



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. : 01203838

अभ्यर्थी का नाम/Name of Student : AAYUSH SAINI

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

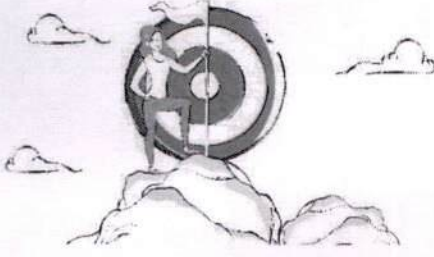
31-08-24

निबंध
ESSAY

केंद्र
Centre J VSD School,
Kand Bagh,
Delhi

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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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

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।

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।

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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.

① The world must learn to work together, or finally it will not work at all.

We are in a middle of ongoing crises - the climate change is on the rise and is uncontrolled, wars and conflicts have become a common feature and the horrors of another pandemic still prevails in our minds.

The above issues are impossible to resolve singlehandedly. It is being said that, if we want to go far towards prosperity and peace, we must go together.

But little cooperation is visible on the ground, where everyone is trying to work in silos and haphazardly. Further, if any discussion takes place, the results are unfruitful.

We are so fragmented in our approaches that, it might not be surprising that another pandemic or extreme climatic natural event such as asteroid collision will wipe us all.

It is high time that we must start working together and before that we

must learn how to do so.

And that needs to be done before the tripping point arrives and there is no returning back, when nothing at all will work.

~~In~~ Exploring through these self centric approaches of ours, we'll try to find out why we should learn to work together and what it'll take to develop that habit? Further we'll find out what can be the consequences if it ^{gets} becomes too late and why to ~~the~~ whole world cooperate?

God has given humans the ~~depth~~ scope of much larger autonomy, when it can influence the world around it and mould it as per his needs. But a human must understand that he shares this world with other souls as well.

and needs to work it with them in cooperation. For that humans must learn to act together.

Firstly, the challenges we are facing today are global in nature. They are like the "Butterfly effect". For instance, a factory polluting atmosphere in Vietnam will have impact on Fiji due to unified atmosphere. To counter the global challenges, collective functioning is the only option available.

Secondly, to ensure peace and prosperity and ~~and~~ maintain it is important to focus on collective growth of all. As being said

"Small islands of peace and prosperity cannot survive in the ocean of poverty and injustice. Those produce the waves of conflicts, Wars, disease etc."

For instance, refugee issue is a
needs to be resolved through cooperation.
The conflicts and crises Scandinavian
countries have started to face due
to refugee related challenges, must
be prevented from replicating at global
stage.

Third, to tackle any
unintended crises or disaster,
it is important that we learn
the habit of cooperation before
hand. For example, as our
situational awareness of space
grew, we've started to detect
asteroids that can be potentially
harmful and prone to collision. Such
issues cannot be tackled in isolation.

Fourth, to ensure the
notion of distributive justice and
equity, as provided in UN agencies'
charters, we are well served. It is
imperative to work together as a
team. For instance, loss and damages

taking place, especially in small island developing states couldn't be resolved with only one or two nations actively participating.

Fifth, to save the value of "humanism" to core, we need to shed down our differences. For example, general people of Palestine facing violence, need global support for their survival.

As we found out the reasons why we must learn to work together, seemingly, arising due to our oneness. All humans are inseparable by nature but are separated by our differences and geographical boundaries. Let us now explore why these differences exists and we do not "work together".

For instance, in a geopolitical setup everyone works to serve their own interests. Serving the sense of "Realpolitik" as propounded by Bismarck. When

that ~~too~~ interests overlap, ~~we~~ become contradictory, ~~we~~ stop cooperating. For instance, during Trump's presidency, USA took an exit from UNFCCC, which is meant to serve the larger global problem.

Furthermore, we do lack appropriate platforms and mechanisms to facilitate cooperation.

As seen, UN related bodies allegedly tries to serve the interests of the west. How can one expect to work "in tandem"

Moreover, despite decades of decolonizations, neo-imperialism and hegemonic tendencies still prevails. The voices of the smaller nations are unheard. For instance, France in Sahel region and China's debt traps are making the world more diverging.

^{now}
Thus, we know that there
exists a need for collectivism
and ~~at~~ at the same time we are
lacking in it. Let us now find out
why it'll eventually stop working
at all if we don't cooperate.

Fistly, to need to
work together, we must first develop
a habit for it. Nations could
not assemble at a table, with a
common approach, in a single day.
If any sudden crisis emerges,
which requires working together, we
must have the ability to cooperate
before hand or we'll fail. For instance,
on COVID-19 pandemic, we had little
experience of cooperation in this
field. The haves that arose due to
this lacking costed us millions of lives.

Secondly, mitigation and
preparedness events works fine
with cooperation. But during
responses and recovery, nation works
for themselves only. Thus

before the stripping point of Climate change arrives and the cooperation reaches redundancy, it is important to prevent it before hand through working together.

Thirdly, the morality of compassion, tolerance and collectivism is on the decline, as seen during Russia-Ukraine and Israel-Palestine war. Before it gets spilled over and other world war might get triggered, it is important for nations to come and collaborate at a common stage and learning how to resolution methods of dialogues and discussions.

From the above arguments we attain certainty that either we work together or the situation will go out of our control. Let us now find out how can nations learn to work together.

Firstly, there's a need for our traditional ethos of "Vasudaiiv Kutumbakam" getting imbibed in the leaders and citizens of all the nations. The spirit broadens our vision of morality and we start seeing what is best for humanity. For instance, India's proactiveness in providing HADR, such as operation Dost in Turkey, is praiseworthy.

Secondly, we must learn from our mistakes those arise from the previous challenges and crises: due to lack of cooperation. For instance, the nations together must setup a dedicated body within WHO to prioritize the vaccine distribution as per vulnerability index if other pandemic crises.

Thirdly, there's a need to incorporate the voices of ~~the~~ all, the small and least developed nations as well.

Common grounds need to be ~~found~~ ^{found} out where developed nations could let go ~~of~~ ^{off} few of their aspirations for global good.

For instance, India's proactiveness in emerging as a leader of "global south" to ~~now~~ ^{now} make their voices louder ~~is~~ ^{is} an global platform is yet a guiding light.

Fourthly, there should be checks and balances mechanisms to nudge nations to ~~cooperate~~ ^{cooperate} learn to cooperate, putting the differences and aspirations aside. This can be possible only through multilateral agreements. For instance, making the norms of UN related programmes legally binding on developed nations will force

them to work together with all
and for all

At the end, we must
inculcate the sense of equality
and humanity, not just in
the present generation but
~~us~~ also the generations to
come. As said in Yantra
Garanth Ach's "

"Manav Ki Jaat, Sab Ki ik
he Pehchan Ho"

{All humans are equal despite
racial, ethnic and cultural
and geographical differences.

This sense of equality
can only arrive if
we learn well to cooperate
with one another, which is
vital for our system as well.

"If we want to go far,
we must go together"

खण्ड - B / SECTION - B

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

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.
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A lie can travel half way around the world while the truth is putting on its shoes.

⑥ To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment

Young Swami was born in early 1920s, in a very wealthy family. His father being the surgeon, also wanted his son to pursue the same career. The fields of engineering and medical were considered the

most vibrant ones. Not just
the father, but the whole
family was aspirant that
'Swami' will become a great
doctor. He was very intelligent
and scored well in initial
grade.

Just ~~at~~ before, when
he was about to start his
journey in the field of medical
science, the disaster of 1943
famine took place which
perished 3 million people.

Having been interacted
with many farmers since his
childhood, Swami's conscience
pricked due to this disaster.

Despite several persuasions
to pursue medical science, the
event spurred Swami to start

his journey to become an agriculture scientist.

Dr. M.S. Swaminathan, the father of green revolution, recently received the Bharat Ratna award for his achievements and services to nation.

Dr. Swaminathan chose to become what he wanted to despite social influences and lack of support. He chose to be "himself" and that's his greatest accomplishment, not just for him, but for the nation.

Through this essay, we'll find out why the world try to mould us as per their needs and desires. Further we'll explore why following oneself is considered to be the greatest accomplishment. Moreover

We'll find out what it takes
for one to be "oneself".
Contrary to this we'll try to
find out, why at times it is
more wise to follow the world
shows us or tries to make us.

Each individual is
born with a certain aptitude
and has the potential to excel
in the same. ~~if~~ But the world
intentionally / unintentionally after
tries to curb that potential.
There can be the following reasons
for the same.

Firstly, many times
the society lacks vision or is
unaware of the path you
seek to follow. This apprehension
often leads to legpulling. For
instance, Indian parents are
highly reluctant to allow their
child to pursue spontaneous despite
child's potential due to
the fear of career failure

and inability -

Secondly, people forces you to do something else in drive for their own personal gains. For example, often the newly recruited is put under undue influence to ~~to~~ become a part of corruption nexus in a public service.

Thirdly, often when an individual starts speaking for what is right in order to change the society, it is his/ her is often suppressed to make him write something else. For instance, Socrates sacrificed his life ~~due to~~ suppressions on court's order, for suppressing his voice.

Fourthly, often others

puts influence on an individual to change their mind, in order to seek their cooperation and validate their approaches. For example, USA tried hard to have India in his block after India's independence through schemes such as PL-480.

Thus, we found out that people, society, or nation tends to mould one as per their needs, & desires or ignorance. But it if despite the pressure, individual follows his own designed path, that is the biggest accomplishment.

Firstly, to be oneself, one often need to walk alone. To achieve something great in isolation and without support, is indeed a great achievement. For instance, Tessa Thomas, middle woman of India, was the only girl in her engineering

not becoming what west is trying to make of you.

Fourthly, if one attains what he/she wished for, despite all odds, it boosts one's courage and confidence. The set of values one accomplishes helps individual in other parts of life as well.

For instance, Malala Yousafzai stood for what herself to get educated. Despite injuries from attack, she hounded back more struggle and is still fighting for educational rights more diligently.

As we've explored that that though the society tries to suppress us, we must be "oneself" fighting against all odds, and that becomes our greatest achievement. Further lets find out what it takes for one to be follow the voice of one's soul

Firstly, perseverance and vision must be attributes one holds. The toughness of journey of country ~~and~~ aspirations of others is never easy. For instance, Jyandhi Ji despite pressure to continue NCM, chose to suspend it, to uphold his principles of non-violence. This was the product of vision he had about movement could become fatal and wieffe - ctive

Secondly, one must have the courage of facing failures and accepting them. This could only help one in bouncing back and not being suppressed by others. For example, ~~Nikola Tesla~~ Thomas Edison failed 1000s of times before creating a light bulb was constantly pulled down by his mates. But he stood for himself.

Fourthly, Thirdly, at times
in order to serve the development
of one, there's a need to follow
the path which is in self interest.

As seen recently, ~~But~~ India
has started buying cheaper oil
from Russia despite enormous
pressure from the west.

Fourth, standing for what's
'right' should always be the
guiding value among all individuals.
This moral attribute is necessary
for justice and equality. For example,
Wangari Maathai stood for what
'environmental protection' despite
backlashes, not just from society
but from her family as well.

Thus we find out that
what attributes one must have to
follow one's aspiration against
the external influence and pressure.

Let us now find out that
at times one must seek the
societal path and not to be
individualistic.

Firstly, at times ~~as~~ one must work for the collective development of all and should let go one's desires that are not in the favour of societal good. For instance, in order to counter climate change, nations need to cooperate and follow each other's advice.

Secondly, when the path one seeks to follow is immoral or provides one short term pleasure, the societal morality must suppress that. For instance, the individuals involved in mob lynching, following the delusional path of anger, needs to be curbed through societal collectivism to change their mind into something else.

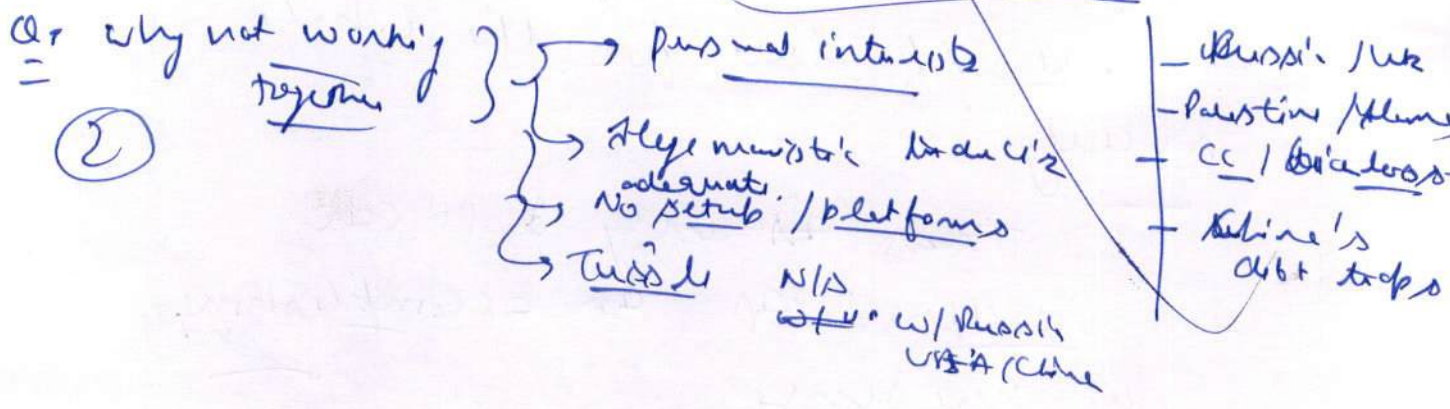
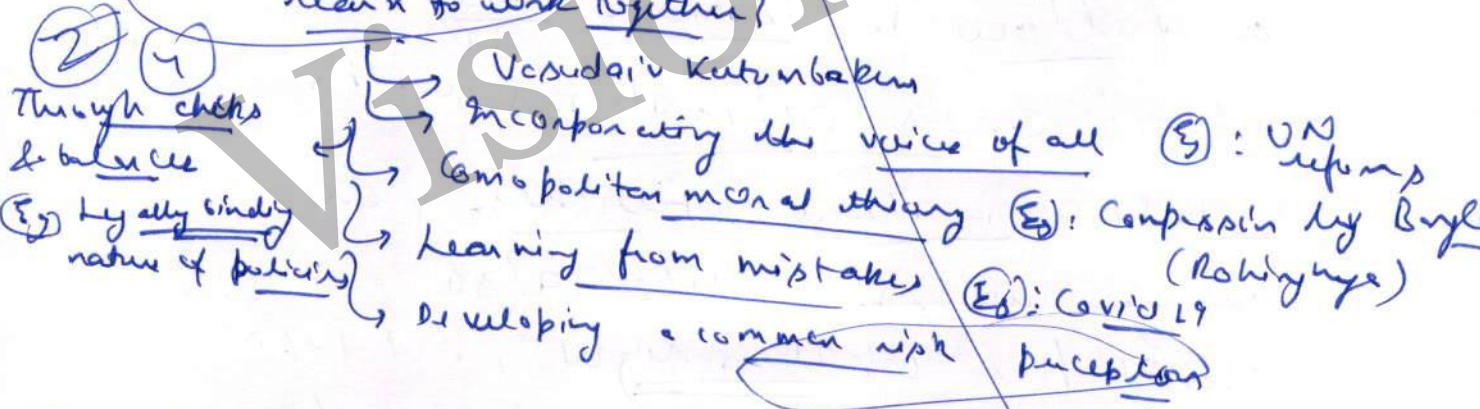
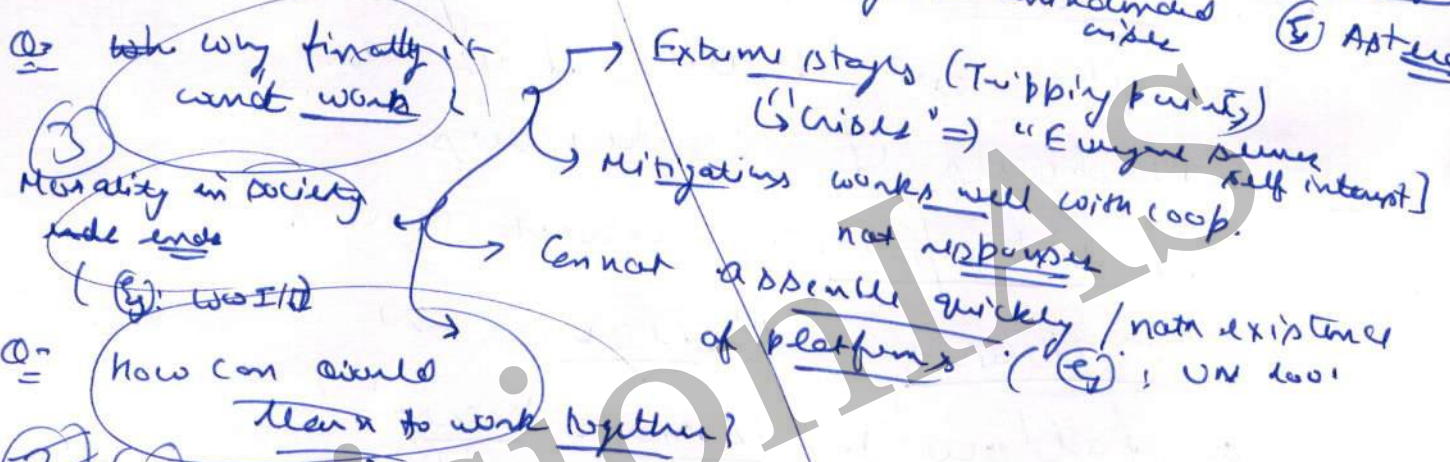
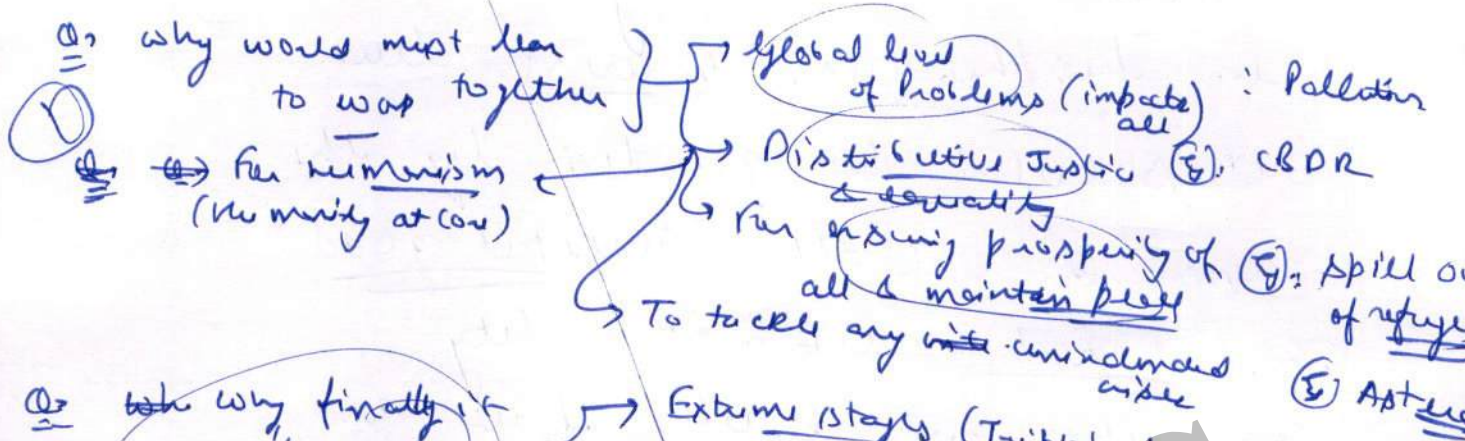
Thus, the individual should be following what is in his/her best interest but it should be guided by the aim of overall "sou'etal good" and enriched with morality. For that one should have an inner locus of continuous self introspection about one's aspirations. Moreover, one can follow "madhyam marg" to balance one's aspirations with sou'etal aspirations. Further, one can go to it should also stand for "what is right", not just for oneself but for the whole society.

Then ~~at~~ only it can be considered as an accomplishment in true sense.

Q? The world must learn to work together, or finally it will not work at all

SPACE FOR ROUGH WORK

(Anecdote) → global climate change, bio losses, conflict

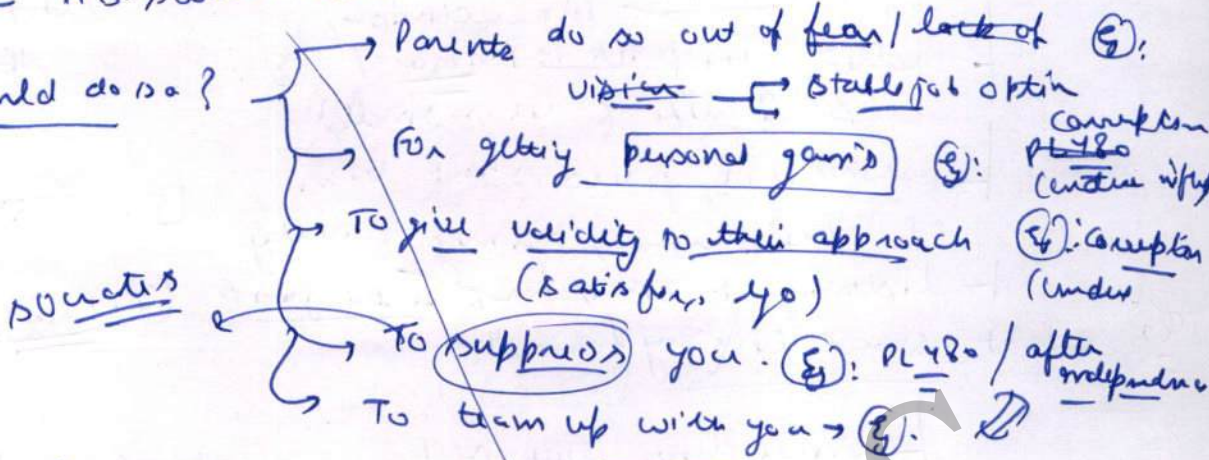


SPACE FOR ROUGH WORK

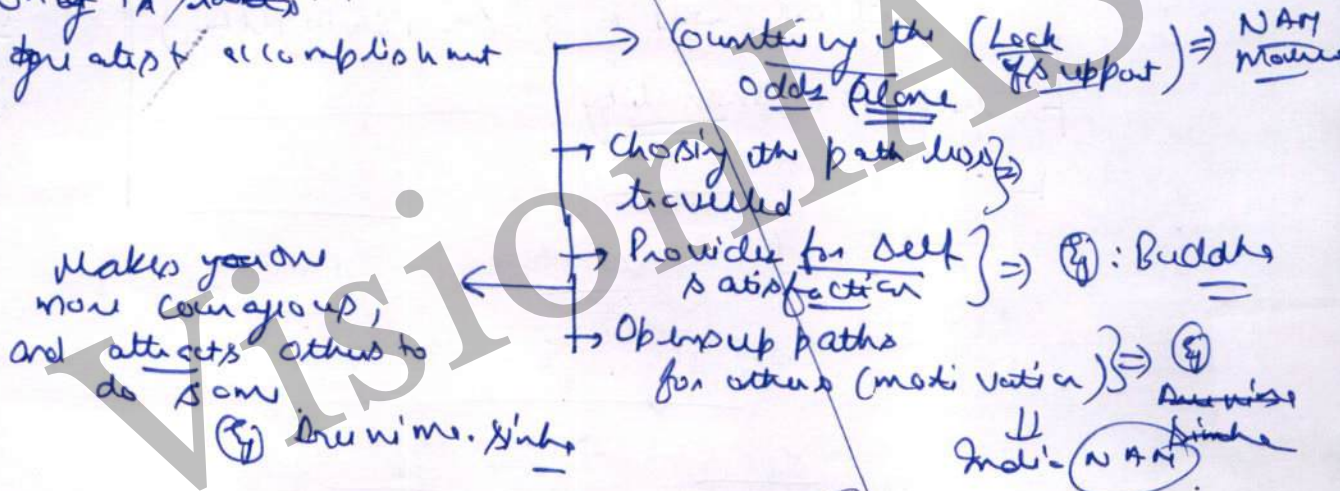
1) To be yourself in the world that is constantly trying to make you something else is the greatest accomp.

Anecdote - M.S. Swaminathan

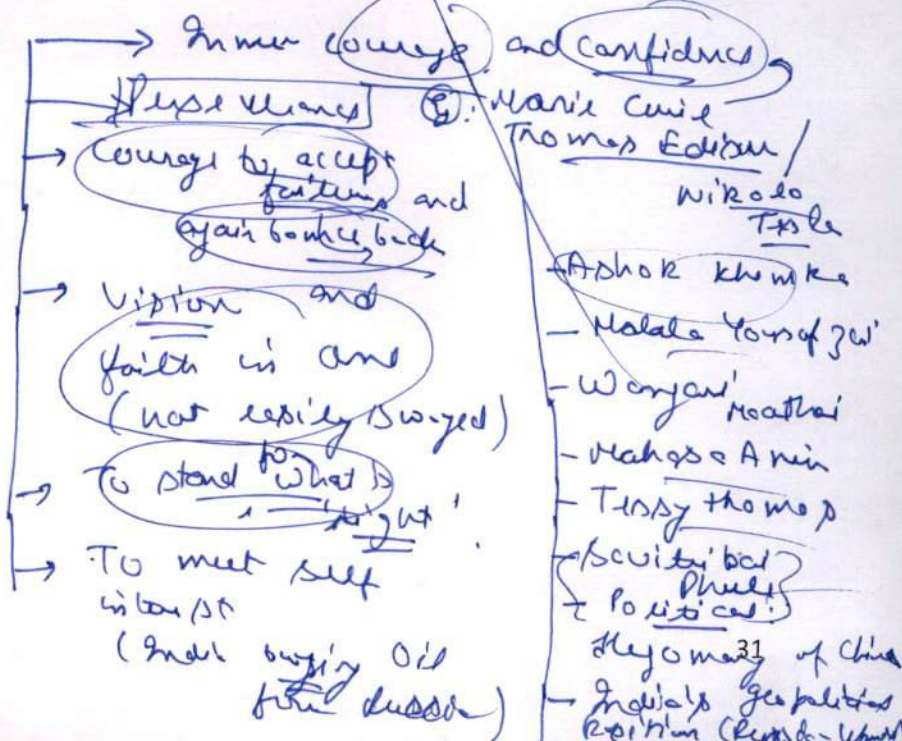
Q: Why would do so?



Q: What it takes the greatest accomplishment



Q: What it takes for us



SPACE FOR ROUGH WORK

Q, why at times, not doing what world says is the ~~greatest~~ greatest ~~achievement~~ greatest ~~loss~~

- needs support of all (collectivism)
- when the path is immoral (shelf life of lie is small)
- when it gives short term pressure \Rightarrow harming society
- listening to others for social good

(7): climate change
(USA heavily UNFCCC)

(8): ~~Keats~~ | Ritter
| Keats
| - menshad
| needs
| guilty show

Q, what should be way forward

- Inner drives but seeking best option (if we want to go far, go together)
- check for morality

↑ Parents advice

AL

VisionIAS