



## EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Revisiting the ancient glory - can it shape India's future.

° Past is the window to our future?

Nelson Mandela argued that if a nation wants to achieve glory and world status, it must shed off its chains and embrace value of human life. Dayanand Saraswati talked about GOING BACK TO THE VEDAS in the context of India. Jawahar Lal Nehru at UN assembly stipulated that India must strive to achieve its lost glory and place in human civilization.

Britishers called India the GOLDEN NIGHTANGLE as India was the sink of gold because of its trade domination around the world, called as the workshop of the world along with the Chinese and together both accounted for over 40% production and exports.

Let us try to analyse the reasons for this glorious past, have a glimpse at the gradual economic

decline and how can the future be reshaped keeping our glorious past in mind.

The Indus valley civilization is as old as the mesopotamian and the egyptian, flourishing land and sea trade, self sufficiency in terms of food, drainage patterns and architectural acumen which we are trying to apply even today through Swachh Bharat

India always had a culture of assimilation and protecting rights of minorities and managing them, an issue the present day European Union is jostling with. Democracy has been established in small republican state of Licchavi in ancient glory, the one to which buddha belonged shows the value of direct democracy, value pluralism and giving importance to the voice of citizens.

The tribal rural economy was self sufficient, communitarian with strong kinship bonds, effective taxation and collection system, focused on status of women and children, health and education along with their

We witnessed both despotic and benevolent monarchies. Asoka propounded Sarva-dharma-sambhar which became a code of conduct and Akbar tried to establish Din-i-Ilahi, a cultural synthesis of all religions.

We witnessed architectural glory from rock cut temples, cave structures, temples of Khajuraho to Vithalswami to secular structures like Taj Mahal, Gol Gumbaz, all shows a mix of art, culture and holistic synthesis of our identities.

Since history moves under a divine guidance, it has thesis and anti-thesis both present. Therefore, the past too had <sup>its</sup> flaws. Brahmanism and especially later vedic period crystallized caste rigidities and framework on the basis of purushukta hymn and undermined human dignity and rights, position of women deteriorated except a few upper class woman like Gangi who composed hymns and argued with Yajurvedya in Katho upanishad.

Sati, polygamy, child marriage, monopoly of Brahminical class over vedic scriptures, greater focus on logic and philosophy while ignoring science, geography and anatomy. Poor education structures all undermined society, created poverty, disease, ignorance and led to downfall of our glorious past, accentuated and reinforced by economic exploitation and by drain of wealth by British imperialism.

The Golden Night angle post-independence reduced to nation of beggars and snake charmers. Western scholars predicted in the aftermath of partition, illiteracy and hunger that the idea of India is bound to fail. But Indian democracy, its leadership, people aspirations, work of 1st generation civil servants ensured that not only we survive ~~and~~ but prosper.

Sun Tzu stated that opportunities proliferate as they are seized. It is high time we focus on the nature of our political, economic, social, cultural

and ethical problems. India should derive both inspiration and strength from its glorious past.

Einstein argued that imagination is more important than knowledge. To solve our complex problems, critical thinking collaborated with historical knowledge is required.

Politically, corruption in elections, use of money and muscle power to subvert constitutionalism is a major problem. We should try to draw from culture of direct democracies of small republican states where deliberative democracy was followed. This aimed to keep human at the centre of development. Present problems of rights of minorities of ethnic, religious and linguistic nature must be secured as propounded by Asokan code of conduct

Bonds of paternity must be strengthened as Akbar did, to manage diversity and solve problem of insurgency in north and central India. Greater cultural assimilation as BHIKU PAREKH has suggested would lead to multiculturalism and enhance

Sagacity of India like a big blotting paper to manage all its problems like UCC, criminalization of politics and securing Justice.

Justice is foundational notion of any democracy. Efforts should be made like past to make it accessible, widespread and especially to most vulnerable. Mughadoms, Muftis and priests didnot charge high fee and provided speedy justice. Decentralization of judicial institution like LOK Adalat, mobile courts, plea bargaining must be strengthened like we had in past.

Economically, our trade policies like ACT EAST policy, connect west asia and central asia is similar to sea trade of northern empires from Euptas to Mughals and cholas in south. small scale industries, cottage industries protection. to artistic skills under Make in India and skill-India is similar to royal patronage for domestic manufacturer.

Human society is the mirror of a nation and focus on social security

aspects like health and education of minorities should be focused on like we did in the past through welfare state. Health insurances, Mission Indudhanush, Beti Bachao beti padhao, strengthening primary education and skilling the youth will go a long way in reviving past glory.

Gandhi propounded theory of trusteeship that fruits of growth must be shared. Economic empowerment will lead to social empowerment of those at the bottom of social and economic hierarchy. Culture of western consumerism and hedonism powered by globalization is impacting family structures and growing inequalities. Focus should be lamented on ideas of saints of Bhakti movement with respect to ideal and communitarian way of life to solve problem of gated community where poor are abhorred and shunned which develop into class conflict and rise in crime especially against women.

ethical and moral rejuvenation of man is necessary in order to deal with problems of corruption <sup>and</sup> nepotism. In this context lessons of Buddha of middle path and golden mean is noteworthy.

According to Shashi Tharoor, the idea of India is still evolving. India has ambitions of becoming a regional and global power. With pivot towards East and China's rebalancing by OBOR, the realist principles of Chanakya must be kept in mind of Mandal theory and Saptang theory.

At the same time, geoeconomics should be the driving force of geopolitical relations as India did through trade relations and by sending embassies in the past.

A glorious future requires a cold recipe of realism and pragmatism which our past provides. Whether we would continue lingering or harping about our past or work to achieve an unfulfilled dream is on us, to think, decide and act.

Dissent is the highest form of patriotism

If the right to dissent is taken away, like goats and sheeps we all be led to the slaughterhouse.

— John F. Kennedy.

Dissent is the soul of a society, complete consensus on each and everything is a utopia. The above statement stipulates the importance of dissent not only in a democracy but in any group, society or nation.

Patriotism is the feeling of national fervor based on bond of a nation state between a nation and its citizen and also among the citizens. It is difficult to define patriotism in a nutshell. Army and military apparatus, national anthem, national flag are all very visible manifestations of patriotism. But they are not the sole ones.

First of all, we must try to establish relationship between patriotism-nation-dissent. Nation as an entity has European origin

Post treaty of westphalia. The concept of Nationalism on the basis of race and culture was exploited by Fascist and Nazist regimes of Italy and Germany during inter-war period. That definition of nationalism is narrow, exclusivist and obsolete in the context of Indian cultural diversity.

Nature of Indian nation is inclusive and secular based on multiculturalism. So values of patriotism must also be the same. Patriotism can be witnessed from a micro to macro scale.

A common man performing his duties, abiding by laws of nation, filing tax returns, involved in civic participation and elections is patriotism. Tackling moral anarchy of corruption and nepotism without giving in demands of bribes is also patriotism.

For a sports player, patriotism would be to wear national jersey, stand on podium to see <sup>the</sup> national flag go up.

For a civil servant it would be doing his duty with probity and integrity. For a doctor, it would be to serve rural masses in the web of disease. For a soldier, it would be to protect national territorial integrity and to be ready to be a martyr, if the need arise.

One common thread which binds all these forms and definition of patriotism is the right given to each of these <sup>mentioned above</sup> groups to express, argue, critique and dissent within their structural limitations.

Abraham Lincoln stated that I may not agree with what you say, but I shall protect your right to say it, till the very end. This protection of right to speech and expression is actually right to dissent.

Right to dissent is actually the highest form of patriotism because it allows expression of different and contradictory facts and values.

J.S. Mill suggested that to curb the right to dissent leads to loss of knowledge in human society. Knowledge of any kind political, economic, academic is paramount for professional competency and growth.

curbing right to dissent is to curb human zeal of expression. Although this right to dissent has certain limitations on the basis of public order, security and safety of the nation. Rights and duties go hand in hand. Both are complementary and have organic linkage.

The importance of Right to dissent can be understood by looking at failed and rogue states. False patriotism promoted by Pakistan

has subverted democracy and right to dissent since its very origin and army which is a symbol of patriotism, it goes unaccountable without public dissent can overtake state, interfere in economy and proliferate in such a way that today army has become the state in Pakistan.

After establishing credibility and importance of dissent, its medium and vehicles must also be defined. Dissent has to be within the four walls of law. Gandhian techniques of dissent like strike, peaceful marches, through aunts and other non-violent means of satyagraha are allowed.

But when dissent takes the form of violence, it is not patriotism but anarchy. Recent violence witnessed during Jat agitation, patel agitation and even Kapu agitation ~~is~~ ~~is~~ for reservation shows that means and ends can't be separated. ~~Non~~ violent protests are an anathema to patriotism and dissent.

With globalization, ICT revolution and social media frenzy, Media has become more than a fourth pillar of democracy as Edmund Burke once suggested.

Role of media has been under scrutiny in recent debates of patriotism, nationalism, dissent and tolerance. Media houses with corporate links must prevent the temptations of taking a stand.

Role of media is to act as a medium of information dissemination and discuss opinions to generate critical thinking and acknowledge dissents.

Dissent must not be used to divide the society on the basis of an issue, whether it is patriotism. The role of media is <sup>act</sup> like a ball bearing to reduce friction and lubricate the social schisms of caste, class, gender and religion, ~~etc~~ and dissent gives that opportunity to build patriotism and social cohesion.

Dissent if allowed to <sup>be</sup> expressed provides alternative solutions which can be discussed in a transparent manner to solve problems.

Dissent is at heart of democracy, Gandhi and Nehru had differences over idea and path of economic growth, Gandhi and Ambedkar over means for upliftment of dalits, Nehru and Ambedkar over Hindu code bill.

Dissent and differences must be handled with sensitivity. Role of judiciary is paramount is maintaining this as we have seen in case of Shreya Singhal where SC quoted that Right to critique and dissent is basic to democracy.

False form of patriotism and use of state apparatus to curb dissent is unfortunate. Cases have been filed against Guru Sai for possession of Maoist literature, against Aseem Trivedi for derogating national symbols.

In above cases, SC took a liberal stand and restrained from literal reading of provisions to free the accused of the charges levied. Hence, Dissent and its protection by state institution too is highest form of patriotism.

Undoubtedly, dissent makes decision making processes slower as it takes time to build consensus whether it is parliament or an ngo. But, inclusive and comprehensive interest articulation involving all stakeholders cover for cost and time overrun losses.

Globally, India has huge power of attraction as a soft power because of its democratic tradition, value for human rights and protection to dissenters. A committed and patriotic leadership can further this cause of using Indian soft power and diaspora to engage in diplomacy and development to propel domestic growth.

In the end, I want to conclude ~~that~~  
with the words of Ambedkar who  
argued for a set of fundamental  
rights in constituent assembly and  
stated that "Dissent can never be  
anarchic, dissent is healing and  
forms the bedrock of our democracy"





















# VISION IAS™

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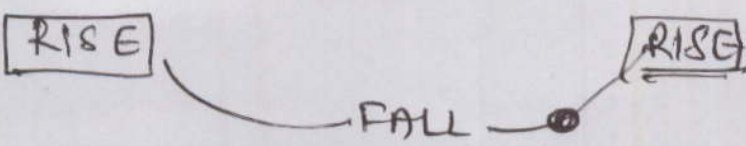
## DISSENT

- What is dissent ?
- Need ?
- Medium ?
- outcome ?
- └──┬──┘
- violence . peaceful .
- Role of Media
- Role of intellectuals
- Role of judiciary .
- Dissent - democracy
- Dissent - HR - AFSPA

JFK .

## Define

- Patriotism - Nationalism
- expression .
- cultural based idea .
- vs
- inclusive idea .
- olympics . → flag ↑ .
- Common man → tax<sup>n</sup> .
- Doctor → Rural on duty .
- Myriad . → Visible way .



# VISION IAS™

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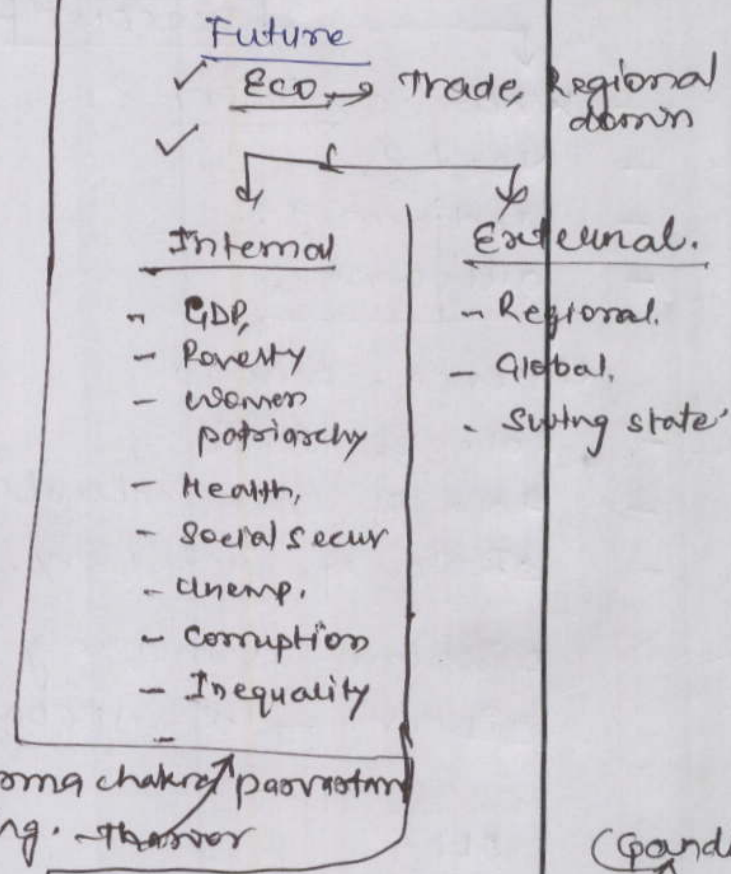
(Golden Nightangle)  
Ancient Glory

Trade domination  
(workshop of the world.)  
90% → 2%

Democracy - Democratic trad

Buddha -

- ✓ Hedonism
- ✓ Democracy
- ✓ Assimilation - Sarva
- ✓ Multiculturalism
- ✓ Humanism
- ✓ Asoka / Akbar - Dharmachakra pravartan
- ✓ (idea of India) - evolving. ~~tharor~~
- ✓ Global peace



(Gandhi)

- Hedonism + consumerism.
  - Harappan - astit future
- Swachh Bharat Abhiyan

-ve  
patriarchy.  
war.  
Nationalism  
↓  
Modern concept.

+ve  
Dissent  
• (Raghu - Yajnavalkya)  
• Guilds.

Politics:

- Elections - Democracy.
- Human rights.
- AFSPA - Minority rights.

cultural integration.