



# 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. : 01157317

अभ्यर्थी का नाम/Name of Student : NIKHIL SHARMA

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

ENGLISH

तारीख  
Date

31/08/2024

### निबंध ESSAY

केंद्र  
Centre

CP TOWER-I

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

	<p style="text-align: center;"><b>महत्वपूर्ण अनुदेश</b></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;"><b>Important Instructions</b></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।  
Technology, like art, is a soaring exercise of the human imagination.
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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.

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

COVID-19 pandemic in 2020 posed greatest challenge to humanity in 21<sup>st</sup> century. People were dying, health systems were failing and economies were at standstill. Scientists were constantly running behind finding a vaccine for the virus. But when they were successful in finding a vaccine, the governments faced a dilemma of whether to share it with the rest of the world or to use it for own population. This dilemma also recognised as vaccine nationalism costed numerous lives. At the end, it was India who thought of world as a one family and supplied vaccines to needy nations. Vaccine master initiative of India acted as game changer to the rest of the world. It allowed the underdeveloped countries to fight against the pandemic and resume normal lives. Other countries followed the example and when efforts were <sup>in</sup> synergy, we were able to return to normality.

In this example, the response to pandemic was haphazardous leading to a situation where nothing was working

at all'. But when India emerged as a leader and showed that 'world must work together' we ~~are~~ were able to return to normalcy.

Before we move any further we must decode the words & the topic and the deeper wisdom the working together in the world encompasses.

'Learning to work together' in present context literally means joining our efforts to tackle the challenges that we face. On a deeper level it is a philosophy that sees the world as one family and allows cooperation ranging from our political to economical to technological systems.

The phrase 'not work at all' on a literal level means that if we don't join efforts, the results would not be meaningful. On a deeper level, it means that it is futile to work in silos in a world that is increasing interconnected.

Putting it all together, the essay tries to emphasize that in a globalised world we are bound by our problems to work together. It goes on to show that unless we work together and have sympathy to our peers, the issues that are being faced by one part of the world will ~~affects~~ affect other parts in future.

Now that we have understood the demand and the core reasoning of the wisdom of working together, we shall look at history which provides examples and instances which prove that it is necessary to join our ~~endeavors~~ efforts.

We can consider the pre-world war II era, the world was increasingly fragmented in its approach to the issues that we faced. Interlocking alliances of Bismarck or Toroman doctrine of United States, all of these ensured that world and its nations remain pitted against each other. This manifested in the form of wars, ranging from attacks that Napoleon launched on neighbouring nations to Morocco crisis and culminated into two world wars. This was how not working together in the world resulted in loss of lives.

Contrast it with post world war -II era, where United Nations was established and we synergised our efforts to problems that we faced. If we can exclude the minor skirmishes that have witnessed in recent decades the world has been able to avoid any major struggle that matches the level of world wars. Moreover we have been able to coordinate our efforts towards problems that we as humanity face such as global warming, technological revolution among others. This has essentially been the

result of working together.

Now that we have gone through our recent history to justify the need of working together, the question that arises is, why we should work together and what makes it different from working in silos.

First and Foremost reason to work together in this world is the fact that our problems and societies are interconnected and ~~effects~~ issues in one part will eventually affect other parts of the world. Porous nature of our border and societies have made sure that troubles in one part make their way to the neighbours.

This can be beautifully illustrated by the example of global financial crisis of 2008. The crisis essentially started from stock market of united states and the impact was faced all over the world. Some experts even argue that the real estate crisis that China faces today has its roots in 2008 crisis. Here what the world needs is to 'work together' to solve the problems of our common economical system or it will not work at all depicted by the impact on financial system.

In addition to this, our different approaches to solve problem have led to a situation where country's

Countries are pitted against one another. The nations have worked in a secluded environment and with their own self interests leading to fragmentation of global polity.

Consider the case of Russia Ukraine war. In this situation both Russia and European nations worked in seclusion to protect their own interests, namely safeguarding the geographical frontiers in case of Russia and maintaining balance of power in Europe for NATO nations. In this instance not working together to allay each other's concerns has led to a situation where nothing seems to work at all in the European security architecture.

Moreover, we need to understand that the world we live in is progressing at a fast pace, especially in the technological space. If ~~we~~ we don't ~~not~~ work together as a common unit we will be outpaced by technology, leading to a situation where technology will control us, rather than the other way around.

This is amazingly exemplified by Yuval Noah Harari in his book ~~21~~ 21 lessons for 21<sup>st</sup> century. He argues that there is a need to work together to address the challenges of biotechnology and artificial intelligence. If we don't join our efforts to tackle the challenges the

human society will be divided into biological castes with upper ~~classes~~ class of technologically empowered super homo sapiens and useless lower strata. We have to thus work together through the common global platforms to ensure that it works in the end towards improving equality.

Finally, it can be argued that the problems that ~~at~~ different societies face in their local environments are similar across the globe. What one society is facing problem with is essentially same as another society and we can very well apply the solutions of one society to another.

This can be illustrated by example of Indian caste system. The issue here is seemingly local but if we compare this system with racial discrimination in united states or with class system in united kingdom, we will find numerous similarities. Everyone of these system is based on birth with limited upward mobility. Thus the approach of diversity, equity and inclusion (DEI) that worked in United states can also work in India. Thus we have to learn from each other to <sup>be</sup> eventually able to work together in the world.

Now that we have witnessed examples and arguments from various perspectives, we shall see

the other side of arguments and develop a nuanced understanding of working together in this interconnected world.

Firstly, we have to understand that while working together, we cannot follow a top down approach to solve the problems that we face. The efforts have to come from grassroots even if the problems that we face are global in nature. Only this will ensure that we are working together efficiently.

Consider the example of global warming and sustainable development to counter the threats posed by it. We cannot expect every society to shift to renewable energy in the same manner of developed nations. The local problems have to be kept in mind. The local solutions, exemplified by Meenagadi gram Panchayat towards Carbon neutrality must build from bottom to top to ensure tackling of the climate change. Here 'working together' in the world includes the local issues and their tackling when working together.

Another similar but sound counter argument is that equity and disparity have to be kept in mind while working together. Some nations are more endowed with resources that make efforts that others cannot. This disparity have to be addressed while we work together for

Common Solutions .

This is illustrated by the example of global trade and the role of world trade organisation in it. India has constantly argued that while we must together for a just trade order, the developing nations cannot be expected to cut down on subsidies to farmers because of the sheer number of poor in India. Developed countries have to take lead in this effort. Thus while working together the approach must appreciate the concerns that global peers face to ensure everything works together in the end.

We have seen arguments for working together as well as nuances that must be kept in mind while implimenting the wisdom. Now we must turn to challenges that we face in working together.

One of the first and most important challenge is the superiority complex of some nations and its manifestation in the form of neo-colonialism. In addition to this, lack of global platforms make it hard for nations to work together.

In the same vein, the localised nature of

our education, our political system focusing on only local issues often acts as hindrance before working together in this world. Moreover we as human fail to learn from previous issues or challenges owing to short collective memory.

The solutions to these challenges are at our fingertips. We must follow the idea of 'vasudev kutumbkam' or word as one family. Moreover the need is to develop multilateral institutions such as UN as a platform to work together.

In addition to this we need to be increasingly global in our approach. Our education system have to move ahead of cultural resistance and focus on global solutions. This will eventually make our political system cosmopolitan and global in outlook. Along with this what we need is compassion, sympathy and understanding of problems that we face.

Summing it all together, we must understand that world as of now faces the challenges that are interconnected and ~~have~~ have to be tackled in unity. The lack of this working together has led to wars, be it in our history or present. Our fast paced society

will be ~~taken~~ <sup>taken</sup> over by technology if we do not work together in a unison.

Looking forward, we must embrace the ideas of cooperation, learnings, distributive justice among others to ensure that the world remains an equal and just place. The Aristotle's concept of 'Eudaimonia' ~~commonly~~ or 'happiness' can only be achieved if we are able to work together in this world. This common approach to issues will make the difference and ensure we are able to tackle the world's challenges like vaccine matrix initiative of India etc.

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

VisionIAS

खण्ड – B / SECTION – B

उम्मीदवारों को  
इस हाशिए में  
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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.

Q.7 We don't see things as they are, we see them as we are.

There is a famous story about Swami Vivekanand and his trip to Chicago to participate in World Parliament of Religions. In those times there was a great deal of discrimination against people from oriental part of the world. When Vivekanand reached there, he found that people from other religions stacked the books of their major ideology in such a manner that 'Gita' was at the bottom. They did it to mock the ideology of Gita and essentially Swami Vivekanand. Swami Vivekanand was very proud of his heritage and ideas of Gita. Seeing the books, he instantly said "Great foundation". This one reply was enough to shut the mouths of other participants for the rest of the parliament.

In this example, while the European people 'saw' placing Gita as a humiliation for the east, driven by their own superiority complex, Vivekanand saw it as a compliment, depicting the idea of 'seeing the world' through his proud eyes. The ideas and thinking essentially shaped the way of looking at the stacked books.

Before we move ahead, let us first dive deeper into the wisdom of seeing the world through different perceptions and the meaning that the words of the topic carry.

The phrase 'we don't see things as they are' on a superficial level argues that there is inherent bias in our perception society. On a deeper level it argues about how our experiences, benefits and threats shape our perception.

The phrase 'we see them as we are' argues about the role imagination plays in shaping the reality. It talks about ~~at~~ different perceptions that different people can have owing to their own experience.

~~Part~~ Looking at this together, the essay argues that our perception of the world is greatly influenced by our ideas, our imagination and our attitude. Moreover the idea is that this shaping of reality by thoughts is not one way transmission but <sup>is</sup> also true other way around, that is, reality also shapes our thoughts.

We have seen how ~~important~~ the topic deals with our perception of society. Let's us look at annals of our history to see how we are able to see in the light that is shaped by our imagination.

Mahatma Gandhi, the father of our nation, had a critical view of caste system. He believed that it led to splintering of our society into various groups. However, he saw the caste issue as essentially mindset problem of upper caste that can be solved by ~~mere~~ means of persuasion. He was of the idea that national freedom must come first ~~to~~, which then can be used by society to gain social freedom.

We can contrast this approach with the BR Ambedkar. He argued that caste system was not merely a mindset problem but had deep economic and social roots. He was of the idea that persuasion is of limited importance and political and economic opportunities are the only way to solve the issue. He argued that social freedom must come first which can be then used to gain national freedom.

The different perception of caste systems of two tall leaders essentially come from their experiences.

Mahatma Gandhi: Was an upper caste person who barely faced discrimination while growing up. BR Ambedkar coming from lower sections of society faced <sup>discrimination</sup> discrimination at every step. The different experiences shaped the way they saw the society and ideas of freedom. The <sup>approaches</sup> approaches to solve the issue also differed ~~differeed~~ on essentially this issue.

We have now seen how the perception of caste system according to one's own ideas. We must now move to the question of why it is so that we see the things as we are or as our perspective allows us.

First and foremost ~~so~~ argument for this is the fact that we as homo sapiens are inherently selfish in nature. We constantly try to see things in the way that could benefit us, driving us away from reality. This has been true in history as well as in the present.

Consider the example of capitalist versus workers debate. In our economy, we constantly see Capitalist owners trying to push profits to maximum and argue for easy hire and fire policies. A case in point is recent argument by Mr Narayana Murthy for 70 hour work. The idea was instantly rejected by labour

Union who saw it as encroaching upon their freedoms. The idea of <sup>socialism</sup> socialistic and communism are essentially based on workers perspective. Thus capitalist here see the economy as profit making machines owing to their benefit, workers see it as income sources that should not encroach on rights owing their their nature of job.

In addition to the benefit seeking, our perception of things is also shaped by our attitude. A person with positive optimistic attitude will see the world in positive light as opposed to someone having a pessimistic attitude towards life.

Consider the example of Nic Wujic. He was born without legs or arms. Now we might see this as a disability, 'Nic' saw it as an opportunity. He constantly strived to develop himself. Now he is an motivator, swimmer and great orator among others. Here Nic Wujic saw the world through his positive attitude changing the course of his life, as against the eyes of the world who saw him as disabled.

Moreover, we have to consider that we live in an imagined society. Most of the things that homo sapiens talk about are imagined in nature. There are no

gods, no money, no nations ~~and~~ except inside the  
common imagination of <sup>human</sup> mind. Human sees the things  
which allows him to co-operate better in the society.

This can be beautifully depicted by the example  
of polytheism versus monotheism debate. Europe in medieval  
and ancient era was a fairly uniform society leading to  
imagination of god as a single creature, giving birth to mono-  
theism in Christianity. India on the other hand was  
rich in diversity and everyone has their own connections with  
divine, giving rise to polytheistic Hinduism. Thus  
something so personal as relationship with god was shaped  
our own needs as a society and we saw god as our  
needs allowed.

Finally it must be argued that we live in  
a world that make it increasingly difficult to see other  
perspectives and ~~have~~ make us victims of what is known as  
Echo chamber effect. We are constantly bombarded with  
information that goes to our ~~re~~ reasons.

Consider the internet that we surf on daily.  
~~Algorithm~~ algorithms of the google, Yahoo or youtube  
are ~~are~~ designed in such a way that we ~~see~~ see

new that agrees to our senses. This creates a situation of info overinformation and breeds intolerance in society. Here we are able to see the world only through our eyes because the technology won't allow us to see things as they are.

Now that we have argued why it is true that we are seeing the things as ~~the~~ we are, we must ponder upon the counter side of the issue and see if there are any absolute truths that don't need perception.

Firstly we have to understand that though we live in an imagined society, the pain that our imagination causes is very much real. Though we are driven by our own self interest to see things as we are, suffering of the human is real and does not need perceptions.

Consider the example of Israel Pakistan war. On the basic level the war is about nations, religion religion money that nobody can touch or feel. But their lives lost in the war and loss of loved ones can be and must be felt by all. The idea of feeling the suffering is the only way that conflicts could be ended. Here though we see war as we are placed in this world, the pain is

an absolute truth.

In addition to this we have to understand that it is not as only our ideas and imaginations shapes the way we see the world, but things also go other way around. We are also shaped in our perceptions by things happening around us.

Consider the example of famous saying 'follow your heart' that we often give to ~~the~~ our friends in times of dilemma. What we fail to understand is that the very idea of following our ~~best~~ heart have been promoted by consumerist culture. Coca Cola once promoted its goods by the slogan 'do what feels good'. Thus ~~the~~ our perception of things is being shaped by the dominant myths of the time.

Now that we seen both the arguments why is it that we see world from our eyes, we must focus on challenges that are present and that prevent us from seeing the ~~off~~ things as they are.

First and foremost challenge is the efforts

required by humans to see things in true form and our  
love for 'comfort zone'. We never take efforts to see how  
they are. In addition to this human constantly follow  
the idea of social confirmations and herd mentality  
making it very difficult to emerge out <sup>of</sup> the imagined  
order to see the world in a true way.

The solutions to these issues are simple one get  
require effort. Starting from the bottom we need to  
Shape our education system that promotes the idea  
of questioning things rather than emphasis on rote  
learning. In Addition to this we have to make sure  
we follow the path of compassion to  
appreciate the suffering that the human world causes.

In the same vein human should try to  
Focus on spiritual path rather materialistic world around  
us that shapes our mind. This would lead us to a  
situation allowing us multiple perspectives to solve the  
issues that we as a society face.

Summing it up we have pondered upon the  
idea of our perception shaping our reality. We have

argued how our attitude shape the difficulties in life. and we have also witnessed the trouble of modern age to find the truth. At the same time we have gone through the idea that pain is very mechanical.

Moving ahead, this should be lesson to humanity that we should strive to see things as they are. We have to treat the situations with reverence to solve the issues of wars, environment and social divisions that we face. It is our collective effort to cross the barrier as a human society <sup>towards truth</sup> that will ~~decide~~ decide whether we are able to approach our problems like Sri Swami Vivekanand did.

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

VisionIAS

# SPACE FOR ROUGH WORK

Political   Economic   Science   Technology   Society   Environment   Legal  
Psychological

work together  
 efforts should be done together

Not work at all  
 PL

Thesis

two different examples  
 ↳ Montreal protocol  
 ↳ Kyoto protocol

COVID-19

Example  
 - World was in  
 total chaos  
 greatest challenge  
 for 21st  
 century

Dilemma was b/w

Sarv vaccine for

India shared  
 the vaccine

Mumbai

- CA 1 → repercussions are to everyone  
 wasted efforts → Response to COVID
- CA 2 → differing interests / lack of understanding → UNSC did mention  
 Russia - Ukraine war
- CA 3 → world we live in technology + fear → Biological costs
- CA 4 → problems are interconnected → same problem different form  
 A1 + B1 + C1  
 caste system, race, class in UK → Same can be applied everywhere

CA 1 → top down approach won't work  
 ↳ localization

CA 2 → equity, everyone cannot contribute the same.

Challenges

Solution

- disparity within the world
- superiority complex
- Neocolonial intentions
- lack of platform
- ability

- efforts to reduce global platform could be equal
- equal developing nations must take the lead
- greater understanding
- Baithin for vasudha kutumbham

# SPACE FOR ROUGH WORK

Example from command

Polity, Economy, Science, Society, Technology

Com Environment  
↓  
Legal  
↓  
Psychological

World as it is (P1) → World as we are (P2)  
We are inclined towards ...

Indhi Ambedkar  
↓  
Contrasting views

There is

(9) Capitalist V/s Workers

→ We see what is of our benefit in manner  
A1 → human is inherently selfish → dictatorial & paternalist

Role of  
atomistic  
in perception

A2 → lack of companions → social society → not for women

A3 → we live in a imaginary (imagined or fiction society) → monothetic  
→ VIS Poly that is Govl.

NIG weiguo  
weiguo

A4 → seeing the other side modern world make it inherently  
requires efforts that no one is able to, difficult → ecochamba  
willing to do → offer

CA1 → There are Absolute truths → laws, pain, love, mode

CA2 → other way around is also true → Absolute vs gradual  
Franz Kafka shaped → work about  
example

## Challenges

- efforts required
- cognitive bias
- social confirmation
- herd mentality

## Solutions

- education from multiple perspectives
- Peer modeling
- Role that

SPACE FOR ROUGH WORK

AL

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