

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. : 01428670

अभ्यर्थी का नाम/Name of Student : PRATEEK YADAV

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

31/8/24

निबंध ESSAY

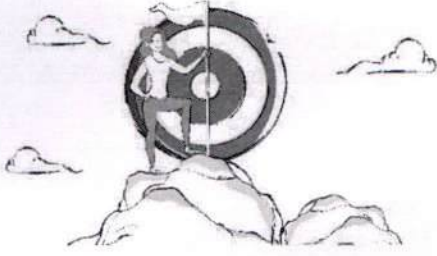
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निरीक्षक के हस्ताक्षर
Invigilator's Signature

Pritya Verma

	महत्वपूर्ण अनुदेश 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।	Important Instructions 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

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खण्ड – A / SECTION – A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
The world must learn to work together, or finally it will not work at all.
2. कला की भांति प्रौद्योगिकी भी मानवीय कल्पना का एक उत्कृष्ट अभ्यास है।
Technology, like art, is a soaring exercise of the human imagination.
3. हमने बेटियों को बेटों की तरह पालना तो शुरू कर दिया है लेकिन, कुछ ही लोगों में अपने बेटों को अपनी बेटियों की तरह पालने का साहस है।
We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.
4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।
The will of the people cannot make just that which is unjust.

खण्ड – B / SECTION – B

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।
To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।
We don't see things as they are, we see them as we are.
8. सच जब तक अपने जूते पहन रहा होता है, झूठ तब तक आधी दुनिया का सफ़र तय कर लेता है।
A lie can travel half way around the world while the truth is putting on its shoes.

खण्ड - A / SECTION - A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
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The 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

"The Ozone Hole over Antarctica would be filled back completely by 2066" says a headline in the front page of a national daily. At the same page, an op-ed reads "Maldives is sinking, the West blaming India and China for global warming!"

The two contrasting columns vividly highlight the successes of working together and the consequences of disunity. The Montreal Protocol of 1987 was a success primarily because it had universal ratification.

On the other hand, the constant bickering between Global North and Global South is the reason why the Paris Agreement of 2019 has fallen short of its goals.

Working together is a complex task. But why do we need to work together? What if we do not work in cohesion? Is it always beneficial to work together? What goes into achieving our final goals? These and many more

Questions pop up in the mind.

Let us unpack this convoluted relationship between working together and making 'it work'. But, before that, what is work at the first place?

Work, Working Together, Working out the Work : The Hermeneutics

Work is any activity done by living beings. The

significance of work is central to the existence of humans.

Karl Marx has said that "man is essentially creative by nature"

Work is a reflection of our creativity, and hence has existential connotations.

However, work always has some end result. This end result is achievable only when those working towards it work in harmony, cohesion, coordination and ^{with} unity of purpose. This is what is meant by "working together".

To work out any work, this is critical. It helps the human capacities to converge; generating "a whole which is greater than the part". Hannah Arendt has explained that when "people act in concert", an indomitable power emerges. The task

at hand, which earlier looked unsurmountable, now starts looking a cakewalk.

Consider the Gandhian mass movement. Defeating an empire where "sun never sets" was unthinkable in the 1900s. Yet, the coordinated mass action of peasants, workers, lawyers etc. made it possible.

Contrast it with the failure of revolutionaries to achieve "Swaraj". The assassinations by Khudiram Bose, Bhagwati Charan Vohra etc., although inspiring, were short-sighted and could not ^{alone} lead to India's independence.

Working Individually : The Challenges

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When people start working separately, duplicities in efforts germ in. Thus, the human potentiality is not actualized fully.

It may also end up in conflict, which may destroy even what has been built by our ancestors.

The Israel - Hamas War is a classic example of the dystopia which such an approach leads to. Once considered the cradle of religions and a rich intellectual landscape, the conflictual relations in the Levant have destroyed the

rich heritage of its past.

Not working together also keeps the larger goal elusive. If all the human organs start working without symphony, the human body will collapse in a fraction of second.

This is why Plato, in his book "Republic", defined "justice as proper stationing and non-interference". This leads to harmonious working and finally, justice.

Nevertheless, simply by working together is not a guarantee of achieving the goal.

The team must also have necessary skills, aptitude and perseverance to believe in itself and work the things out.

For example, the Cricket Team of India has always worked together as a "team". Yet, the seventeen-years' drought of World Cup win was ended in 2024 not just because of the symphony but also the "can-do" attitude of the likes of Virat Kohli and Rohit Sharma.

Working Separately : A Progressive Approach

Many a times, it is said that working alone is the best way to accomplish the tasks at hand. The quixotic words of Tagore

in "Ekla Chalo Re" align with this approach. ?

Working outside of a group helps secure one's values and integrity. Take the case of Edward Snowden. His non-conforming approach in the US State Department helped secure the privacy rights of millions of innocent civilians.

Such an approach also leads to competition. And competition is a sine qua non for human progress, as ascribed in the Freudian philosophy. The NITI Aayog's "Competitive Federalism" approach is essentially based on this

Sartre's existentialist approach of
"Man is condemned to be free" is
also based on this approach. It
secures our individuality as well
as society's diversity.

The Essential Unity: Working separately
to work together

Although the above approach
may look contrary to the proposition
of "working together to work it
out", it is not! Buddha's "Pratitya-
-Samutpada" philosophy tells that
we all are one.

"I am because we are"

Thus, although "Ekla Chalo Re" is
individualistic, it is essentially for
the same larger ~~com~~ unity of
purpose - i.e. human well-being.

Although both USA & USSR were in-
-volved in a "Space Race", the end

goal was larger - extending the human limits - as seen in their "Golden Handshake" in 1975 for the International Space Station.

Cutting the Gordian Knot: Ingredients in harmonious working

Harmonious working entails ingredients both 'within' and 'without'. At individual level, it needs humility and tolerance to diverse ideas. It also needs conflict management ~~train~~ training to ensure emotionally intelligent members in a team.

The team must also foster ethical work culture. Informal - bonding sessions may work here.

Societally, a fraternal fabric where there is, what Ambedkar

called, increasing sense of reverence
and decreasing sense of contempt
towards our fellow-beings is key
to collaborative workings.

Internationally, open dialogues
and cultural exchanges can foster
a "global community". Institutionalised
collaborations like the G20
must be strengthened, especially
in the light of global challenges
like climate change, AI-related threats,
terrorism etc.

A unified approach, shared
vision and collaborative workings
will ensure the world to 'build
back better' amidst the present
global storms. Aurobindo Ghosh, once
said: || "Aggregation is the law of
nature. Listen to it or perish!" ||

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
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6.) TO BE YOURSELF IN A WORLD THAT IS
CONSTANTLY TRYING TO MAKE YOU
SOMETHING ELSE IS THE GREATEST
ACCOMPLISHMENT

A gunshot was heard in
the harrowing valley of Swat.
A girl, resisting against the Taliban
to secure her education, was shot
in the brain. A year later, the
girl - Malala Yousafzai - was on the
world stage - receiving Nobel

Peace Prize. Her indomitable will
to fight for girl education despite
Taliban's coercive attempts, have
continued to inspire millions since
then to "be yourself" amid adversities

Her story demonstrates
the greatness of being true to
oneself. This accomplishment gains
even more significance in contemporary
times, when, all across the world
there is a race to capture the
mindscape and 'homogenise' the
humankind.

The impulse to homogenise
is natural. Yet, the significance
of "being oneself" is immense. The
importance of listening to others also
has its own advantages. The dimensions

of this dichotomy between universalisation & individuality are many. But, before addressing all these aspects, let us address the "elephant in the room" - what does it mean to "be yourself"?

Being Yourself : The Fight Against Homogenisation

Human is a complex mix of values, emotions, ^{culture} and the physical body. This complexity is the root cause why each human is considered unique in itself.

Adhering to this uniqueness is what can be termed as "being yourself". It is essentially an existentialist notion - that one must

stick to his/her individuality to ensure true existence.

Being yourself can be both in terms of internal aspects, like values, or external aspects, like bodily autonomy.

In today's world, this attempt to "be yourself" ~~is~~ is increasingly become difficult. The human impulse has always been to secure conformity and impose one's ideas onto others. Take the case of Adolf Hitler's Aryan theory.

Yet, this impulse has exacerbated in today's era of technology, social media and other tools of capturing the "ideoscape".

The Zeitgeist of 21st Century: Capturing the 'Ideoscape'

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Noam Chomsky, in his book "Manufacturing Consent" gives the diverse ways in which the world of today tries to make us "something else" - alienated from our true being.

Consider the rising phenomena of microtargeting in elections. Our inner values get suppressed by the bombardment of social media posts inspired by one ideology.

Our spiritual values, too get compromised in today's world. The commodification of religions, like those done in reality TV shows,

has alienated ~~us~~ us from the spiritual essence of these festivals. Today,

Diwali has been commercialised through "Big Billion Day Sales", and we have lost the essence of "Satya" which was the core of Diwali celebrations.

Capturing the 'Bodyscope': Other Aspect

Today's world has special emphasis on bodily "beauty standards". The Rise of influencers setting these beauty standards is a clear manifestation of this. This is what Rosalind Gill called as "the marketization of body" in today's globalised world.

Being Yourself: A Herculean Task

The individual, is today,

suffering from "infodemic". The bombardment of information creates a smokescreen where we get lost. The difficulty to identify & preserve our true being in this ideological smokescreen becomes a Herculean task.

Yet, if achieved, it is a great accomplishment, not just for self, but also for the society, economy and politics of the world.

For self, "being oneself" preserves our character. As Aristotle said, "moral excellence stems from character, which stems from virtues".

It also reflects our "will to power", to demonstrate our moral leadership.

उम्मीदवारों को
इस क्राशिए में
नहीं लिखना
बाहिए
Candidates
must not
write on
this margin

For example, Nelson Mandela could demonstrate his ethical leadership, despite 27 years of untiring efforts ~~to~~ of the Apartheid regime against him. This was possible only because he remained "true to himself" & his belief in Granchian non-violence throughout his life.

For society, such an approach helps preserve its vibrancy of diverse streams of thoughts. This non-homogeneity leads to tolerance and help achieve, what our Preamble envisions - "fraternity".

Economically, the benefit

lies in what Arjun Maira has called "the economies of scope".

"Being oneself" preserves cultural diversity and hence, cultural products of our heritage.

Take the case of Madhubani paintings. Its survival amidst today's leverage of AI Art in platforms like DALL-E is possible only when individuals are ~~not~~ true to their cultural roots.

In the arena of politics, "being oneself" ensures ethical politics. Lal Bahadur Shastri's resignation from the post of Rail-
-way Minister after a slew of rail

accidents is a clear example of this. Had he not followed his "Swadharma" amidst the cacophany of power politics, his legacy would have been tarnished.

Listening to Others : A Catch-22?

While today's world is constantly trying to make us "something else", we must not block it blindly. Paying heed to contrary viewpoints and ideas enriches ourselves.

"Thinking is like a game.
It does not begin without an opponent."

The great churn of counter-ideas ends up synthesising useful solutions to today's problems. It is no wonder why USA remains the leader in innovations. The culture of Americans to "listen to others"

is the reason for this.

Yet, it is a catch-22 situation - to listen to other's ideas yet not get swayed by it.

Not getting swayed by the external forces is essential to "be oneself". This requires individual wisdom. Constant examination of one's values is critical for our own progress. This is what even Socrates propounded. This, in addition to exposure to diverse circumstances, makes a man wise.

But, this is not enough. Even the society must be tolerant of diversity. It must avoid imposing majoritarian values, or so to say, vigilantism.

Governance frameworks

must also regulate the "attention economy" while upholding the "right to privacy" and "freedom of expression" of individuals.

Technological solutions like Web 3.0, which give the control of the web to its users, can prevent the "colonisation of public sphere" by the "powers-to-be".

Global cooperation to foster individual's right to his/her body and his/her values must be taken forward in line with the UDHR of 1948 and Windhoek Declaration of 1991.

In conclusion, being oneself leads to realising the true existence of humanity - i.e., "good life". In the words of Rudyard Kipling: "If you can keep your head, when others are doubting, yours is the world & everything in it".

SPACE FOR ROUGH WORK

Unity, Cooperation.

Symphony

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

End goal or the process itself

→ What is work?

Purpose of work? → human essence
MARX (Creative)

Dissect
 Pluralistic
 Competitions

Acti. Concept
HABERMAS
HABER

→ What means "work together"? → Units, Signs, Communication,
 what means "it will work"? - Process, End

→ Why work together? → whole more than part
 happens

→ What if we not work together?

→ Other things which help to accomplish work?

Should we always work together?

Benefits of not working together

Conflict
 Disputes
 of work
 into actuality
ARISTOTLE

Friends
PLATO
 (Justice
 & Proper State)

Synthesis

Yet → Spirit behind working is same

Investment
CIPR
 Divergence, Individuality
 Weakest link
 Chain → Whole
 essential human unity
Vineyard

How to learn working together?

Israel-Hamas

ISS → Store

Crickets Team tactics

(F.g) → **Armstrong** → "People's Road"

PMGATA
 SHAKTI

Monitored Protocol

Ram Sethu
 Varan Sena

V/S
 Meitai-Kuki
 → Manchu
 Dark lost

Humble
 Exposure to Diversity
 EI - Conflict mgmt

Ethical Work Culture, Trust

Community, Volunteering
 in Society

Free, Democracy
 Communication, Social
(HABERMAS) → Rational Doctrines

Int'l Collab, Multilateralism.

P2P Cultural Exchanges

(Institutionalisation)
 Vs Individualism

Peratitigayamuthodan

"I am because we are"

UBUNTU

Quotes

Anandika Ghosh - Aggru

Redwood Interconnect

Trees

NSS

Society → Nabomas → "De-colonisation of Public Sphere"
↳ Web 3.0

SPACE FOR ROUGH WORK

Globally → Sphere of Diversity → UNESCO

→ Windhoek Declaration → Media Pluralism

"If" → Conclude

eg) Malala Yousafzai
Manu Bhaker
Nelson Mandela

Rishabh Pant "Wise Men Speak"

India → Strategic Autonomy

TN Sheshan → Bring others on moral path

If you can keep your head
when others are doubting you,
~~not~~ yet.

Know
Tech
Women
Radicalisation