



VISION IAS

www.visionias.in

ESSAY

Name of Candidate	ATUL TYAGI						Test Code	2320			
Medium Hindi/Eng.	ENGLISH		Registration Number	7	6	8	4	8	3		
Centre	ONLINE		Date	1	6	0	8	2	0	2	3

INDEX TABLE			General Instructions	
Section	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 इत्यादि)। 2. Write two essay, choosing one topic from each of the Sections A and B, in about 1000-1200 words each. खण्ड A व B प्रत्येक से एक विषय चुनकर दो निबन्ध लिखिए, जो प्रत्येक लगभग 1000-2000 शब्दों का हो। 3. Do not write answers in bad of illegible handwriting. Such answer may not be evaluated. उत्तर अस्पष्ट अथवा गन्दी लिखावट में न लिखें। इस प्रकार के उत्तरों का मूल्यांकन नहीं भी किया जा सकता है। 4. Write answers in ink only. Do not use pencil for writing the answer. However, pencil may be used for drawing diagrams, sketches, etc. उत्तर स्याही से 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। 5. Do not write answers in a medium other than the authorized medium in the Admission Certificate. Do not use mixed language, i.e., authorized and unauthorized media together, for writing answers. 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। 6. Write answers at the specified spaces (right below the questions) only. Answers written elsewhere at unspecified spaces in the Booklet shall not be evaluated. 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।	
A	125			
B	125			
Total Marks Obtained:				
Important Instructions			Is student recommended for One-to-One mentoring?	
1. 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. प्रवेश-पत्र में प्राधिकृत माध्यम में निबन्ध 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। 2. Word limit, as specified, should be adhered to. प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए। 3. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ अथवा पृष्ठ भाग को पूर्णतः काट दीजिए।			Recommended	
Remarks:			Strongly Recommended	

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, Delhi-110009

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

EVALUATION INDICATORS

1. Contextual Competence
2. Structure and Flow
3. Dimensional Coverage
4. Language Competence
5. Length of Essays
6. Creativity Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

For one-to-one mentoring session on this copy, call us at 7042691891 or send an email to appointment@visionias.in

Q1.

FREEDOM IS THE RIGHT TO TELL
PEOPLE WHAT THEY DO NOT WANT
TO HEAR

"I may not agree with what you say, but I'll defend to death your right to say it." - Voltaire.

This was one of the sharpest utterances, advocating the essence for a liberal and tolerant society. A place where healthy debates are encouraged by acceptance of differences: a place of true freedom.

We all yearn for freedom but do we realise it in all its dimensions? Gandhi Ji's swaraj

was not only political freedom but also social, against practices of intolerance life untouchability and spiritual, through self-introspection. Only this broader definition can give all the rights to tell even what others don't want to hear.

But what is it that people don't want to hear? We see the world based on the lenses we use. Hence, when I may see the glass half empty, you may show me the part that is full. It is going beyond our individual limitations and egos, by incorporating multiple worldviews that this freedom provides.

At the social level too, there may be rigidities that we don't want to be questioned in the name of what is established. Caste discrimination and segregation in the form of endogamy still persist in India. Patriarchy is another idea entrenched deeply in the social psyche. Needless to say, one may not get the freedom to talk against this in an orthodox Knap panchayat setup.

This tendency towards intolerance is alarmingly present in the supposedly modern urbane setups too. Social media has been rife with hate speech: the diametrically opposite end of the freedom of speech. Cancel culture has engulfed all who hold contrary views. Even Bollywood films like Patman were boycotted,

inhibiting artistic expression that may have had unprovocative intentions.

The same phenomena expands at the wider national-politics too. Autocrats like in North Korea do not want to hear anything against them. The citizens there have no rights but to obey mutely. Horrors like the Jews Holocaust happened because no one could tell Hitler otherwise.

Even at the international level are we actually free? Can the developing world substantially tell the developed half about the common but differentiated responsibilities regarding climate change? The dysfunctionality of the

\$100 billion climate finance sorely shows that it is falling on deaf ears. Evidently, our institutions are still not free from a western veto.

But having seen what people don't want to hear at multiple levels, what then gives us the right to say it still? Why should we have them? Liberal humanistic tradition is a strong advocate of it through human reason. One's freedom of expression is thus deemed fundamental to his/her being as a thinking self. Indian constitution's article 19 is a manifestation of this principle.

Again, by expanding it to the social level, presence of this freedom has made desirable changes.

in the long run. Be it Buddhism that rose against Brahminical orthodoxy, 19th century renaissance against sati and untouchability or the present LGBT support movements — a free voice had made foundational differences. It has proven its centrality for social progression and is thus deserved as a right.

On the political field, going against the established authority had resulted in revolutions. The French revolution voiced against the kingship autocracy and gave liberty, equality and fraternity based on rights. They proved that the "ballot is stronger than the bullet" — freedom to speak even what those in power don't want to hear establishes a true democracy.

In a similar vein, India's call for UNSC reforms, speak against the discriminatory international bias discussed earlier. Permanent 5 veto has paralyzed decisions like on terrorism, border dispute resolutions and war solutions like the Russia-Ukraine conflict. India's independent stand is thus not just for its own rightful representation but for the global good by making UN itself functional.

It is therefore absolutely clear that to all the solutions lie the paradigm of debate, discussion and consensus over differences. But at the same time is this freedom absolute? The answer is a measured no, because:
"My right to swing my arms stops where your nose begins."

The Indian constitution also lays down reasonable restrictions on grounds like public order, morality, health and unity and integrity of the country. Rights are balanced by fundamental duties.

These duties compel one to be cognisant of their social roles. While on one hand the power to 'tell' our views also give the responsibility to make them informed, it is also to be noted that the other person has an equal right to respond. Intellectual integrity and tolerance are thus keys to exercise this freedom. It prevents it from derailing into mere misinformation or hate speech.

In the similar context, the subtle nature of truth also plays a role in what we say.

A Sanskrit shloka recommends:
"Satyam brhuyat, priyam brhuyat,
Na brhuyat satyam apriyam."

It means that along with the obligation to tell the truth, it is also necessary to know the consequences of an unpleasant truth.

This is evermore relevant in the present times of rising individualism and avenues to voice one's views with the click of a button.

Absence of this nuance is responsible for multiple issues of our times, and the solution lies in equating the power with responsibilities of this freedom.

Be it the echo-chambers of social media, communal fundamentalism, protectionist extremists, all need dialogue and discussions. Margaret

Atwood said that- "War is what happens when language fails." Be it Nuh violence, Manipur conflict or Russia-Ukraine^{war}, the power centers are to be told things they don't want to hear. Intolerance of the other's views is depriving all the sides of peace.

A counter argument however is placed at times that:
"Whereof one cannot speak, one must remain silent." It is being seen on multiple grounds - lack of knowledge, lack of authority or mere appeasement. Present 'woke-band' where one fears being politically incorrect is one such incident.

However, plainly toing the line or playing-safe by staying silent is

a relatively unproductive stance. Intellectual integrity is an individual's responsibility to engage in informed discussions. Similarly, an "informed citizenry is the best safeguard against tyranny." (Thomas Jefferson). In return it is the state's onus to create a conducive environment where no one is deprived of a dignified platform to exercise their right.

Thankfully, our history is replete with such setups. In his book "The Argumentative Indian", Anandya Sen extols the 'tarka-vitarka' tradition of ancient India. It bears resemblance to Socrates' dialectics. No wonder the two civilisations produced some of the most diverse and enriched knowledge systems.

Appreciation and celebration of diverse views can enrich our present understanding and future prosperity of the world. Empowerment of individuals unlock human potential. Institutions from civil society organisations to the civil services have the right and capability to question authority. Indian civil services for example have moved from serving the British Raj to being the steel frame of the country - free from fear or favour.

These achievements and future progress is possible only through this freedom where we realise that:

"Ekam Sat vipra, bahuda vadanti" -

One Truth is spoken in many ways and each deserve the right to uttered and heard - even one it may stand against what we presently know and believe. From thesis and antithesis, synthesis shines.

WE MUST ACCEPT FINITE DISSAPPOINTMENT
BUT NEVER LOSE INFINITE HOPE

Chutni Mahato was subjected to a treatment beyond belief.

She was paraded naked on the village streets, forced to drink urine and eat human excreta.

All of this because she was branded as a 'dahan' in a witch-hunt. This degree of humiliation would have broken everyone. But she not only kept her hopes alive but brightened the lights of hundreds of women's lives with her spark of social work.

What is life but ~~but~~ constant shuffling between losses and victories. In this, it is the dichotomies

between finite disappointment and infinite hope, accepting the former or losing the latter that decides - success or failure.

Along with the contrasting consequences in its presence versus absence, how a conducive environment for hope can be established will be explored in the essay.

Life need not be a bed of roses always. Expectations for outcomes are natural and so is the resultant disappointment when they are not met. Though the age-old wisdom of 'nishkama Karma' prioritises action over its fruit, any aspirant appearing in the civil service examination dreams of being in the coveted selection list! In its positive form, it

can even take the form of
hope that fuels the journey.

True emotional intelligence lies
in accepting the result. Past
is gone and future is yet to
come. It is thus said that
this moment is the present -
a gift. This acceptance comes by
realise the finite nature of times
and keeping infinite hope:

"If winter comes, can spring
be far behind?"

The above lines of P B Shelly
exhibit an attitude of optimism.
Having accepted temporary losses,
it is a fighting spirit fuelled
by hope that makes one come
back stronger. Moreover it
necessary have to be infinite in

order to persist over the ravages of time. It is no wonder that the Hindi saying goes - "Ummeed pe duniya kayam hai", that is it is hope that holds the world. It matters not how many times we fall, but the hope with which we stand-up to succeed again.

History is a progression of this transformation from disappointment to triumphant hope. Not only in the mighty battles scattered across history textbooks but right from the experiments with fire, the wheel and today our

Chandrayan's to the moon. History was not made in a day, and definitely not by those who accepted defeat hopelessly.

Every such transformation has been met with resistance. But all moral giants across times have bore sufferings to spread beacons of lasting hope. Be it Jesus, Buddha, Bhakti saints of Sufis - they all were ridiculed at first. But the world now finds spiritual inspiration from them.

Even in the more material domains of Science, human emotions play equally important role, even if some may deny. Electricity may run machine but hope runs humans. Knowledge is after all a blind date with the unknown. Thomas Edison failed over hundred times to devise a functional lightbulb. But had he given up

in dissapointment, we might have been forced to burn the midnight oil till today - quite literally!

There are numerous such examples where an individual's persistant hope has changed the social setup beyond recognition.

For centuries the caste system had deprived a major portion of Indian society rights to human dignity and development.

It was B R Ambedkar, who had himself suffered the same discrimination who kept his hope alive and drafted our enlightened constitution.

From such societies are formed strong nations. Japan witnessed the horrors of a nuclear attack

that wiped out millions in the blink of an eye. Yet the Japan of today is a sight of wonder, a gem of human achievement. It was the undying spirit of the Japanese people that it shines bright, having risen from its dark past.

No less is India's political struggle for Swaraj. Gandhi Ji inspired the masses for the cause of freedom. But even he accepted 'Himalayan blunders', in his own words when the Rowlatt Act satyagraha or the Chauri-Chaura incident went violent. And still our predecessors sacrificed their own lives with the hope of seeing the tricolour flying high.

The economic front has again shown this principle at work. Be it the great depression, 2008 financial crisis or the COVID lockdowns induced lockdowns — we've bounced back higher and built back better. In fact, India's growth story has kept global spirits high.

Despite all these examples, a counterview at times is placed of pessimism or fatalism. Greek philosopher Diogenes used to live in a barrel because he saw no meaning, nor hope in life. Only one question to such advocates suffice — "Will the world function if all start living this way?"

It is true that much disappointment and dismay prevails over climate change today. IPCC has issued

code red alert for humanity as temperatures will ~~not~~ rise 1.8°C even in the best case scenario: above the Paris Peace Summit goals. Yet, isn't the then 12-years-old Greta Thunberg a source of hope and motivation? It was because she believed in having a better tomorrow and worked for it.

Another are where working and serving towards a prosperous future is administration. On the way tremendous challenges come their way. Ashok Khemtha has been transferred over 50 times. Surely something must be keeping him from giving up - it is hope. Hope on the results of adhering to one's principles and duties.

Such actions prove the motto of "Yoga Karmashu Kawshalam" true — Excellence in work is Yoga.

Having said that, practicing the principle is not easy. Having established earlier that transient disappointment is natural, realising its finite nature is difficult.

It requires one to fight their own demons. The fact that today more people die of suicide than warfare hints that somewhere we're struggling with mental health. The world has brought alienation and isolation with increased individualism.

In relatively family and community-centric societies like India too, external factors may turn to be

impediments that support system.

From accidents of birth like caste system to established social evils like patriarchy put many on a pre-existing backfoot. Thus, before preaching hope, one needs to establish justice through a fair equality of opportunity.

The individual, the civil society and the state all have the onus to work towards it.

Individual value system and societal morality when align with constitutional morality, will form the base for hope in humanism.

Furthermore, it is for the state to create human capital in

Amartya Sen's capability approach and social capital to exercise it.

We have ample sources of inspiration to tread this path.

Swami Vivekananda vouched for "muscles of iron, nerves of steel and gigantic wills" to be nurtured in such an individual-social-national conducive environment.

Chutani Devi suffered in the absence of such an environment yet she cursed a stone to generate ripples in the lake of change. Her triumph over dissatisfaction through lasting hope gained her the applause of the nation as she received the padma shri award.

Ulysses, from the Greek epics voices this spirit :

"Made weak by time and fate;

But strong in will,

To strive, to seek, to fight, and not to yield."

On these wings of hope, the world shall fly high.