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ESSAY

Name of Candidate	NEHA. K.	Test Code	2323
Medium Hindi/Eng.	ENGLISH	Registration Number	8 9 2 8 2 1
Centre	ONLINE	Date	2 8 0 8 2 0 2 3

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।				
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।				
Remarks:				
			Is student recommended for One-to-One mentoring?	
			Recommended	Strongly Recommended

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Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

Question 2

The philosophers have only interpreted the world,
in various ways. The point however is to
CHANGE IT

"An Unexamined life is not worth
living"
- Socrates

Many philosophers including Socrates,
Aristotle, Plato, Nietzsche, Buddha, Gandhi,
have examined life. In the process
they also interpreted the world that
facilitates and augments this very life.
They had given elaborate theories on
how world was formed, how it runs,
and have tried to predict the end as
well. But little efforts were taken
by these philosophers to bring the much

needed change that they themselves found necessary from their philosophies. Other actors like kings, administrators, constitutionmakers, individual reformers had to work their magic to bring this much needed change.

Through this essay, we will look into the role of philosophers as interpreters of the world, their interpretations of the world, changes that they necessitated. Parallely, we will also examine how these changes were implemented by other individuals, from the philosophers theories. In the end we will briefly discuss philosophers attempted to change the world, and how modern world requires philosophies and changes to go hand in hand.

But firstly, who are philosophers?
Philosophers are individuals who

observe the world and life. They examine factors, causes, effects to explain various phenomenon. They reason out human actions and natural events. This way they act as interpreters of the world.

Philosophers: their role in the Cosmic Play

The role that philosophers take up as interpreters of the world stems from the cave allegory by Aristotle. He believes that as humans live in the cave called the world, they see shadows or phantoms from outside the cave. These shadows are nothing but the truth and universal facts of the world.

Although most humans are comfortable with the cave and its amenities, sometimes even the darkness, philosophers are

not. They keep exploring the cave, to only find an opening. This aperture lets them escape the cave, see the true world and differentiate between the phantoms. The philosopher is excited to share this wisdom with his fellow cave dwellers.

However, upon returning, he finds that the fellow cave dwellers not only disagree and mock him but also ridicule him. This very ridicule prevents the philosophers from bringing the change that their knowledge otherwise facilitates.

Philosophies, changes and the changers

Like the philosopher seen in the cave allegory, several philosophers of this globe have also seen the truth

and given their proposals and interpretations.

In fact, Aristotle himself has given mindblowing interpretations that were radical in his period. He believed in the theory of Animism. The belief that every object - animal, plant, mountains, stones - have soul. Yes, the same theory as the Jain Tirthankaras.

These interpretation needed man to change from the uncivilised, violent, tribesmen to a civilised, harmonious society. But, we know for a fact that this change didn't take place. The norm of violence seen in Wars, Gladiator games were apparant.

Moreover, it took other few philosophers like Buddha to reinstate these

facts and create an opportunity for change. The change was initiated by Emperor Ashoka.

Being a learned man, the Chand Ashoka phase of war and destruction was shed and the Buddhism facilitated Dhamma Ashoka was reborn after seeing the death and grief in Kalinga war. This change was inspired by teachings of compassion, tolerance, respect for the souls through individual will and for Nirvana - Transcendence.

As the Goal of Transcendence grew from the Vedic ages as Pranda, helping one understand the transcendence of the world and seek real happiness, several ~~other~~ ^{new} philosophers, ^{also} embarked on this path to understand world. Though Buddha, Jainas continued this,

it took centuries for modern philosophers to interpret it in the way for contemporary generations could understand. It was none other than Nietzsche, who was able to express this.

Though Nihilism of Nietzsche on the outset is pessimistic and gives a bleak understanding of the world, it facilitates looking beyond the material power. It necessitates Superhuman - the man who is moral with individual will for change like Ashoka.

Being the origin of collectivism, Transcendence and non materialistic happiness, India as a country showed National Will for change in the regard. PM Modi, in his Glasgow Summit Address on climate change proposed LIFE -

Lifestyle for environment. This lifestyle was based on - circular economy - reuse, reduce, recycle - reducing the materialistic mode of living that came with industrialization and globalization.

Furthering Milestones of Philosophers

As their feats at subjective, complex ideas climaxed with Nietzsche and Kant, on the other hand came the objective philosophers - Hume and Mill, furthering our understanding of the world.

These sets of philosophers believed in materialistic evidence to substantiate any theory. This gave roots to the change of science. From mere propositions by divine agents like church, there came evidence based science. The main proponents were the scientists like

Copernicus, Galileo - refusing the govt
for heliocentric theory.

This gave rise to the age of enlightenment in Europe and slowly to political changes like nations, motherlands etc from the prosperity that contrasted existing feudal set up. It necessitated a better understanding of the world.

Then came Rouss with his set of interpretations for the Industrialised Era. He believed that humans as virtue of being the human kind had Natural Rights - Right to life, property and liberty.

Though he could not ensure these rights were fulfilled. The US Constitution and the law makers ensured the much needed changes adopted from

Natural Rights theory. The constitution incorporated the Bill of Rights that inspired many constitutions later, including the Indian constitution.

Being the proponents of Vasudhaiva Kutumbakam and democratic socialism, India couldn't help but expand these rights. Article 48(A) of India ensured life extended to the biodiversity - animals, plants etc. Balancing it, the right to land was also extended to all people by Article 39 - equitable distribution of wealth.

The Contemporary Scenario

Continuing the tradition of philosophers in interpreting the world, Indian Judiciary has enabled expansion of rights and interpretation of constitution for the contemporary world. The Judiciary had

put forward several frameworks for the executive and legislative to work on and bring about a change.

This includes famous judgements like Naveej Singh Johar case where gender justice in its changed form was accepted.

Additionally, the onus fell on the executive to bring a change in Transgender rights, lesbian and gay rights. However, the roles have sometimes merged. As

As change became the quotient of life and world itself, the philosophers interpreting the world had no other path but to change or at least attempt to bring the change. Plato used the Town Square, while ~~Aristotle~~ Socrates used his method of

questioning to bring moral change.

However, this trend peaked when Gandhiji perfected Satyagraha - the philosophy inspired from Unto the Last by John Ruskin. The philosophy of Truth and Non Violence was crafted in Non cooperation and civil disobedience to bring about a change

Even today, India uses this philosophy against the neighbours and other aggressors to advocate for a multidimensional, multipolar Global Order. This way Philosophers have motivated change till the contemporary times and will continue to do so.

Acting on the change is but the strength of the moral force and conscience, as reflected by Ashoka, Aristotle's Caveman and many more to come.

खण्ड-B / SECTION-B

Question 6:

"This time, like all times, is a very good one, if we but know what to do with it."

Gautam Buddha was worried and exhausted by his sufferings, sadness and ever complex desires as the Crown Prince of Lumbini-Siddhartha. He could not bear to live the life of luxury in the palace. The search for truth has been calling him since birth.

His attempts to suppress became futile and so did his attempts at partial engagement. One day, he decided, "If not Now, When?" and left his palace life to find Nirvana which was his goal and his living truth, that

~~later~~ guided him as to what to do. Though frustration, distractions came in the path, he meditated his time in the woods to attain Nirvana in Bodhi Gaya under a peepal tree.

The day that Siddhartha left ^{the} palace was the time, out of all the other days, ^{was} with the urge of his calling for truth pestering him to move. A similar day comes in our lives too when it's the same as every other day, but the urge to change with a clarity of what to do propels us into action. It would be unbearable to not act on that day and the action one takes can change a lot.

"There are decades where nothing happens and then, there are days where decades happen"
- Khalid Hossaini

These days that Khalid Hosseini highlights, are the times like all times, good times to act on the goal that defines what we do. Through this essay we will dwell on the importance of this time, the similarity of this time with all times, the imperative to know what to do and how to know what to do. In the conclusion we will ponder on the mechanisms to act to deal with the contemporary challenges.

The NOW factor

The importance of time and the significance of now, the present is embedded into the folk culture. The proverbs like - Make hay while the sun shines, Time and Tide wait for none only reiterate the stance.

It is only common sense to know that time is finite and now is the beautiful chance, after seeing the cycles of civilisations, deaths, destruction and war.

The cruciality of this factor is in the fact that change is the only constant in life. To try to hinder it is to cause fossilization and stagnation. For decades, India had a closed economy from Independence in 1947. Though moves to open up started in 1970s, the clarity of what to do was missing.

However, as the Balance of Payment crisis struck India in 1991, it had to go to IMF for credit line. The IMF conditioned the clause of the credit to opening the economy. This was the time like all the other times. With

great economists like Dr. Mahbubeh Ghosh, Dr. Chidambaram, the microtasks of what to do were also clear and hence change unfolded. This change led India to a growth rate of 8-10% and prosperity with Foreign Capital.

Not just change, but the growing and developing needs also calls for the action on new factor. As Indian population empowered itself with Right to Information, Administration facilitated by Citizen charter, the citizen's idea of service delivery changed.

It was no longer the paternalistic mode of delivery, but a choice based delivery system with Entrepreneurial services with private participation that is seen in Health, Education

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as of this date. The change was imperative after 2005 that saw these major governance reforms, with precise but vague ideas of the growth in 21st century.

Another degree of cruciality is brought about by Fear of Missing Out.^(FOMO) Especially when we know what to do, we become guilty not doing it. When Miss Amiri, a young woman who was morally policed for her head scarf in Iran, ~~and~~ lost her life to excesses of authority, the whole social media shook. Thousands took to roads in Iran, but the results were miniscule. This only caused regret and helplessness, despite acting on the now and knowing what to do.

But it at least gives a sense of fulfillment that all means were exhausted before giving up. With the

protests still running up in slow pace, there is a possibility of another time like all times, good times to guide the reform with what to do.

A similar sense of FOMO and already late Attitude motivates climate change. As Vanatu - a small island nation in Polynesia, in Pacific - President addressed the conference of parties meet, he stood in a tub of water. When asked for the reason, he said - "This is the time, we are now looking at Vanatu with feet level water, ~~But~~ we all know what to do - Paris Deal of 2°C, Loss and Damage, Warsaw Pact of \$100 Billion, yet we ~~are~~ are failing to act", He removed helplessly.

Similar events like this including shifting of Indonesian capital to Nusantara,

falling of largest glacier in 2020, Smogs in 2015 have been instances for change. According to Assessment Report 6 by IPCC, this time is the best of all times, if not the last of all times to act. Concerning with What to do, 34% Methane reduction by 2030, 45% carbon reduction by 2025 remain the goal.

If not now, then there can't be another moment. Hence it is imperative to act now. But not all situations are as clear as the Climate Change Scenario. There are ambiguities as to what to do. Take for example the Scenario of Old Outdated Order of Global institutions. The Globe knows the fact of the redundancy, but fails to change. Despite India's Initiatives like NORMS, G9 for changing the World Bank,

IMF, UN etc, the West largely remains vetoing to such negotiations. So now the question is what to do when we don't know what to do.

Handling the ambiguities of Action

The ripeness of the time is compelling for action to take place. But the clarity of what to do is largely missing. So the onus is on figuring out that the time can be taken advantage of. So how do we figure it out?

One option is to wait. Like Ambedkar lost communal reward ensuring reservation to SC, ST to Poone Pact, he waited. As he was made a member of constituent Assembly and finally the president he strongly advocated for Article 18 which rooted out Untouchability. Though

delayed, this time like others was the good time and the ambiguities on what to do cleared, giving a lightened path to ensure goal is reached.

Another Option is to Start the process. As seen in the French Revolution, the Peasant Class opposed the kingship, they led the Tennis Court declaration, Raided the Prison in Bastille culminating in French Revolution. They managed to establish 1st Republic. But that was dismantled by Robespierre for 2nd Republic leading to autocracy.

Later came the 3rd Republic of Napoleon that was no different. Today, the 4th Republic exists after years of experiments in democracy. This way France swam to figure out how to swim, at least departing from the old order at the right time.

A similar strategy was applied to Indian poverty. Despite knowing what to do, the results were bleak for the trickle down economics to work. Hence India had to figure out another way, which came in the form of Capacity Approach by Amartya Sen for Inclusive growth.

Through this approach, health and education was boosted at the time for reaching the goal. Even today with efforts for skilling population like Kaushal Vikas Yojna it is but only not the viable method. With research from Abhijeet Banerjee augmenting the inclusion, exclusion, the figuring out has been gradual.

Hence, it is clear that the time is the good time, this moment is

the auspicious moment to act.
Though there are lot of times where
actions are clear, there are also
those times when it is not. But
Action is the key.

As the fabric of world is fast
to change amidst AI, CHATGPT,
Russia Ukraine Action, VS China polarity,
India hosts G 20 on framework of
One family, One Globe, One Earth. This
value should motivate action for
inclusive growth, climate change
and equitable Global order, so the
21st century is the time, the good time
for action with research backed
"What to do", like Buddha's value for
nirvana, Gandhi's value for truth motivated
them.