



VISION IAS

www.visionias.in

SUBJECT:	ESSAY	Test Code:	7	6	8
Name of Candidate	ANYA DAS				
Medium Hindi/Eng.	ENGLISH	Registration Number	2	5	9
Center	RN	Date	1	6	0

INDEX TABLE				INSTRUCTIONS	
Q. No.	Page No.	Maximum Marks	Marks Obtained	1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)। 2. All questions are compulsory. सभी प्रश्न अनिवार्य हैं। 3. The number of marks carried by a question/part is indicated against it. प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं। 4. Answers 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 medium other than the authorized one. प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे। 5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए। 6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off. उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।	
Total Marks Obtained:					

1/8-B, 2nd Floor, Building- Apsara Arcade, Near Gate-7 Karol Bagh Metro Station, Pusa Road, Karol Bagh, Delhi – 110005

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

SECTION A

REVISITING THE ANCIENT GLORY —
CAN IT SHAPE INDIA'S FUTURE ?

Henry Vivian Derozio
in his poems, exhorted his country-
men to take inspiration from
India's rich past, to shape India's
future as a nation free from
colonial yoke. But since, with
changing times new challenges
have emerged, the pertinent
question is — can ~~will~~ India's future
be shaped by revisiting ancient
glory ?

India has a rich
ancient past. On an individual
level, we can revisit the tales
of lives of great men and women
to inspire us for a better future.

The courage of Chandragupta Vikramaditya or Abhimanayu of Mahabharata is an inspiration for today's soldier protecting our frontiers. Similarly Chanakya's wisdom can solve many issues related to governance — a key for today's administrators. The civic sense of the people of Indus Valley Civilisation must be grasped to realise the goal of SWACHH BHARAT.

On a social level, our ancient past has a lot to teach us. Today, we find INTOLERANCE running amok in the society. Lynching of people, violence, riots in name

of religion - in Muzaffarnagar and Gujarat, shows we have not imbibed the learning of the ancients. Although GUPTAS were staunch Hindus, they never persecuted the Buddhists. Caves of Ajanta and ELLORA have places of worship of different religions side by side.

Also, the atrocities based on caste have reached to an unprecedented levels, so much so that, the Dalits have to take out DALIT ASMITA YATRA to remind the world about their right to dignity. Careful reading of ancient EARLY RIG VEDIC society will make it clear that

caste immobility was not a feature of our society. People chose the profession of their choice, unlike today, when caste ascribed professions and systematic discrimination has led to 13% unemployment rate among Scheduled Castes, while for all India it is 4½%, according to NSS unemployment data (2011).

Similarly, early Rig Vedic society allowed women to participate in assemblies and women saints contributed to Vedic literature. Chief among them were Maitreyi. Buddhist Sanghas also allowed the participation of female nuns at par with male monks, unlike today when women

have to fight for entry into
temples like Sabarimala.

Most importantly,
India's preeminence as the "golden
bird", a trading hub, a country
which even ALEXANDER THE
GREAT dare not invade, fearing
the military might of Nandas,
can be a source of inspira-
tion to join the ranks of
developed countries and play
an important role in world
affairs.

In fact, India's foreign
policy shows deep impression
of our ancient past. Is not
PANCHSHEEL's fine principles
similar to ASHOKA's DHAMMA?
Our Prime Minister's stern

message to Pakistan on
Balochistan issue, symbolise
the spirit of Krishna's teaching
to Arjuna -

"Raise yourself, scourge
thy foes."

In past day to day
governance of the country and
future governance models can
get inspiration from India's
past. The LOCAL SELF

GOVERNMENT under CHOLAS,
can inspire us to make
improvements in the Pancha-
ryati Raj bodies. Also, the
committee members, under
the local government ~~or~~ under
Cholas, required members to
be knowledgeable in Vedas,

put a cap on consecutive
membership and disincentivised
any wrong doing by
members. This holds the
key for us to address issues
of CRIMINALISATION OF
POLITICS and increasing the
quality of POLITICS in the country

Also, Kausha's work
of charity among masses ~~is~~
should inspire the public
office holders to try their
best for welfare of citizens —
after all Art 41 also espouses
for the same.

However, not everything
that belongs to ancient past
is appreciable nor applicable
to the present times.

Ancient later Vedic
SOCIETY, not only made caste
a rigid watertight compart-
ment, but also began dis-
crimination against women.
MANUSMRTI, which became
the subject of Ambedkar's
ire for prescribing Caste based
division of society cannot be
followed today. Its incompati-
bility with Art 14 (equality),
Art 15 (prevention of discrimi-
nation) is pronounced.

Also, the Yuga age
symbolised the period of
dark for women's right.
Practices like sati began,
widow remarriage was banned,
women were not allowed to
read or even talk in Sanskrit,

as plays of Kalidasa show.

Also, our exaggeration
of the achievements of past,
like plastic surgeries being
performed then or aviation
as a science that fully developed,
only leads to illusion and
misinformation.

The other major problem
in resorting to past to inspire
us for the future of India is
that, since times have
changed, new challenges and
situations have cropped
up. Ancient past has
nothing to say on SURRO-
GACY or EUTHANASIA.
It does not ponder our

how the ethical dilemma between Right to privacy of citizens and their welfare be balanced. CYBER WARFARE,

NUCLEAR ARSENAL AND PROLIFERATION, were unheard of in the traditional framework of security and for these, we have to frame new strategies with calibration without any reference to the past.

Also, the idea of inter state enmity was more popular then. Today, with institutions like G20, United Nations (UN), BRICS, SAARC, inter state enmity needs to be replaced with

inter state co-operation to tackle the issues of the present world- terrorism, slacked economic growth and underdevelopment.

Climate change, IT, new technologies like Internet of Things, Cloud computing have opened new vistas of challenges and opportunity which beg innovative thinking - a break from the past

Apart from these, revisiting the ancient glory can also lead to SELECTIVE READING OF HISTORY or history of Hindu India, thus alienating the other comm-

unities. Today, we are a melting pot of cultures and selective reading of history poses a threat to the peace and stability of the region, as also pointed out by historians like ROHILLA THAKAR.

Therefore, although ancient past of India has many inspiring episodes - as attested to by ORIENTALISTS like MAX MUELLER, it was also steeped in superstition and discrimination of subaltern groups.

Uncritical acceptance of all that was ancient must be eschewed, to

cull out only the inspiring
progressive elements, as reformers
like Raja Ram Mohan Roy
and Swami Vivekananda
sought to.

At best, the courage,
wisdom, artistic sensibilities
and tolerance of ancient societies
can be taken as a key to
shape India's future, but
for an India — prosperous,
powerful, a contender for
UNSC seat, we need to adopt
unique and innovative thinking,
inclusive of all ("Sab Ka Sath
Sabka Vikas") and chart the
path of our future
development.

SEC - B

1.

DISSENT IS THE HIGHEST FORM OF
PATRIOTISM

Perhaps Mahatma Gandhi has been one of the most perseverant dissenters the world has ever scene, but he is an embodiment of patriotism. Dissent, it seems, is the highest form of patriotism. But today when dissent and patriotism are seen antithetical to each other, the ^{pertinent} question is whether and how dissent is the highest form of patriotism?

Dissent is protest against some wrong, which one puts in against his or society's interest. Whereas

Patriotism is love for one's country.

On a deeper level, a dissenter, by protesting against the ills in ~~to~~ his/her country can further improve the country, thus becoming a dissenter and patriot of highest order at the same time. Did not Martin Luther King Jr.'s "I have a dream" speech, seem like dissent to many? But he is one of the biggest patriots ~~by~~ of USA by trying to make the American society egalitarian.

On a sociological level, the dissenters like Gandhiji and Jesus Christ

have been labelled as rebels by ROBERT K. MERTON, who says that they rejected the existing goals and ways of society and form new goals and means to achieve it, to leading to a change in society.

Gandhi ji adopted a new approach - non violent approach, Jesus Christ showed his dissent with the existing state of society and established a new religion - thus reforming the society for the better.

Understanding the concept of Patriotism would further throw light on

the point I am trying to make. Patriotism is a dynamic concept. Its core meaning - love for the country remains the same, but ways to perceive it change. Post 1947 we embarked on a nation building process, with many dissiparous elements and developmental challenges. We need to be self critical to remove our mistakes and progress further. Under these circumstances, the pre 1947 concept of Patriotism - uncritically, unconditionally accepting all that makes up Indian identity, is anachronistic.

It is in this light that the recent debate around branding some students in

JNU and Hyderabad Universities
as dissenters must be seen.
They were tagged as anti
nationals just because they
dissented. But one must
ponder over what was
their dissent based upon—
Kashmir issue.

Now various sections—
students, doctors, engineers,
politicians, view patriotism
from the prism of their
perspective. The JNU students
felt in a particular way
about the issue and voiced
their opinion. Even if some
can be said to have gone to
extreme, straight jacketing
all JNU students as anti
nationals seems out of
logic.

Dissent of NGOs and civil society groups often improves policy planning and implementation. Dissent against the opinion of a teacher often leads to enlightened debates in colleges. Dissenting and demanding citizens, mobilise opinion in favour of better service delivery and sanctity of their rights.

Even CHIPKO ANDO LAW AND APROKO MOVEMENT, of dissenting by hugging the trees, contributed to the cause of sustainable development. The dissent of tribals in SINGUR against land acquisition, finally led the SC to rule in their

favoured restoring their land rights. The NARMADA BACHAO ANDOLAN or the dissenting tribals in Niyamgiri hills of Odisha, are diverting the nation's attempt to attention to the linkages between DISTORTED DEVELOPMENT and UNEMPLOYMENT, MAOIST VIOLENCE AND EROSION OF RIGHTS OF INDIVIDUALS. Are not all these instances of dissent, helped India to engage holistically with the challenges it faces? Can it be tagged as anti patriotic? Definitely, no.

Indian patriotism is not narrow like the Western notions. It is inclusive and encourages debates and discourse.

viewpoints. Dissent has to
constructively engaged with—
if India has to remain as a
nation.

However, when the
level of dissent breaches
the watermark of tolerance
presents a threat to India's
integrity, action must be taken.

Supreme Court's
view on sedition, being an
act which has a call for
violence and potential to
disrupt public order must be
the compass to our
law enforcers.

Article 19 gives freedoms
of speech to all. However
reasonable restrictions remain.

It is for the state to decide the balance between individual's right to speech (which may be dissent) and public order and sovereignty of the state.

We have witnessed, the creative interpretation of judicial dissent leading to emergency in 1977. We are witnessing speakers of Gujarat and Tamil Nadu, suspending opposition members of legislative assemblies, en masse. We are also seeing the harassment of "dissenters" as by being called as anti nationals.

A Dissenter questions the existing state of affairs. By doing so, we engage

with the issues more constructively. It is like he flashes torch light on a dusty old book, which is either torn and must be mended or is of no use and must be replaced with a new book. To break the torch light by using law or calling him anti national, will defeat the purpose of cleaning the room — or reforming the ills that exist today or issues we ignore.

Therefore, this it is a duty of the state and citizens, to take action where the watermark of public order and sovereignty has been breached, but otherwise, engage with the issue of dissent — without breaking the metaphorical "torchlight".

- Gandhi
- Ambedkar

* Worrying trends

- Politicians
- not debating - inst will become like
cannoning matter.

* Cause of dissent Solution

- ① Sedition
- ② Criminal defamation
- ③ SC - bulwark
balⁿ b/w dissent & integrity.

Dissent = highest form of patriotism

• Mahatma Gandhi -

→ what is dissent? what is Patriotism

→ Is questioning
analysing
negotiating

• is not rock solid,
• dynamic entity
• changes, perceiving
it needs to change with
time

→ Merton -

→ eg - Martin Luther
Nelson Mandela

→ Now → JNU students
Hyd'

what is +ve of dissent

① Rethink

② Reveals exploitation

③ Improve

④ dynamic

Dissent by NGO → pub. policy
student → better teaching
children → rights

→ Singur, Chipko Ando' →
Applo, NBA } →

→ Patriotism - what is true?

① is it same
1947?

② everyone has diff perception Dr. teacher
soldier student

③ inclusive

- New challenges - didn't face earlier
 - ① nuclear weapon
 - ② IT
 - ③ Climate change
- Certain negatives - caste, patriarchy
- Will utymc critical, reasonable logic
 - R. R Roy, I. Vidyasagar
- No proof
- At best, can inspire from this
but surely new understanding -

Calamities are natural but some
man made.

Intro:-

Reviving the ancient glory, can it
shape India's future?

→ Intro

→ Explain -

→ **Individual** : . courage . S & T army
 . sacrifice . drama
 . artistic sense . Arthashastra . eco .
 . trade

→ **Society** : . tolerance → non vigilantism . R & D
 . Early Vedic - less rigid caste → SC/ST
 . J & B → tolerate . innovation
 . materialistic school → balance

→ **Nation** : . approaches of government
 . India - . tolerant, Dada
 . Ind's importance in the world
 . mistakes
 . diplomacy - Porus, Maurya - alliances
 . Chola - local self govt

→ Orientalists - Max Mueller

(-ve)

⊕ Times have changed - AI, Cloud computing
 plastic surgery

→ some vestiges → Caste, patriarchy in Ram Mahat
 Bharat