)

However there can be many other sneakballs that life throws at you, which seem unfair, undeserved and make one want to give up - untimely demise of

a parent, sibling or partner,
discrimination faced at workplaces,

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It is in these times that is
important to turn towards the
sun, and embrace the silver
lining of the clouds the darker one's
life. As the wise Albus Dumbledore
said in Harry Potter, "It is
happiness could be found even in
the darkest of times, if only one
remembers to switch on the light".

Turning towards the sun should
not be mistaken to be an
idealistic cliché. Several examples
in history reveal it to be a tough
process and also one that inspires
relentless struggles towards the
desired goal.

One need not go far. The National Struggle of Indian independence was full of setbacks, and disappointments. The Moderate expectations of benevolent and fair British rule were shattered, and countless streams of movements were ruthlessly crushed. However, in these times, Gandhi devised the strategy of struggle—truce—struggle towards freedom, which combined phases of intensive satyagrah with quieter moments of recuperation and constructive work.

Similarly in the field of international relations, countless setbacks to peace seem to have marred the possibility of a just and

peaceful order:- some of these include the world wars, the spectacular failure of League of Nations, the cold war, nuclear armament and the persistent security dilemma that characterises naked realism of world order.

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

However, the role of idealism and a faith in peaceful world order is not yet over. As Donald Tusk said, 'those who forego idealism must also forego any possibility of peace, must also forego Rule of law and harmony'

It is perhaps the stories of great leaders, more than anything else which inspire faith in any value, and they do not disappoint even in this case.

We have examples of Dr. B.R. Ambedkar who overcame casteism to become an anti caste activist, and 'architect of Indian constitution.

Phulan Devi survived sexual violence at the hands of Thakur men of her village to become an emancipatory woman leader and elected legislator.

These examples show us the importance of striving towards one's dreams despite structural constraints. They also show us that turning towards the sun hardly means escapism.

Ambedkar hardly overlooked the end of caste once he got recognised as a great leader. Instead it was his lifelong endeavour to institute 'liberty, equality and

'fraternity' in Indian society,
something that reflects aptly in
Article, 14, 15 and 17 of the
constitution.

Thus ignorance may be a bliss
but not for long, and cannot form
the foundations of happiness in
a society. Instead, positive thinking
requires a faith and endeavour to
change the wrongs and retain the
right, as a "pessimism of
intellect and optimism of will,"
as Marx wrote.

In this same manner, the
intent of inculcating and
inspiring positive thinking
is also to not be depoliticise
issues, and strong off responsibility.

In other words, the injunction to
turn towards the sun is also
not to say that they suffer
because they are unable to see the
positives. Instead of facilitating
the all too familiar problem of
victim culpability, the injunction
places a responsibility on all
members of the society to create
conditions to enable individuals to
embrace positive thinking.

This can be done through
creating support networks,
sharing groups, which enable the
victims of depression, sexual violence
or any other trauma do come to
terms with their loss and thus
embrace the possibilities ahead.

In India, mental ~~supp~~ health support initiatives like Tele-Manas and Manodarpan enable are first steps in creating a positive culture among citizens. These initiatives institutionalise the spirit of the song, "Saathi haath badhana, ek akela thak jayega, milkar bojh uthana" [Extend support to your companions; one person might get tired, but not if many people share the burden].

finally, it should be insisted that positive thinking cannot but co-exist with a realisation of all the shadows that constantly threaten it. Positive thinking is should realise what Buddha put as the four noble truths, ∴ "dukkha

pain is permanent in this world. ~~However~~ thereby, the way towards positive thinking is through this pain rather than by erasing it.

We have several examples which highlight the role of catharsis in living positively and productively. Dashrath Manjhi who lost his wife because ~~of~~ of unavailability of roads, gave 10 years to manually dig a tunnel through the mountains. It did not recover his loss, but must have lessened his pain slightly knowing that no one else will lose their loved ones because of lack of help.

Similarly Jajjits Singh and his

wife Chitra Singh channelised their
grief on the death of their son
in the song "Chitthi na koi
sandush, jane wo kam sa desh,
jahan tum chale gaye". The song
today is a musical ointment on
several people who see their pain
reflected in the song.

Ultimately, it is only by
~~and~~ taking the good and bad
in one's stride, through the strength
of one's will that people succeed in
doing whatever they want. As a
Hindi saying goes, khudi ko kae
buland itna ki har takdeer se
pehle, khuda bande se khud puche
bata teri raza kya hai !!

SPACE FOR ROUGH WORK

1) Helen Keller }
2) achievements }

Broadly, role of attitude towards adversity.
1) positive → not be subdued
↳ embrace.
(Only the 1st step to success)
- Churchill

1) heroes - move mountains.
2) Rhulan Devi - elected leader.
Ambedkar

History - many setbacks.
in freedom struggle

IR - Role of Idealism -
those who don't believe.
in 1) also lose faith in peace, R & (Donald Tusk)

Personality dev.
- Failure
- nanhi cheenti
-
Never waste a good crisis

realism
↳ ship

Ignorance may be a source of bliss, but it will help

Not escapism
↳ ~~not~~ be realist
weigh the pros & cons.
1) Jacinda Ardern
↳ optimistic but real, empathetic but decisive.

(Pessimism of intellect, but optimism of will)

Literature found Popular
→ A Dunderdog: tues on the light.

Culture teaches us this - relentless pursuit of right
→ Gilgari in Ram Sethi

ORIGINS

SPACE FOR ROUGH WORK

1) Religions: Buddhism
Buddha & death

2) half empty & half full.

1) Dasheath Manjhi - pain a little less.

2) Jagjith Singh
Pain is a source of creativity and catharsis.

Not to depoliticise

Issues - not to take the

1) 117 suicide: cant just be treated as failure of admin so who did not face the sun.

form of - he is suffering because he did not turn towards the sun.

2) Rather the purpose
a) recognise pain as inevitable
b) ~~do~~

1) To enable optimism, a range of inst & network support req.

end - khudi ko kare buland
soath bath badhane.

2) Tels Manas.
Kmanodarpan

Stress of india respon:
rather than each person for herself.

2) A smile goes a long way
Water goes to Gohammad

we can be the positive energy in people, make it half. rather than break it.

SPACE FOR ROUGH WORK

(1) Society → Soviet - Acrop fasc. → Huge criminal justice
 → Toxic masculinity → Role of parents teachers
 → law - Restorative/ → Socialists - G B Shaw.
 → Juveniles.
 (2) → Political - Crimes. (30)
 → (IR - Hitler)

A system in time serves
 mine.

(2) → emotional intelligence / sense of right & wrong.
 (eg. Gandhi) (Shastri)
 → instill both the affective & rational.

L → How to build strong children.
 → Role of parents
 → Schools: Plato / Rousseau
 → nat'l culture of empathy, forgiveness, tolerance.

(H) → leave no child behind
Strategy - Pandemic effect -

How is strength to be tested
 → not on fire? (Boys don't cry) is a much spoke phrase.
 → unfortunate

tabula rasa