

VISION IAS

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ESSAY

Name of Candidate	Vaibhav Singh					Test Code	2575			
Medium Hindi/Eng.	English	Registration Number	1	1	7	5	0	5	3	
Centre	Online	Date	0	5	0	8	2	0	2	4

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)।							
A	125		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।							
B	125		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।							
Total Marks Obtained:			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।							
Important Instructions			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।							
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।			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।							
2. Word limit, as specified, should be adhered to. प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।			Is student recommended for One-to-One mentoring?							
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				Strongly Recommended			
Remarks:										

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

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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:

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Evaluation Parameters

- Understanding of Topic
- Introduction Competence
- Body of Essay
 - Dimensions Covered
 - Shortcomings
 - Value Additions/ Missed Dimensions
- Conclusion Competence
- Organization of Essay
- Language and Expression

Macro Comments – Essay 1

Essay Topic:

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Macro Comments – Essay 2

Essay Topic:

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All the Best

खण्ड-A / SECTION-A

1. What makes the desert beautiful is that somewhere it hides a well!

The Kalahari desert in the southern region of the African continent is one of the driest deserts in the world. However, it still thrives with life. The local Bushmen have devised unique ways to find the elixir of life — water in one of the most hostile conditions.

A Bushman would capture a Baboon or a monkey and feed salt — another necessity of life — to it. Once thirsty, the monkey is released. It soon runs towards a source of water and is enthusiastically

pursued by the Bushman. And soon he lays his eyes on an oasis of life in the middle of nowhere.

The Desert may be hostile but to the Bushman its beautiful. It provides him with all necessities of life cocooned some where waiting to be found. The desert is his true home.

Life is in many ways similar to the Bushman's experience of finding water. It often gets rough, full of adversities. However, those who are resourceful, often find a way to make the most out of it. For they know, that there are always opportunities of revival and hope. For they know, there is ⁱⁿ the desert a well

of life hidden, but ever so watchful
of someone to find it.

Before delving into
analysing how one can find
the well of life, it becomes
pertinent to appreciate the symbolism
involved. What does the desert and
the well represent? Is desert's
beauty contingent on presence of a
well?

The Desert and the Well

The Beauty and the
Beast is a popular title that
represents the duality of many
aspects of life. The desert and
the well, too, at ~~the~~ a cursory
glance reflect this duality.
Desert is dry,
seemingly lifeless, difficult

and unforgiving. The well on the other hand, is a source of water which is an important necessity of life. It, thus, is a nurturing force.

However, such an over generalised view might be beset with fallacies and deception. Desert might ~~be an ex~~ appear to be an expanse of nothingness, however, it teems with life of its own - the ~~ex~~ xerophytic vegetation, the reptilian and camelid animal life among others reflects its importance in itself. Had it not been for the Sahara Desert, the Amazon basin would never have had received rainfall.

Similarly, well might be the source of life - but what if it becomes the devourer of life? It might drown someone or even poison someone with its otherwise

harmless appearance.

Perhaps, desert and well can be reconciled using the Chinese framework of 'Yin and Yang'. They might be at opposite ends of a spectrum but like the components of visible light, they complement and complete each other. The desert and well together are beautiful and not one without the other.

The Significance of the Desert

Desert represents the challenges of life. The Vanvasa ^(forest life) of Ram or that of the Pandavas reflects those periods of life when a person is at his lowest. However,

It is these very adversities that shaped Ram into Maryada Purushottam (the Ideal Man) and helped the Pandavas to hone their skills that helped them win the Mahabharata.

Resourcefulness is the most important ~~need~~^{quality} to survive a life of desert. The desert plains of Latin America today have emerged as prized sources of Lithium that is powering our lives.

Thus, finding something worth appreciation in every situation is what matters. The Second World War reflected the greatest of adversity that the world saw. However, having learnt important lessons, the

World even though has not been able to avoid wars altogether, still it has been able to prevent a conflict from escalating into a global war.

In order to learn from adversities, however, it is important to look for hope. Just as the Bushman patiently waits for the monkey to lead him to water, one has to be patient but not inactive.

Well - The Silver Lining

The well completes the desert. It might sound oxymoronic but what is also true is that the night is at its darkest when the sun is about to rise.

There have been numerous stories wherein people who had lost their way in a difficult terrain were found dead just a few metres from civilisation. It is always the last leg of a journey that is difficult.

The well is the silver lining - the hope that things can get better. However, it is only those who are able to sustain themselves in this quest of materialising their hope, that they can attain the hope well.

India's freedom was marked by communal clashes and mass human migration which was unprecedented. In such dire situations, it remained steadfast to its commitment in building

the new nation on foundations of secularism and spirit of fraternity.

For India, 'the Well' lay in seeking, among the comity of nations, its rightful place — one that is marked with dignity and mutual respect. Even though the journey continues, our resourcefulness has allowed us to traverse treacherous terrains in our journey — whether it were insurgencies ^{that continue} and ^{or} imposition of emergency.

Today, 53% of women in India are Anaemic. When the Government has taken up the target of Anaemia eradication by 2047, it reflects this very spirit of remaining optimistic and working towards materialising

that very optimism.

The Desert and the Well inside Us

The duality of the desert and the well also resides within human nature.

Our bad qualities and pessimism might reflect the desert while the well represents the beauty of character that might be hidden but is everpresent.

Karna in Mahabharat sided with the evil. Duryodhana's plans of destroying Pandavas found resonance with Karna. Whether it was the deception of burning down the Pandavas or killing of Abhimanyu. However, one can never deny the gratefulness and

unwavering commitment of Karan towards his friend.

As Grandhiji said, 'Hate the sin and not the sinner!' Thus,

one might always find something good even in a seemingly bad person. The Supreme Court in

Bacchan Singh judgement on

Capital Punishment argued for

employing the same only in the

rarest of rare cases. It has

over the years formulated frameworks

of evaluating the mitigating

circumstances of a crime

and sought to employ reformatory
rather than retributive justice.

As it is said, 'every saint has a past and every sinner has a

future.' The model open jail

in Kanda, Himachal Pradesh reflects one such initiative wherein the inmates are allowed to work outside the jail in working hours, thus, allowing for easier reintegration into society on release.

Just as beneath a heap of dust and coal, there might be a diamond waiting to be found, we all have a well to find - whether in ourselves or collectively as a society. A positive outlook makes one appreciate even a hostile desert. The Bushman of Kalahasi has found the monkey to lead him. We all have to find our own ways of reaching the well. As Buddha said, "Be the light unto yourselves!"

खण्ड-B / SECTION-B

7. A society is defined not only by what it creates but by what it refuses to destroy.

The USA is often described as the 'land of dreams', an 'oasis of opportunities'. Its ability to allow anyone with enough zeal and the right temperament to reach high up in the ladder of success has for years attracted hopefuls from around the world.

The USA has been able to create that aura that defines it as the true dreamland.

However, what also describes it is its increasing instances of hate crimes and race-discrimination fuelled

vicious attacks on its vibrant immigrant communities that have legally been residents there for generations now.

Whether reflected in recent killings of Indian origin students or vicious campaigns against Kamala Harris or Vivek Ramaswamy that sought to attack them for their Indian heritage. The USA's society has prominently displayed racist attitudes.

Thus, USA's reluctance at a societal level, in shedding its racist attitudes is also one of its defining characters.

A society is not static, but ever-evolving. It is about a constant churn of creation that helps it survive

the changing times. However, it is also an in-group that seeks to counter any attempt to destroy what it feels is its essential character. The traditions and customs described as integral to a society reflect its convictions. The relative insularity vis-a-vis certain aspects is but reflective of the ideas that its members subscribe to, jealously.

However, creation and destruction are two sides of the same coin. Social creation is bound to get into conflict when it is not accompanied with destruction.

Correlating Creation and Destruction

In the movie Jurassic Park, in an important scene wherein ethicality of reviving dinosaurs is being debated, an essential point is made. The dinosaurs and the man are two very different creatures separated by a millions of years and years of evolutionary gap. To bring them together in the same timeline is but a recipe for disaster.

In a similar vein, societies are built around customs, traditions and certain foundational ideas that inform its members. For example, the Khasi community in Meghalaya is a matrilineal society. Thus,

it values female-headed households and it traditionally requires the husband to stay within-laws after the marriage.

Thus, its foundational traditions and ideas are distinctly visible. ~~Thanks~~ And thanks to the 6th Schedule and Article 244, these tribal customs have evolved and remained steadfast due to relative isolation. However, the same has not been true for tribes of Chottanagpur region that have had to lose much of their identities due to greater integration with British and the Indian societal set up at large.

Thus, destruction of ideas and traditions incompatible with the new ones

was unavoidable for them.

However ~~Furthermore~~, this destruction is not always due to introduction of new ideas from outside but also from inner forces of creation.

The abolition of Child Marriage or greater acceptance of Widow Remarriage reflect the destruction of archaic ideas not in sync with modernity that is birthed within. The Enlightenment and Renaissance in Europe reflect the destruction of Papal authority and ideas for the new ones.

Thus, as in Hindu mythology, the forces of creation and destruction with a brief period of preservation, are important for evolution of society.

Anchoring the Identity

Even though creation and destruction constantly define and redefine a society, it is not the complete aspect of understanding it. A society is also defined by what 'it refuses to destruct'.

Scholars have often labelled traditions as the 'Democracy of the Dead' for they reflect the powerlessness of those who walk on Earth in comparison to those who have walked on it.

Societies might not be frozen in time, but they do subscribe to what they feel are their timeless

ideas.

Patriarchy, for example, remains a describing and defining aspect of society from a very long time. The reluctance and refusal in destructing such structured exploitation of women reflects their predicament.

Claudia Gouldin, the ~~the~~ Nobel Prize winner in Economics in 2023 found how in a family, it is more often than not, the Man who takes up the more High Paying job or promotion. The employers too overlook women in such opportunities. The reason being, the women are expected to

devote time to domestic case work which might hinder their ability to fulfill extra duty in a high-paying role.

Thus, even if female labour force participation rate improves with other development parameters, the quality of employment and wage gap at similar roles remains.

This and the instance of race-based violence reflect the negative aspects of society's refusal to deconstruct its core ideas. However, not always is such refusal a source of concern.

Consider the ideal of 'Ram Rajya'. Even though

many a times its mere lip service, however, the fact that society aspires of a governance structure that is transparent, impartial and welfaristic represents that certain timeless ideals are appreciated despite changing circumstances.

The preservation of 'Living Root Bridges' in the North-East or the Special Theatre performances in the Sunderbans reflect the importance of preservation and learning. Our challenges of today have solutions in invaluable lessons from past that can help shape of a better tomorrow.

Balancing Creation and Destruction

The Brahmaputra plains face flooding each year. This flood brings mineral rich alluvium that replenishes soil fertility in Assam plains and Bangladesh.

Thus, destruction leads to creation. For a society to survive, it needs to create a harmony between the two forces.

Dr. Ambedkar in his speech 'Grammar of Anarchy' had appreciated the use of extra-constitutional methods and agitations to end British Rule. However, he struck

a word caution against employing these methods in an independent India for it needed cooperation of all and a reinforcement of institutionalised democracy.

Thus, a society needs to be conscious in shedding values that ~~are~~ inconsistent with ideals of equality, liberty, justice and fraternity. However, at the same time it needs to preserve traditional knowledge systems and ideals like the Khasi tribe.

And as Shahrukh and Gayatri's characters in movie 'Swades' beautifully depicted it — modernity can be wedded to tradition — all is needed is a redefinition of society — by creation of progressive ideas and destruction of non-progressive ones while preserving the true essence of a societal existence.

ROUGH WORK

What makes the desert beautiful is that somewhere it hides a well.

Karna, Ravana, New Zealand, Adversity - brings out good, Covid-united, imperfections, Gandhi - Hate sin not sinners → Ashoka, Societal-reform scope., Naxal radicalised, Kashmir insurgency.

Desert - expanse of nothingness - reps. - hopelessness, death & decay. Yet - resourceful : Lithium, Monsoon.

Well - Completes it - sustains life, makes it habitable a ray of hope - The Bushman.

Adversity - significance - builds character

- ↳ Vanvas
- ↳ Freedom Struggle
- ↳ ideals
- ↳ Human Rights
- ↳ WWII - need for peace & tech.

Ray of Hope - finding the Oasis

↳ we seek peace + way out
↳ How? - search for it with resourcefulness
↳ sustains & gives hope
↳ way out → strength; finding good in others

Ending
↳ with Tryst with destiny

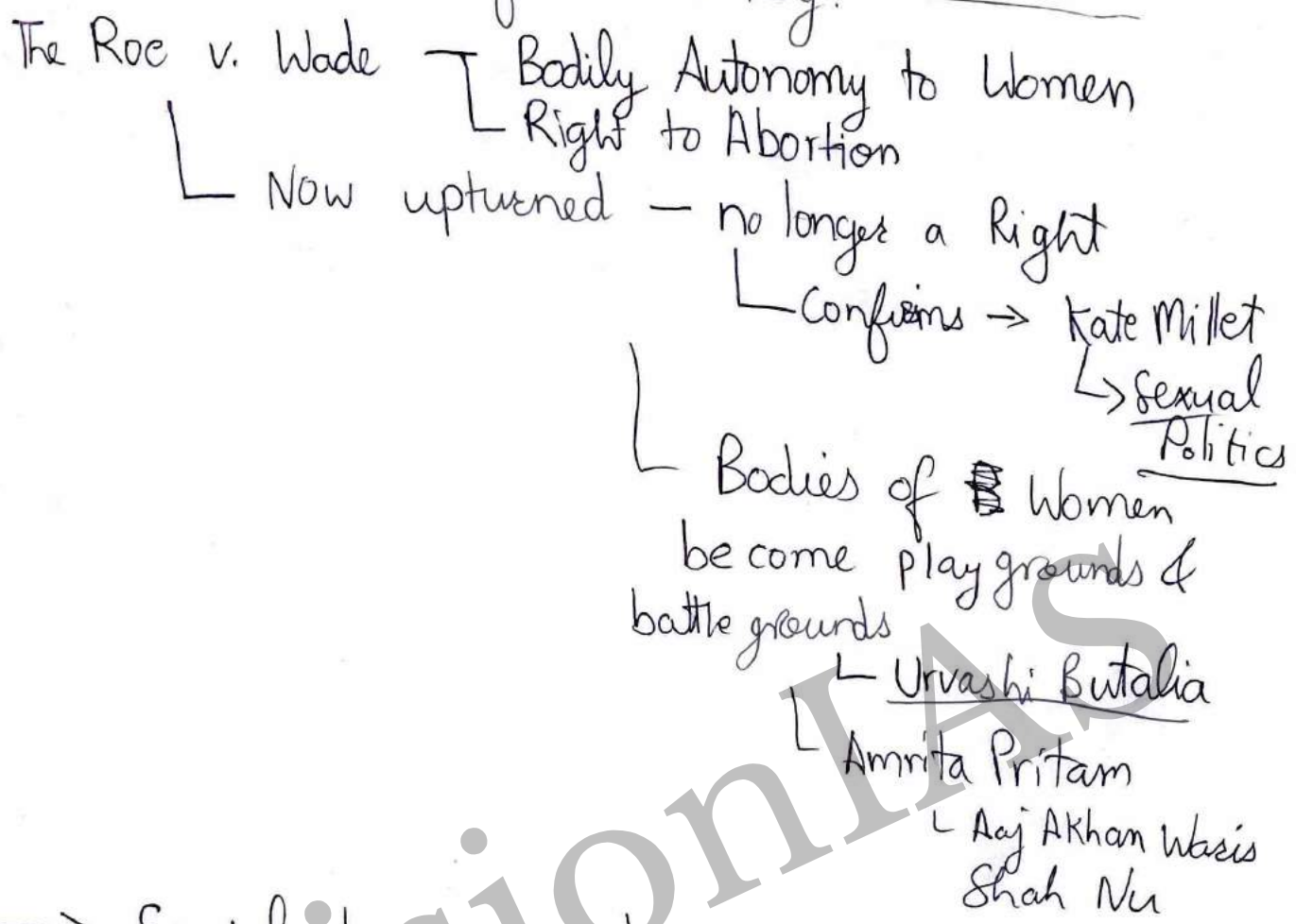
↳ New Zealand
↳ Open Jails
↳ Kanda

Liking the Desert for Itself

↳ global climate - Sahara - Amazon
↳ That - Trangetic
↳ Specific xerophytic & Camelid & Reptilian
↳ mineral sources
↳ It reflects imperfections are imp. in themselves.
↳ JS Mill - wrong fact important
↳ perils of war known from experience.

ROUGH WORK

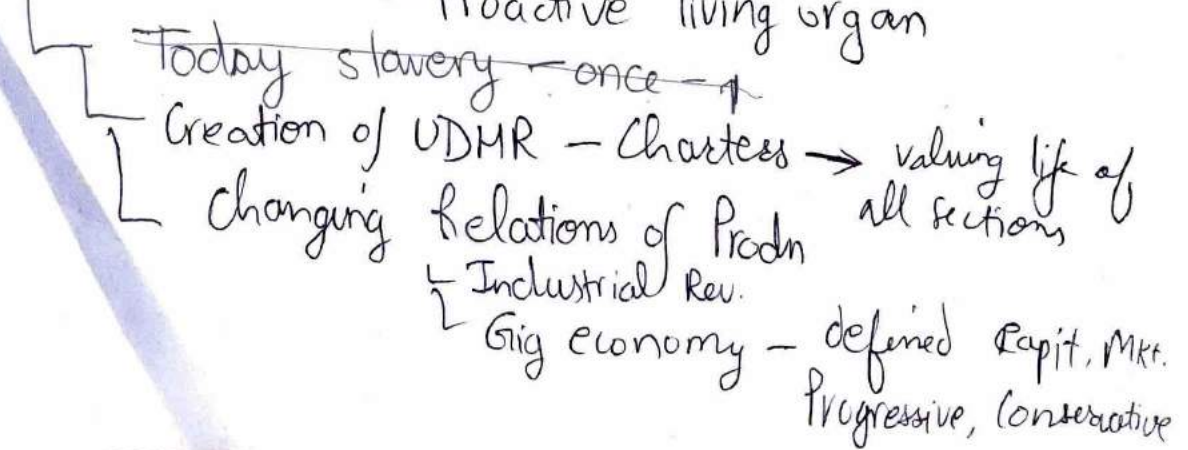
A society is defined not only by what it creates but by what it refuses to destroy.



→ Social dev. around more women in workforce but they denied substantive — refusal to destroy structures of exploitation!

→ Creation - Sust. Fuel of Society

- ↳ needs constant creation & rejigging to retain mobility & imp.
- ↳ Static - No
 - ↳ Proactive living organ



ROUGH WORK

Refusal - Aversion

- Sacred Grooves
- UK Folk songs
- UK - Sunday bands
- UK - Play
- UK - Orissa
- UK - Postmyatra

Survival response - built on these foundations

- Karl Marx
- Shah Bano, Shyra Bano
- SC/ST sub-classification
- Development of Underdevelopment

- Blum - cheap labour
- Claudia Gouldin

- 53% Anaemia
- Attitudinal Aspects
 - BLM
 - Floyd character
 - Kamala
- Racism

Need for Destruction

- Hindu Mythology
- Reset
- Martin Luther Rosa Parks
- Gandhi - Train

it should be for the better

- Afgh. not for better. Iran
- Mehsa Amini

Destruction can be about creation

Positive - keep weed out evil

- values of community relations
- Bhutan - keeping happiness priority but refusing to

- Russian Tundra Fires
- Assam & Bang. Brahmaputra Plains