



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 उपरान्त 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. : 1104881417

अभ्यर्थी का नाम/Name of Student : LAXMI

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENG

तारीख
Date

31/8

निबंध ESSAY

केंद्र
Centre

HYD

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	महत्वपूर्ण अनुदेश	Important Instructions
	उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।	Candidate should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.
1	(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें। (ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।	(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates. (b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet
2	अपनी क्यू.सी.ए. पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।	Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.
3	परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।	Do not make any direct/indirect appeal/threat to the examiner.
4	उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।	Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.
5	उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।	Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.
6	प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।	Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.
7	प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।	Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.
8	यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।	If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.



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निबंध

निर्धारित समय: तीन घंटे

टेस्ट कोड : 3128

अधिकतम अंक: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

(प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों पर अंक नहीं दिए जाएंगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

ESSAY

Time Allowed : Three Hours

Test Code : 3128

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

World limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each : 125 x 2 = 250

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.
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The will of the people cannot make just that which is unjust.

3.

WE'VE BEGUN TO RAISE DAUGHTERS MORE
LIKE SONS, BUT FEW HAVE THE COURAGE
TO RAISE OUR SONS MORE LIKE OUR
DAUGHTERS.

There existed a small girl, with big dreams in the city of Delhi. She had high aspirations to pursue higher education and fulfill her dreams. Her parents had encouraged her from the start, raising her like a son, with freedom & no inhibitions. They nurtured her vision and helped her actively pursue her goals.

But before she could reach her goal of attaining her degree, an unimaginable incident had took place. The ambitious girl, now a young woman was subject to a heinous crime-gang rape. Her injuries were fatal and it led to her demise.

This is the story of Nirbhaya, a DAUGHTER of INDIA who could not be saved from the wrath of the nations sons.

Though Nirbhaya was raised like a son, her attackers & abusers were not raised like daughters — with values & care, with night-time curfews, or with an extra-vigilance on their whereabouts & actions.

This highlights how very FEW have the courage to raise sons like daughters. In this essay we shall explore the differences in the upbringing of sons and daughters, what the consequences of the same. The questions of why we are unable to do so? and how to bring a change will also be explored.

The socialization process involves a discrepancy in the approach of raising male / female child. This occurs through the introduction of gender roles from a young age. But rather than "introduction" it is an imposition. This has a profound impact on the young and impressionable minds of children.

Such socialization disparities can reinforce gender - stereotypes. The male child is told to be the "protector" of his sister. He is told to be strong and that "boys don't cry". It negatively affects the child's emotional development, making him less sensitive to those around him.

These gendered differences create a self-fulfilling prophecy that upholds patriarchal ideals instead of questioning them. To a large extent in the raising of daughters these differences have been ceased.

The girl child is now being raised like a son, being encouraged to pursue education.

The AIHE Report 2023 shows that the Gross Enrollment Ratio of females aged 18-23 is higher than males. Government interventions like "Beti Bachao Beti Padhao" have helped create this change in mindset of parents towards female-education.

Women's economic empowerment too has been on the rise, with greater Female Labour Workforce participation, rise in entrepreneurship, success of self-help groups, etc. The Economic survey 2024 had highlighted that there is a shift from "Women's empowerment" to WOMEN-LED empowerment/growth.

This showcases how women are being held at an equal footing as their male counter parts. Like sons, daughters too are supported in their endeavours to step out into the real world and attain financial independence.

Another aspect of raising daughters like sons is how girls are increasingly taking up challenging roles & breaking gender stereotypes. They are given the space to be ambitious and dream big. These dreams can include becoming a CEO of a leading company like Falguni Nayar and also entering the male-dominated sports arena & creating OLYMPIC records like Manu Bhaker.

Socially, as well there has been a change in the upbringing of daughters. The notion of being seen as "Pauaya Dhan" or a "gift" that goes to another family is being broken. Daughters, too have taken up the responsibility of looking after their parents.

The legal provisions like the "Maintenance of Elderly Persons Act" has cemented this. Other legal changes too have led to raising sons & daughters as equals. The amendments to "Hindu Succession Act" &

other laws, have given equal property rights to sons and daughters.

This shift in the upbringing of daughters is reflected in global indices as well. The Global Gender Gap Report 2025 reports that India has closed the gap by 68.5%. Though there is alot more progress to be made, we are on the right direction of bringing change.

The problem lies in the fact that the change has been on one end alone. Societal barriers and patriarchal ideals are challenged by our daughters, but the sons remain the same. We continue to raise sons with the "boys will be boys" attitude.

This type of passive, status quo-ist attitude in raising boys, leads them to become immoral men. It creates a BROKEN WINDOW effect, by which men stick to patriarchal ideals that benefit them.

This "boys will be boys" attitude, creates a sense of non-accountability for boys actions and normalizes their wrong doings. The consequences of this are felt & experienced by women who face eve-teasing, harassment, & discomfort from men.

Sons are not raised with the same amount of emotional care and sensitivity as daughters. Their emotions and feelings are made to be suppressed due to "masculine" gender norms. This bottling up of emotions has long-term consequences seen in higher suicide rate of men, men's mental health issues, etc.

The social restrictions placed on daughters are not fully applicable to ~~sons~~ sons. Sons have no restrictions on going out at night. Their "safety" is considered not under threat due to the virtue of being a man. They are not told to take precautions while stepping out in the same way that daughters are.

This type of upbringing has led to unsafe spaces for women at night. The high degree of freedom given to sons, is often misused. And the lack of active and vigilant parenting towards sons, makes leeway for them to indulge in illicit activities. The ultimate result of this is the lack of sensitivity to atrocities in society.

Even after the heart-wrenching case of the attack on the doctor in Kolkata, Colleges have advised the female doctors/students to take precautions, rather than sensitize the male students or increase security.

In the social sphere the raising of sons is still connected with cultural norms. Sons are not encouraged to engage in household chores or domestic work. This creates a double burden or "second shift" for women of the household. It perpetuates the male 'entitlement' attitude in sons, that at home they should be served & not work.

This has implications on the larger scale with women's unpaid labour hindering them from joining the workforce. It creates a larger pressure on the sons to provide for the whole family.

Sons are still seen as the "beavers" of the family name & the continuity of lineage. Son-male preference, female infanticide, curbing daughter-in-laws sexual autonomy are the devastating consequences of this cultural norm. Thus not raising sons more like our daughters is manifested in the above mentioned ways and has far-reaching consequences. We shall look into why courage is needed and the challenges in fostering this courage.

COURAGE to bring change- or the lack thereof

Raising sons like daughters requires courage as it is a direct action against the various patriarchal ideals, religious & cultural norms.

It requires allowing for ^{emotional} vulnerability of the boy-child, and being receptive to their emotions. The courage to question the gender roles and maintain the same standard in upbringing is still not yet realized.

To challenge one's own beliefs, understand their shortcomings & bring change in one's actions requires courage of the highest order. Parents do not usually question their own inherent biases & they pass them on to their sons & daughters.

Courage is needed to go against the ebb of the wave and swim to the shore of PARITY. To break the chain of normative parenting that includes gendered differences in upbringing is a difficult task. Peer pressure, customary beliefs and norms stop this courage from forming

Social control is exercised through elders of the family who hold their outdated beliefs dearly & reinforce them at every level. Another challenge is that patronarchy has characterized all social institutions - be it family, school, marriage etc. Raising sons as daughters requires the re-structuring of these social institutions.

Contemporary times have made it even more difficult with mass media like cinema glorifying toxic masculinity. Upbringing has been taken over by the gadgets. And online spaces create echo-chambers that support the continuity of gender stereotypes.

PANACEA to the PROBLEM!

At an individual level one must internalize the egalitarian values, so that there is no attitude-behaviour-inconsistency. Persuasion by a highly motivated person can change the thought

process of elders & others who uphold the gender-biased norms.

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

At an institutional level, safe spaces must be created for sons & men to express themselves. Emotional enrichment & sensitivity can make them more EMPATHETIC. Active parenting should be encouraged. A role-model approach can be followed.

At an organizational level, campaigns like #HeForShe and MenGryToo can bring awareness to the detrimental consequences of not raising sons like daughters.

Overall an attitudinal shift is needed where children should be allowed to be children first, and not be force fitted into the gender roles by society. Only then can we create a long lasting change, for a better future of our SONS & DAUGHTERS — Citizens of tomorrow.

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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.

WE DON'T SEE THINGS AS THEY ARE,
WE SEE THEM AS WE ARE

Three men had spent their whole lives chained in a cave. All they could see is the shadows on the walls of the cave, of the occasional passing people. One day one man's chains had been broken. He could go out into the real world and see it for the first time.

At first he could not under-stand what he was seeing, being very used to looking at the black outline of shadows. But gradually he could realize that the persons & objects are the true form and the shadows were just an effect of it.

He had rushed to the other 2 men, wanting to free them and show them the TRUE reality. He told the men of the outside world and the other 2 men were bewildered. They had exclaimed the man had gone mad! How could there be another form to the shadows? The shadows are what they have seen since forever. They shunned the man & said they did not want to be freed.

(Plato's Allegory of the Cave)

highlights how one's perception is

influenced by one's own beliefs and experiences. The two men saw things as they were - confined in the cave. The freed man saw the world for what it is, as he was free.

This allegory can be applied to various aspects of life. One might question "Why do we see things as we are?" What qualities are needed to see things as they are? What are the implications of this notion? How can we overcome the challenges that arise out of this? Before answering these questions, we must explore the concept of 'Perception'.

PERCEPTION - the POWER to see

The 'way we see things' is defined as perception. It is the process through which our mind cognizes external stimuli & creates an interpretation.

Perception varies from individual to individual. 'We see things as we are' due to a number of reasons. First, one being attitude. A person who is optimistic sees the glass half full and a pessimist sees the glass half empty. This creates a difference in response by the individuals to difficulties. The pessimist ponders on the question "WHY ME?" while the optimist tackles it head on saying "TRY ME".

Secondly, cultural differences contribute to variation in perception. To a western national the himalayas are a mere geographical formation, maybe even a trekking spot at best. But to the people of India it is perceived as the abode of God and has spiritual significance as well.

Along similar lines is the perception of a hill — one which a company

saw for its profits. But the hill was perceived as sacred by the local people. This the case of Dongari Khond & Vedanta Company on Niyamgiri hill.

Thirdly, socialization effects one's perception. A child socialized with values and care in upbringing perceives the "world as their OYSTER" full of opportunities to grow & learn. However another child may be socialized to just be a cog in the wheel in some industry.

Fourthly, a myopic view and preconceived notions affect how one sees things. A man may see a woman as a mere sexual object, depriving the woman of being seen as a human first. This is a reflection of the man's thought.

"YOUR PERCEPTION of ME,
IS a REFLECTION of YOU"

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

This notion is also observed
in how the West saw the developing
world through an ethnocentric lens,
using "White man's burden". This
prevented them from seeing the other nations
as they are.

IMPLICATIONS

Letting our thoughts and
biases fog our true nature of
seeing things is dangerous. It prevents
one from acting objectively in times.
A civil servant who sees the people of his
district as separate from his own interests
of work is a blot on the STEEL
frame of India

It can hinder possible opportunities of collaboration. The success of Chandrayaan-3 was met with criticism & trolling from European nations that India is a 'poor' country. Rather than inspiration towards space endeavours, their view had racist undertones.

It may create a false sense of the world around us. Seeing the world through rose-tinted glasses can make us blind to the wrongs of the world. POVERTY, hunger, disease are still big issues that the world is working upon.

Nurturing a sense of --

VisionIAS

VisionIAS

VisionIAS

VisionIAS

SPACE FOR ROUGH WORK

We've begun to raise daughters more like sons, but few have the courage to raise sons more like our daughters.

raising son/daughters:

- socialize differences.
- gender roles
- imposition
- impressionable minds
- stereotypes
- self-fulfilling prophecy.
- set values into child.

Courage:

- Going against status quo
- Allowing for vulnerability
- Maintaining same std in upbringing
⇒ Parity.
- To challenge one's own beliefs
- To break chain of dependence...

Daughters - like sons:

- education
- empowerment.
- GGE Report: 68:51.
- challenging roles.
- work force.
- sports, ~~etc's~~, ^{Fatunmi Nayer}
- Autonomy respected ✓
- Legal - property, Land rights ✓
- Politically ~~empowered~~
- STEM
- Post-Marriage support to parents

Why unable to?

- Peer Pressure
- ~~S^d~~ control
- Customs, norms.
- Patriarchy [↓]
in all institutions
- S^d Movies: which glorify toxic masculinity.
- Online space - echo chambers.

Sons - like - daughters:

- care → emotion
- allowing son to cry
- restrictions on going out.
- precautions.
- sensitizing to atrocities
- Household / domestic work.
- VALUES
- "protector" but
- SON - still seen as "bearer of family name"

How to?

Incl:

- Active Parenting.
- Q^{ing} gender roles
- #HeForShe
- Role Models
- Awareness...

SPACE FOR ROUGH WORK

Male entitlement.

"Boys will be boys"
attitude.

Gendered Upbringing - sons & Daughters.
→ →

"Our daughters are no less than sons"

Double burden
2nd shift.

~~ASE~~ ^{ed} ~~AISHA~~ - GER 18-23 women > men
~~sp~~ ~~Manu Bhattacha~~, ~~Anni Lekhana~~

eg> ~~"boys don't cry"~~
• Male-dominated spaces - night life

~~interventions - BBBP~~

~~"India's daughters"~~

emotional enmeshment.

Consequence:

- Create space for women
- Working. ... Vidhika v/s St of RJ
- Patriarchy continuing

PESTAL.

Henri Committee Report.

SPACE FOR ROUGH WORK

~~Notes~~

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

Plato's Allegory of the cave.

3 men

Perception:

Opti/Pessi

- Glass half full/empty

"Your perception of me is a reflection of you"

Perception:

• C^t diff - racial customs....

• False stereotypes - male - seeing women as weak.
Societiz

• Myopic view - to a caged parrot flying seems like a

• Pre conceived notions...

PESTEL

• Pol - custom window.

• Env - enhance borrow from
WLG²

• Cultural Diff.

• Econ...
Legal