

VISION IAS

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ESSAY

Name of Candidate	Vaibhav Singh					Test Code	2572			
Medium Hindi/Eng.	English	Registration Number	1	1	7	5	0	5	3	
Centre	Online	Date	0	7	0	7	2	0	2	4

INDEX TABLE			General Instructions							
Section	Maximum Marks	Marks Obtained	<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. 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।</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. 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>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।</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. 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>							
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. 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>2. Word limit, as specified, should be adhered to. प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।</p> <p>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।</p>										
Remarks:										
			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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Macro Comments – Essay 2

Essay Topic:

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VisionIAS

We have global communication and yet confrontation is more common than dialogue.

"O! Great King, if justice rules your august court, then divide the kingdom in half. If even that is not possible, I seek not more than five villages for the five brothers," said Krishna to Dhritrashtra.

Krishna had come for a dialogue with the Kauravas to prevent the Mahabharata. He had sought a compromise acceptable to both

sides. However, an arrogant Duryodhana chose confrontation over conflict communication.

The Mahabharata is not just the story of the Kuru clan, but the story of the world even today. Even when means of communication have grown exponentially, people are not led to dialogue as a natural instinct. Rather, they choose confrontation to settle cases.

Technological mediums (electronic conferencing, mail, etc.), alongwith established dialogue mechanisms

(like the UN, G20, G7, etc.) and a large history showing the deadly consequences of breakdown of communication, the world has easily chosen dialogue to resolve its issues. Before analysing the reasons for the same and the possible solutions, it is important to understand the idea of dialogue that has belied much of the globe.

The Idea of Dialogue

Dialogue, unlike a monologue, is essentially a two-way communication. Communication in itself is not just broadcasting of one's opinions or ideas, rather

it involves a two-way exchange of listening, as well as responding.

However, even though theatre artists use dialogue to enact a play before the galleries, this tendency of playing to the galleries in itself is to be blamed for the breakdown of dialogue in today's world.

Grandstanding over issues of friction such as environment protection, disputes over sovereignty, among others have caused dialogue to be replaced with confrontation.

Confrontation over Dialogue

Today Small Island Developing Countries (SIDCs) and Low Middle Income Countries (LMICs) are at the forefront of beating the scourge of climate change. Rising sea levels coupled with extreme weather events have caused significant damage to these nations. Pakistan floods last year caused significant economic setback to the country. Recent extreme rainfall events in Kenya also reflect the vulnerable situation.

Yet, despite established dialogue mechanisms like the Conference

of parties (CoP) on Climate Change,
pleas for technological support have
always fallen on deaf ears of the
global North. When annual funding
of trillions of dollars is needed,
they offer paltry sums of a few
hundred billion dollars.

The problem is in intent. Dialogue
mechanisms have been hijacked
with vested interests that profit
out of confrontation.

The whole syndicate of patent
protection and corporates profiting
out of monopolies seek to break
global communication when it
seeks to resolve issues that they
are a part of. The Military-Industrial
Complex benefits tremendously

out of conflicts such as Russia-Ukraine,
civil war in Congo, among others.

Pakistan's resorting to financing
of terror or China's salami slicing
policies at borders to brow beat
their opponent reflect the vested
interests of parties that seek to
hold on to power by pandering
to the fears of masses.

Today, dialogue, in itself has
turned confrontational. The
failure of Switzerland summit
on Russia-Ukraine issue due to
Russia's refusal to participate
reflects on this aspect. UN meetings
have turned into agenda peddling
platforms as seen in the failure
of UN in resolving the Israel-

Gaza conflict despite an established two-state solution policy.

The failure of South Asian Regionalism as argued by scholars of international relations, is an evidence of confrontation being preferred over dialogue. SAARC's growing obsolescence and strained ties of India and China in the SCO show confrontation overtaking dialogue.

Even interpersonal relationships are not beyond this growing confrontational environment. The increased instances of hate crimes like the stabbing of Salman Rushdie or knife attacks in an Australian mall reflect this pandemic of violence. Breakdown of relationships and families

due to inability and lack of patience in listening to the other part of the story has made JS Mill's words all the more relevant. ~~The~~

'The mankind would be no more justified in silencing a man than the man would be in silencing the mankind if he had the power to do so.'

Communication: The Panacea to Conflicts

The words of JS Mill ring true even today. In order to understand the whole of a truth, we need to understand the different aspects of it. And that requires communication.

The concept of 'Syadvada' in Jainism is essentially - 'Ekam

Sat, Vipra bahuda vadanti. (Truth is one, knowledgeable speak it differently.)

Therefore, global communication needs to be strengthened and put to use. Today, world faces trans-national challenges of climate change, terrorism, pandemics and a growing need for regulating artificial intelligence among others. Therefore, dialogue mechanisms need rejuvenation with conviction and faith in their efficacy.

Communication has been beneficial to the world as reflected in technological developments through the set ups like the Global 6G alliance, standards for radio waves, etc. The fact that Indian astronauts trained in Russia would be flying on a NASA mission through a private carrier (SpaceX)

reflect dividends of communication.

While one cannot deny that conflicts like the two-world wars accelerated much of the development of these technologies, it is important to understand that only communication can help put them to productive use. The internet itself transitioned from a military tool to a global means of communication.

Indian initiatives like SAGAR, CDR I and the International Solar Alliance reflect exactly this faith in power of dialogue.

Interpersonal relations can also only be nurtured if there is space for dialogue and communication. And if we allow for the analogy

of 'Vasudhair Kutumbakam' (the world is one family) to inspire us in our daily dealings, much of the world's and our daily lives conflicts can be resolved.

In the absence of dialogue, ^{however,} only devastation prevails. As Vidura had lamented, Duryodhana had committed suicide by not accepting the truce offer. While, the opportunity lasts we should grab it, but for that one needs to remember - 'Dialogue' is a two-way communication inspired by ideals of mutual respect and dignity of all.

Most people do not really want freedom, because freedom involves responsibility, and most people are frightened of responsibility.

Imagine that you work in a corporate firm. Your boss is a very strict and domineering person who happens to be a hard taskmaster. One day you realize that he would soon be leaving the firm and one amongst you and your colleagues would become the next boss. Would you take the promotion?

One would might question as to why ~~one~~ anyone would not want

to grab the chair that would bring freedom from constant supervision and directions from a superior. However, scholars of Public Administration and Peter Principle throw a spanner in such a wishful thinking.

In fact, employees employ 'creative incompetence', i.e., weaponizing specific incompetencies to render themselves ineligible for the post. As to why they do that, the answer is - the crown often comes with thorns.

The thorns are but responsibilities that accompany the enlarged freedom. The answerability to the higher ups, the responsibility

of making others deliver while keeping them associated with the firm is not everyone's cup of tea.

Most people do not really want the freedom that comes attached with a side of responsibility.

As to why responsibility and freedom are inseparable, it is necessary to understand freedom's meaning.

Tracing the Idea of Freedom

Freedom is not synonymous with liberty, rather it is a qualified version of the latter.
That is to say, freedom is but responsible exercise of liberty.

It is not merely an absence of impediments. Rather, it is an environment that provides opportunities of self-determination and evolution for an individual.

This is also what Gandhiji described in his idea of 'Swaraj'. Freedom does not imply merely an idea of 'self-rule'. Rather it is a way of life which exudes ideals of principled living. The Buddhist idea of the 8-fold path (Ashtangika Marg) reflects the importance of right faith, right knowledge, right conduct and right living. This is essentially freedom.

And as is evident, this freedom is accompanied with responsibilities of moderation and as JS Mill put it, the responsibility of ensuring that one's exercise of freedom is consistent with the others' right to exercise a similar freedom.

Freedom, in fact, is a conducive environment that allows fulfilment of our responsibilities. We pursue Artha (acquisitions) and Kama (desires) in order to fulfil our Dharma (duties) which shall lead us to Moksha (salvation)

However, more often than not, we are afraid of our duties and responsibilities. We rarely desire freedom in its real sense.

The Fear of Responsibilities

An important point to ask, therefore, is why people fear responsibilities?

Consider the example of a domesticated animal. It would consider itself free as long as it can have proper meals and place to reside in security. Which however, is not true freedom. However, any attempt to reintroduce it in the wild are doomed to fail. ~~It~~ After all, who would like to take responsibility of own survival if there are others to do it.

This apathetic attitude towards responsibilities, ~~is~~ largely explains the fear of responsibilities.

The recent case of release of Julian Assange has reignited debates around media freedoms. However, a question to ask is also whether the media is itself ready to take on the responsibilities that come along with such freedom. After all, how many media personnel would be able to risk imprisonment in pursuing the fulfilment of their duty towards questioning the power and bringing transparency to the governance.

The fear of consequences and the comfort of mundane existence dissuade people from wanting freedom.

The rising instances teenage depression,
and early onset of lifestyle
disorders (e.g., the rise in cases
of diabetes and hypertension
specially among young adults)
reflects the failure of youth in
exercising moderation in their
new found freedom.

The recent case of a car crash
in Pune involving an^{allegedly} drunk
teenager reflects the dangers
of freedom without responsibilities
which is not the real idea of
freedom at all. The ideal of
contributing positively to the
world around us by using
the gift of faculties unique to
us comes across as a daunting

task to those socialised in an
apathetic attitude.

Pursuing True Freedom

Pursuit of freedom requires
acceptance of responsibilities
that come along. This requires
resolving the fear of responsibilities.

The importance of institutions of
socialisation in resolving this
fear is supreme. Familial
and schooling institutions
need to inculcate ideas of
rights divorced from duties
being no rights at all. Article
51A of the Indian constitution
though not justiciable, is of

equal significance as the ~~that~~
Part III of fundamental rights.

A stakeholders based approach in analysing the consequences of our actions can allow one to be considerate of the concerns of others. The ongoing tiffs in the global climate negotiations reflects the urgency of such an approach. The idea of 'Antyodaya' or caring for the man at the margins while taking a decision is sure to make us more accepting of our duties.

When Bharata was agitated with Ram's departure and sought to accompany him

in the Vanvas (life in forests) for fourteen years, Ram reminded him of his duties. True freedom from the guilt, for Bharata, lay not in following Ram. Rather it lay in catering to the public of Ayodhya, in fulfilling the Raj Dharma.

Freedom has been considered as the hallmark of a modern day 'citizenship'. Citizenship that comes alongwith a civic sense of giving to the community in equal sense. Additionally, if one is free from the fear of consequences

as enshrined in the idea of 'Stitha Pragnaya' as illustrated in the Bhagavad Gita, one would not be afraid of taking on new responsibilities.

India under the British did not seek mere liberty. It sought freedom, it sought swaraj.

Despite the challenges to be faced as a new nation, India woke up to a world of freedom and in making ^{meeting} the long sought 'tryst with destiny' it geared itself to fulfil for itself duties of ensuring to all - liberty, equality, justice and fraternity.

Global comm. tech. - est. that.

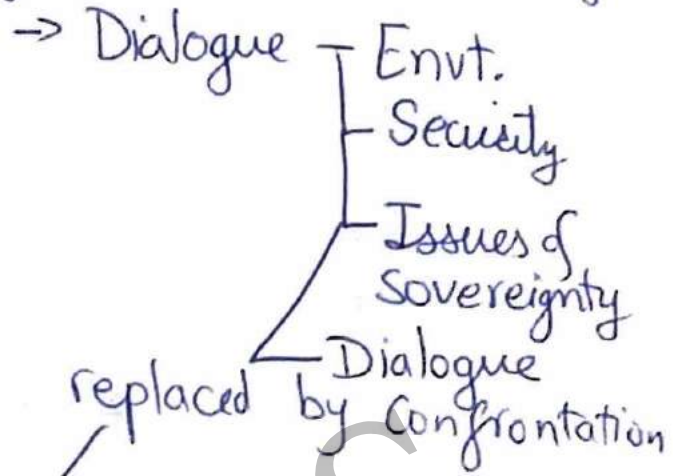
SPACE FOR ROUGH WORK

Global Communication

↳ Krishna's Proposal
- 5 villages - Confrontation

- No patience to lend an ear
- Exacerbated faultlines
- Today - Hotlines estd. esp. Cuban Mis. Crisis
- But Confrontation ongoing *

Confrontation more than Dialogue



Why?

↳ Dialogue needs acceptance of need but more interested in playing to the galleries

(Idea of Dialogue)
(Confrontation over Dialogue)
(communication panacea to conflict)

↳ SIDCs, LMICs - suffer

- rising sea levels
- disaster - e.g., Pak. floods
- Pacific Is. Countries Initiative
- SAGAR, CDRI

↳ SCO + SAARC

Seen better than Communication - losing sheen - as Confrontation

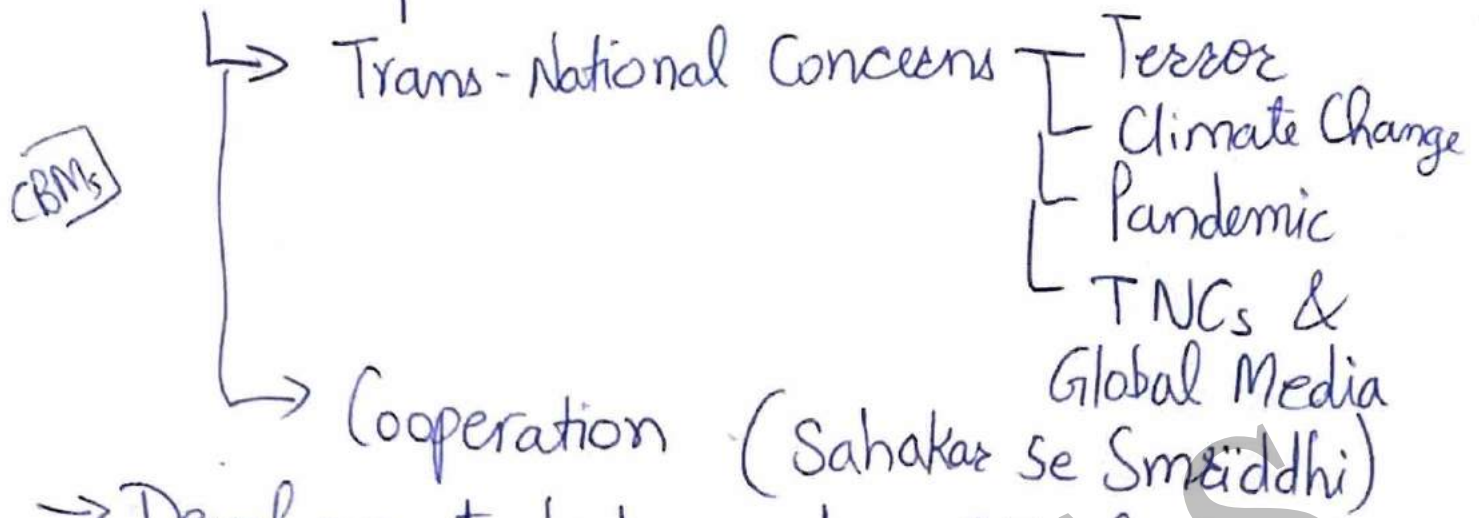
- ↳ Israel + Palestine - 2 state soln.
- ↳ Pak. - more interested in Terrorism & sponsoring acts of terrorism

↳ Switzerland summit - w/o Russia

↳ Dialogue also confrontational

SPACE FOR ROUGH WORK

Global Communication needs to be strengthened & made practical.



→ Developments to be made : Global GG Alliance

- Wifi / BT standards
- Indian Ast. trained in Russia, flown by NASA

→ Confrontation necessary & also developmental

- Sovereignty, Protection of Rights
- Cold War Phase, WWII technologies (Radar & Microwave)
- Life saving tech.
- Sometimes : — Ravan v. Ram
- Angad

→ But Confrontation should lead to Dialogue

- otherwise Pyrrhic victory. Protracted conflict of no use — strike at roots of problem — India peaceful transfer of hand Sahel region — still conflicts ongoing.
- Inclusive — On the other

SPACE FOR ROUGH WORK

→ Vasudhavi Kutumbakam - only one Earth & hence we need to coexist. Our special ability to listen & speak (exclusive to us) needs to be utilised.

→ Vidua & Dhritrashtra - Dialogue - grab the opportunity.

Most people do not ^{really} want Freedom

Freedom: { Peter's principle - creative incompetence.

Imagine your Boss is a strict disciplinarian Pub. Ad. - not want to take it. - why - they don't want resp.

Freedom - is absence of impediments (liberty) - but accompanied with a duty to use that responsibly

When people (teenage angst) - want freedom, they only seek liberty but don't want to face consequences

↳ Pune Crash Case

↳ Civic sense - roam around experience city life - don't want to contribute to maintain

Freedom involves Resp.

People afraid of Resp.

↓
JS Mill - idea changed

↳ Positive Understanding
↳ buck doesn't stop with state

↳ Gandhi ji's 7 sins & his idea that rights come with duties

↳ Concept of Dharma

↳ A domesticated animal seeks refuge in the known
↳ resp. difficult to manage

→ Rising cases of teenage suicides & mental health problems
↳ never had any resp.

SPACE FOR ROUGH WORK

fearful of action - Julian Assange

- Media freedom - responsibility - not
- Climate Change - freedom to produce & industrialise
 - ↳ freedom to exploit resources but not contribute (developed world)
 - ↳ freedom w/o resp. dangerous
- Why frightened:

- ↳ have to face the consequences
- ↳ have to answer to stakeholders
- ↳ not passive, but active activity
- ↳ cannot derive vicarious pleasure
- ↳ not socialised in that manner
- ↳ are costly

→ Important to inculcate both ideas together for true conception of freedom

- ↳ ideal of citizenship & a human living
- ↳ Dharma along with Artha & Kama to lead to Moksha
- ↳ One's exercise consistent with a similar exercise by another

→ India did not seek liberty, it sought freedom - very well aware of challenges to come. - Yet it did not fear resp. - today - 5th largest economy, leader of the global south & charting out success stories in new frontiers. On the other hand - inability to devise what to do with freedom spelt the doom of various Central American Republics - violence persistent - term Banana Republics.