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ESSAY

Test Code - 2322

Name of Candidate	NEHAA.K	Test Code	892821
Medium Hindi/Eng.	English	Registration Number	8 9 2 8 2 1
Centre	Online	Date	2 1 0 8 2 0 2 3

INDEX TABLE

Section	Maximum Marks	Marks Obtained
A	125	
B	125	
Total Marks Obtained:		

Important Instructions

- 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।
- Word limit, as specified, should be adhered to.
प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।
- 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।

Remarks:

General Instructions

- 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)।
- 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।
- 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।
- 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।
- 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।
- 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।

Is student recommended for One-to-One mentoring?

Recommended

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

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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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Question 2

Changing mass consciousness is Individual Responsibility

"Be the Change You want to See"
- Gandhiji

Resonating with his quote Gandhiji lived a reformed life himself to affect the mass consciousness till this date. From his revolutionary ideas of wearing khadi, to Satyagraha, he took individual responsibility to change the mass consciousness that was prevalent at that time - Racial Superiority of British and their products and the extremist violence to attain swaraj. His own responsibility to the motherland and its citizen, led to the arousal of mass consciousness for Independence with truth and non violence as armaments, culminating in a freedom

Struggle, that shook the country out of British Rule. It also inspired movements world wide- Anti Apartheid movement in South Africa and Peaceful Anti separation movement in USA with Truth and Non Violence.

This shows how individual responsibility of one man led to the change in consciousness across the world.

Through this essay, we will dwell upon what mass consciousness is, why is there a need to change it, why is there a need for mass consciousness ^{to bring} ~~for~~ change, we will also look into how individual responsibility can be applied, the ethical constraints to be considered. Then we shall shortly discuss on how mass consciousness is affected by masses. Towards the end we will discuss how India as an Individual country can apply and appeal to Mass consciousness for a better future.

First things First, What is mass consciousness? Some psychologists like Carl Jung believe humans have a collective unconscious that we inherit from our ancestors. It refers to the customs, habits, universal symbols etc. While the others believe that mass consciousness is the ideas and beliefs prevalent in the masses.

As time and history has taught us, there is always a change that is dawning upon us. With this change our consciousness changes and affects others around us. Take for example - the change from iceage to the present. Humans lived as cave dwellers hunting and gathering, we then started agriculture, mechanisation, industrialisation, and viola! we are now looking at 4th Industrial Revolution

Though some changes are natural and brought by the nature, most of the changes in the Anthropocene era we brought by humans - both in environment and within ourselves. Specifically, most changes were initiated by a single individual or with by people with an individuality in consciousness. These people are often deemed the leaders of change. But why have these individuals initiated change? Why change the prevailing mass consciousness?

CHANGING MASS CONSCIOUS: THE WHY FACTOR

Humans have strived on evolution to become one of the most superior species in the world. So it can be said that change is in our bones, specifically our genes. But being a social creature we had also affected social change,

when it harmed the race.

When Sati harmed the women of the country, we had Raja Ram Mohan Roy who raised up to protect the feminine capital of the country. When religion became a barrier for the race to progress, we saw reforms like Buddhism, Jainism in ancient period and Bhaktism, Sufism in the medieval period to preach ideals of peace. To Root out evil and proper mass consciousness towards the goals of human race, these leaders continued their strife.

And sometimes, the change was initiated in the mass consciousness to adapt to global scenario. In the 1980s when nearly half the globe had completely or partially shifted to market based economy, India stuck to its socialist ideals. After the Balkanisation of USSR and Balance of

Payment Crisis in India in 1991, the global scenario turned its tide. It was time for India to change.

To affect the much needed change P V Narasimha Rao, the then Prime Minister and his finance minister Dr Man Mohan Singh, took up responsibility. They opened up the economy and changed Indian mass consciousness to a Globalised and Market based one.

Even in the scientific sphere change comes handy, with new discoveries, and to make it a revolution there is a definite need for mass consciousness. When Newton discovered Gravity it was a change that came handy to explain movement. But it led to a revolution when further study found the relationship between gravity and

time. leading to a renewed understanding of the origin of space, universe and humans. The further study was propogated by Einstein - through his theory of relativity.

This shows that there is a need to change the mass consciousness to bring in change that originates from an individual and affects the masses. But why is there a need to change the mass consciousness?

The need for mass consciousness is to give social energy to change. When Individuals tried to bring in change by themselves they felt like a drop of water in the ocean. They were unrecognizable, and many ideas might have died with such people. To make ideas work there has to be social energy to back it up. When Dr B R Ambedkar tried by himself to abolish untoucha

bility, it was merely legislations and rights.

However, when he called for mass action - temple entry movements, Mahatma Satyagraha, the mass consciousness changed.

This way an individual's conviction of rights and liberty of a class and responsibility towards them brought about social energy that caused changes in the mass consciousness of the country.

Today, India has a constitutional right (Article 18) against untouchability.

This shows how the social energy has transcended generations.

But sometimes the very individual responsibility can move the mass consciousness towards an inconvenient and evil balance. This is showcased by the Nazi Germany and their leader Hitler. His oratory skill and malignant truth radicalised masses to hate Jews and kill them in concentration camps.

So, How can the individual responsibility be used for effective and ethical change?

The Ethical Means of Individual Responsibility

The Nuremberg trials and German Genocide of Jews sets a fearful precedent of how there can be blatant violation of mass consciousness by individual's responsibility. To ensure ethicality of the change, we should look out for 2 components - the idea itself and the means of change.

Firstly, the idea of change must be good for the whole society and the human race. The idea must allow questioning. Aristotle believes that when the Town Square's questions are tackled, that's when ideas are worthy. Thus dissent should be allowed. An individual must not dictate mass consciousness but strive to change it by

the virtue of ideas.

Secondly, the method of change must be pragmatic. One such method is persuasion. As Gandhi believes,

"An army of hearts can do what an army of men can't do".

This very principle was followed by Swachh Bharat Mission. The Prime Minister used his speeches and actions - picking up trash on roads. He motivated celebrities to model the change for the masses and Virat Kohli, Shahrukh Khan, followed suit.

Another method can be through narration of experience, and striking a cognitive dissonance in masses. This was done by Greta Thunberg on her call for Climate Change. She narrates how her homeland has changed, she reasons it to our actions. She causes disparity between our intention of clean

environment and ecologically unfriendly actions. This way she changes the mass consciousness towards climate friendly actions.

The other means can be through legal action. The Montana case 2023- where the youth of the US state Montana, sued the government for their (petrol) energy policies, by means of their united individual consciousness. This caused change of consciousness not only in USA, but sparked hope in most climate Activists across the globe.

But an effective change is brought by Bottom Up method. In a democracy elections facilitate this by giving every individual their vote to change their government and subsequently the mass consciousness.

However, when there are root level problems that require more than

political action Article (19) (b) - Right to Gather and protest becomes the method.

Anna Hazare's Gandhian means to protest corruption is one such example. This way Gandhi's method of mass consciousness change stands valid to this date.

This way, the individuals affect mass consciousness by role modelling, persuasion to build social energy. As the land of Gandhian values, it becomes India's responsibility as an individual nation commanding social energy of 13-1. population to model for mass consciousness towards Vasudhaiva Kutumbakam. The G20 summit will be an excellent opportunity at that stead to spread altruism into the mass consciousness.

खण्ड-B / SECTION-B

Question 7:

We build too many walls,
and not enough Bridges

In the lead towards cold war, post the division of Germany among the victors, there raised a wall. A wall separating East and West Germany, Socialist and Capitalist, USSR and the Western Countries - The Berlin Wall. This was heightened and peaked with the Cold War, and was later even broken by the very citizens of Germany.

But even after the Wall between USSR that now has balkanised to Russia and other countries and USA, has been broken, there is little bridging between the two poles. The talks of Truman, Clinton, Gorbachev managed to reduce tension, but there were no real bridges, except few multilateral platforms like UN, G20 etc.

The walls have however remained in the form of NATO is subtle and stronger undertones, now escalating into Russia Ukraine conflict. The world suffers due to the conflict with inflation, energy insecurity, recession in economy, as the bridges of UN have failed.

This is a clear example of how we build walls but fail to build bridges, and the consequences of such action. Throughout this essay, we will discuss the same.

The essay will also deal with what walls and bridges mean in pragmatic sense, how they work and how sometimes these bridges themselves become walls. In the end we will discuss how bridges can be made more effective and ensure global peace.

Firstly, What are bridges and walls?
The walls are large linear structures

that often partition or separate between two spatial spreads. Bridges are structures that link two spatially distal ends.

Though these walls and bridges are largely structural, they can also be mental. The mental walls include hate, envy, disgust, egoistic attitude, stereotypes that often prevent us from altruistic actions. The mental bridges include compassion, love, empathy, that grows altruism.

Anthropogenic Walls

This way humans are capable of creating walls and bridges. Let us now look into the human made walls and their effects.

These human made walls have dated back to the Great Wall of China built in

5th century BC. It was mainly built to protect china from the external invasions.

Protective Function of walls continue till this date, except that we aim to brace ourselves from the wrath of the nature. But it the tetrapod walls built by kerala to prevent coastal water intrusion or the retainer walls of Indian army against the landslides in Himalayas.

However, the wall not only protected the human race, but has also separated the race. As the Chinese wall insulated the Chinese population to developments, and separated settlements, it also altered universal brotherhood. This was also seen in ghettoised living practice in ancient India. It bred the culture of untouchability which is regarded

a black mark in the Indian history.

This act was reasoned by the rationale of purity and pollution contributing to the caste system that developed in India. It was aimed at containment, just like the censorship and Vernacular Press Act by British. A great man once said,

"No one can stop the idea whose time has come"

But the British tried to aggressively contain ideas by gagging press of India.

However, these walls mostly had a countereffect debilitating the rationales and causes they were constructed for. leading to conflict, crisis - Temple entry movements to break ghettoisation and untouchability, clandestine press activities with covert messages - Aard

radio, etc.

Thus it appeared rational to rather break walls than make walls. This breaking of walls led to building of universal oneness. Equality grounded itself while untouchability subsided with Article 18- Right against untouchability. The wall against nature were also levelled to ensure deep ecologism as the walls of zoos opened to Biosphere reserves under Man and Biosphere Programme uniting beyond caste and species limitation.

The other manmade walls restricting press also dismantled themselves to let the flow of ideas. When Nehru proposed an act containing press freedom, it was vehemently opposed to ensure free press.

However some invisible walls remained thus culminating into conflict. This is evident in the Kuki Meitei Conflict. These groups were ghettoised for generation with Kukis on hills and Meiteis on plains of Manipur.

Being the Sanskritised class the Meiteis were able to easily adjust to the Indian System after independence but Kukis failed. This developed a mental wall between the classes. As the Meiteis started building the fence further by asking for ST status, the Kukis feel the violation and discrimination.

This very violation culminated in the four month long protest which led to criticism of India by the European Parliaments. The government tried to

build bridges through talks with the home minister

But the walls stayed, this hampered the progress made by the bridges. The government has delayed breaking the walls since the decision is yet to be made and peaceful place of negotiation is yet to be formed. However the aim of the government is to bridge and it is stated clearly by the Prime Minister.

Bridges: the Panacea to Walls

The previously stated case shows the need for bridges to break the wall. But what do these bridges aim to do?

These bridges largely aim to level out differences and bring equality. This was seen in the India

Swahney judgement. The ruling judges reasoned that Protective Inequality is needed to annihilate caste based inequality. Justice Narain had said that the aim is to help all castes and classes to walk hand in hand through reservation for socially educationally backward.

The other aim of Bridges is to make cooperation across border possible. The Farakka Barrage, Ankhause Agarta Railway aim to bring in cooperation between Bangladesh and India fostering ties across the nations and people.

The other bridges of governance also aims at encouraging citizen participation in diplomacy as seen in the case above and in administration. Right to Information Act, Citizen

Charters have reduced the secrecy in the administration to free up space for all to participate. This ensure good governance across the society.

However sometimes these bridges become walls and hinder action in the very cause.

Bridges Disguised as Walls

Take the case of China India Relationship. Despite holding rounds of bilateral talks that aimed to act as bridges, post the 2020 conflict we stand at a crossroad position. There is ambiguousness prevailing in the region and the relations.

This case is true with Pakistani Relations as well. Despite the success of

Indus Water Treaty, we now stand at a tussel where Pakistan charges India of violation and wants to fight at the International Court of Justice. But India wants other amicable solutions.

Not only in bilateral relations, even in Multilateral relations this is the case. UN Security Council is plagued with permanent seats, vetos without bridges of conflict. It has failed its mandate in the Russia Ukraine war.

India: Setu Bharatam in true sense

India hold a key position in the global order with 5th largest economy and history of Bridging including the Ram Setu connecting India to Sri Lanka. It is high time we use the

expertise to bridge the walls of UN Security Council. India has initiated NORMS and G4 to fight for permanent seat expansion with consideration of Global South.

The Country has also advocated for Climate Reparations for the global South from the North. This way India aims to promote peace and Global Order across the Globe.

The hopes lie with India's population to give wings to the Bridges and break walls for universal brotherhood as advocated by Tagore, Vivekananda and many more. Our bridges of hearts, cultural relations aim to construct One Globe, One Family and One Human Kind as advocated by PM Modi