



# VISION IAS

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## ESSAY

Name of Candidate	HRITWIK RANJAN					Test Code	2576				
Medium Hindi/Eng.	ENGLISH			Registration Number	1	0	8	5	4	2	4
Centre				Date							

INDEX TABLE			General Instructions								
Section	Maximum Marks	Marks Obtained									
A	125										
B	125										
Total Marks Obtained:											
Important Instructions											
<p>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.</p> <p>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।</p>			<p>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)।</p>								
<p>2. Word limit, as specified, should be adhered to.</p> <p>प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।</p>			<p>2. Write <b>two</b> essay, choosing <b>one</b> 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।</p>								
<p>3. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.</p> <p>प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ अथवा पृष्ठ भाग को पूर्णतः काट दीजिए।</p>			<p>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।</p>								
<p>4. Write answers in ink only. Do not use pencil for writing the answer. However, pencil may be used for drawing diagrams, sketches, etc.</p> <p>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।</p>			<p>4. Write answers in ink only. Do not use pencil for writing the answer. However, pencil may be used for drawing diagrams, sketches, etc.</p>								
<p>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.</p> <p>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।</p>			<p>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.</p>								
<p>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.</p> <p>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।</p>			<p>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.</p>								
<p>Remarks:</p>			<p>Is student recommended for One-to-One mentoring?</p>								
			Recommended				Strongly Recommended				

16-B, 2<sup>nd</sup> 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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## खण्ड-A / SECTION-A

A Society grows great when old men  
plant trees in whose shade they shall never sit

When Mahatma Gandhi arrived in  
India in 1914, he decided to travel the  
whole country to understand the society,  
the culture and the people before starting  
his movement. He realized that the  
people were divided on the basis of caste,  
religion and cultural lines.

He was convinced that until these  
divisions are not eliminated, India as a  
Society would not achieve its historical  
greatness. He was also convinced that it  
is not going to happen in a day or two.

It has to be a long-term mission, extending on the gains made by the social reformers during the 'Indian Renaissance' of the 19<sup>th</sup> century. Despite knowing that he would probably not live to see the India risen above caste and religious distinctions, he started the 'constructive works' and propounded ideas of secularism, humanism and universal brotherhood.

Today, 70 years after he passed away, we live in a pluralistic and more egalitarian India because of the trees of tolerance and acceptance planted by Gandhi and similar people like Tagore, Ambedkar and so on.

As it's said that "Rome was not built in a day". In order to achieve

great heights, we need to invest in long-term targets. And we need selfless people who have the conviction to invest their life working for something that they would never gain from. This idea is not just a poetic fancy, but manifests in all domains of life—social, economic, political, environmental and so on.

In the social domain, the feminist movement for 'Right to vote' is a case in point. It was a long drawn movement in different parts of the world. Several great women like Antoinette Brownell, Mary Wollstonecraft, Sarojini Naidu made their contributions without expectation of any long short-term gains. It was the result of their persistence and selfless contributions that the global society shed its cloak of

patriarchy and they achieved their rights.

In a similar manner, different social justice movements such as the anti-caste movements under Ambedkar, the Black rights movement under Mandela and even today, the LGBTQ+ rights movements are examples of people who would never probably enjoy the fruits of their work, but continue to do it to make society better.

Similarly, in the economic domain, the LPG reforms introduced in India in 1991 had short-term repercussions but the reformists looked at the bigger picture and of liberalizing the Indian economy. This made the economy more efficient, leading to higher growth rates of 5-6% that we enjoy today.

On similar lines, the Indian constitution-makers were well aware of the fact that they would not live very long in the India that they were creating through the constitution, but still they worked relentlessly to plant trees of equality, liberty and fraternity as our Preamble enshrines for the future generations.

Perhaps, the biggest manifestation of this idea comes from environmental domain. As the world is facing detrimental climate change, with a 2°C rise in temperature leading to irreversible changes beyond the tipping point, the world is working to save the planet for future generations. The current generation will probably not benefit from the COPs and the commitments

being made today, but only if we do that,  
we can preserve the planet for tomorrow.

So the question naturally arises,  
why are such long-term selfless actions  
so important to make a society great?

Firstly, big changes take time.

If we only focus on short-term gains,  
then structural changes cannot be  
made. The Chinese economy has evolved as  
a giant on the global stage because of  
men like Deng Xiaoping who planted trees  
of efficiency in their economy. In India also,  
the works of entrepreneurs like Ratan Tata,  
Nandan Nilekani who have made reforms  
whose benefit would be enjoyed in the times  
to come.

Secondly, there is a need of selfless

people who know that the success they are looking for won't come probably in their lifetime, still continue to work. People like Dr Vikram Sarabhai who initiated India's Space program and Dr Homi Bhabha, who launched the nuclear program knew that India would take a long time to be a superpower in these domains.

Thirdly, the acceptance of the fact that we are just characters in the long-journey towards the greatness of society is important. Great men know that they have to contribute their bit to the world. Someone, long ago discovered a pot to hold water, then someone discovered plastic, then someone discovered bottles that we today use. All these people throughout history were just characters who contributed to make society better.

But if it is so obvious, then why can't everyone look at the long-term picture? What is it that makes people restricted to short-term gains that impedes the society towards greatness?

The first reason is love of short-term gains. When National Food Security Act was passed, the Bombay Stock Exchange lost several points the same day, anticipating lack of government focus on long-term gains. The market failed to understand that only a well-fed population can contribute to economy in the long run.

Secondly, there is lack of vision. Many political leaders are not motivated enough by the idea of not being able to enjoy the fruits of their work themselves.

Hence, they indulge in castist and communal mobilization that damages the society.

At the same time, it is not that short-term thinking is always adverse.

Sometimes, in order to meet urgent situational challenges, there is need to invest in short-term relief also. For instance, social welfare programs such as MSP are short-term solutions, but are necessary. But, they also must be supported by structural long-term reforms.

Today, India is facing several challenges. In order to deal with these challenges, it is important that the current generation makes selfless efforts to plant trees whose benefits won't be enjoyed by us, but would make the society better in future.

Firstly, we face the problem of poverty. There are 16% Multidimensionally Poor people in India. We need to invest in their education, skilling and more employment opportunities today with a long-term target to uplift the population from poverty. Government is taking long-term strategies such as the New Education Policy to counter this.

Secondly, there is the problem of inequality. The gender disparity, rural-urban disparity is so deeply entrenched that it cannot be resolved in short-time. Need is to fearlessly invest in new ideas for long-term resolution.

Thirdly, the problems faced by

India and the world alike like Terrorism and climate change mandate the current generation to work towards their resolution without expectation of self-gain. 'Save the soil' movement by Sadhguru probably won't bring any dividend in his lifetime, but the tree planted by the old man today will make society better tomorrow.

As India targets to be 'Viksit Bharat' by 2047 as under Prime Minister's 'Panch Pran', we need to work relentlessly on the lines of Gandhi, Ratan Tata, Dr Abdul Kalam and the likes without expecting immediate benefits. As founder of WEF Klaus Schwab said

"The future of the world depends on how we treat different ideas today".

## खण्ड-B / SECTION-B

The only thing we learn from history is that we learn nothing from history.

When Napoleon set foot to conquer Europe, one of the biggest challenges was conquering Russia. The geographical spread and the extreme climate made it almost impossible to conquer it, ultimately leading to death of numerous soldiers and a conclusive defeat for Napoleon.

Since, then it has been a popular saying that "You can win Russia, but you can never conquer Russia". This was well-known to Hitler 100 years later. But still, he went ahead to invade Russia with a misguided notion.

of conquering it. His army too, could not fight in the extreme climate of Russia and faced the same fate as Napoleon. Incidents like these made the German philosopher Hegel to state that the only thing we learn from history is that we learn nothing from it.

History is like a mirror to the present and future. Everything that is happening today or will happen in future can be found somewhere is the pages of history. The characters may change, but the concepts and circumstances do repeat like endless circles.

As Maux said, "History repeats itself, first as tragedy, second as farce". The

disappointing thing is we don't learn from the tragedy and get trapped in the jauche. This idea can be obscured in social, economic and other domains along the lengths and breadth of space and time.

In the social history of India, we see a hierarchical society divided on caste and communal lines since ancient times. These divisions led to our defeat several times during the Turk attacks that led to the establishment of the Delhi Sultanate.

One would assume that the society would learn from this and get united for any future tragedy. But that didn't happen. 500 years down the line, when the British arrived in India, they found a still divided society laying ground for the colonization under British Raj.

In a similar manner, in the economic domain, we see mistakes being repeated. In 2001, El Salvador dollarized its economy in order to make it more efficient. It proved to be a blunder as it made their economy more vulnerable to policy decisions in USA.

Fast forward to 2021, El Salvador went a step further to make bitcoins a legal tender. They did not realize that such reforms without structural resiliency can be disastrous. This has today, made their economy stagnant and fragile.

On similar lines, if we look at geopolitics of recent times, it is a long chain of countries not learning from history.

When USA invaded Vietnam to

"restore democracy" it had to face several reverses. But they did not learn from their historical mistake and made similar invasions in Iraq and Afghanistan. They didn't learn from history that invading a country thousands of miles away and trying to replace the native political dispensation using military force is not possible today.

Similarly, the Israel-Hamas conflict and the Russia-Ukraine war are also cases in point. Just 10 years back when Russia annexed Crimea, it was a warning bell in history for the global institutions like UNSC to resolve the dispute. But they didn't learn from it and that led to a long-drawn war 10 years down the line.

So a natural question arises, "if history gives opportunities to rectify mistakes, why do we not learn from them?"

The first reason is that most of this history gets lost or gets ignored in due course of time. Individuals and Societies lack the vision to co-relate the historical learning with the ongoing situation.

Africa was colonized by the European powers by their economic might. After recovering from it, today they are again falling into the neo-colonialist debt trap of China. This is mainly due to ignoring the lessons from their history.

Secondly, the history is itself is often distorted. As the African author

Chinua Achebe writes, "Till the lions don't have their historians, the history of the hunt will always glorify the hunter". Later, Dr Vikram Sampath reproduces this idea in his book, "The Bravehearts of Bharat" claiming that distorted versions of history make it difficult to learn from them.

Thirdly, there is lack of wisdom. As it is said, "Smart people learn from their mistakes, wise people learn from mistakes of others". It was this lack of wisdom that led to the fall of the Byzantine Roman Empire first in 6<sup>th</sup> century, then their successors in 13<sup>th</sup> century.

Finally, overconfidence is another

factor that makes people not learn from history and take the wrong path.  
Hitler's Russia expedition is a case in point.

On the flip side, is it always the case that we never learn from history? The world has progressed by introspecting and using history as a tool of evolution.

Indian society has come a long way from being engulfed in social evils like Sati and female infanticide in the 19<sup>th</sup> century to completely eradicating it today. This has led to an era of women empowerment with women contributing 40% in Female LFPR and also in social domains.

Similarly, the Weimar hyperinflation<sup>in</sup> of 1921-24 is so deeply entrenched in the conscience of the Germans that they still hold economic stability at the highest priority. They have also learnt from the Howcast of the same time and today there is no place for Anti-Semitism in German society as evidenced by their unwavering support for Israel in the war.

In a similar manner, ISRO learnt from their mistakes in Chandrayaan 2 and made reforms that led to success of Chandrayaan-3.

Now, looking at it from another perspective, do we always need to learn from or follow history? Although, it is advisable to look at history for important decisions,

Sometimes deviating from it is also necessary for progress.

The Supreme Court of India has the power to ignore its historical precedent and make new judgements. This is why they have decriminalized homosexual relations under Section 377 and provided for maintenance for Muslim women by deviating from history. This has led to social progress.

Similarly, Ratan Tata experimented with Something new when introduced 'Nano' car in India. Although the model did not do very good, but it led to some new observations about Indian market. As Churchill said, "No failure in fatal, it is the courage that matters". The courage to deviate from history is very important.

As India is striving to be a Vishwaguru and Vishwabandhu, we need to learn from history and make needed reforms in our trajectory to development.

We can learn from the mistakes of Europe in their development model that led to destruction of environment and choose for ourselves, a model of sustainable development and inclusive growth.

Similarly, instead of labour exploitation committed by them during Industrial Revolution, we can choose for ourselves a model of social welfare.

As Einstein said, "It is stupid to repeat a thing and expect different result", it is imperative that we do not repeat mistakes and create better results.