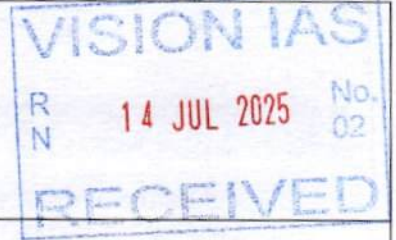




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ESSAY

Name of Candidate	KIRAN. KAMATE					Test Code	3282				
Medium Hindi/Eng.	ENGLISH	Registration Number	1	0	1	2	7	6	4		
Centre	DELHI	Date	14	4	0	7	2	0	2	5	

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 not 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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Macro Comments – Essay 2

Essay Topic:

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खण्ड-A / SECTION-A

“ CIVILIZATION BEGINS WITH
ORDER, GROWS WITH LIBERTY
AND DIES WITH CHAOS ”

The 2024 NOBEL PRIZE for
Economics was won by James Robinson
and Daron Acemoglu for their
work (and book) — “ Why Nations Fail ”
The book highlights the conditions
and reasons to investigate and
understand deeply, as to why while
some nations flourish and thrive
and others crumble and wither away!

The work reasons that,
the success of civilisation (or) today's
nation-states lies in the democratic
order that is set as a precedent,
upon which “ inclusive and develop-
mental ” institutes are built. These
liberal institutes — widen, expand
the liberty of individuals and

allow for innovation, ideas, thoughts to flourish. And the "extractive institutions" of failed states, curb critique, dissent (or) any reforms, subjecting the individuals to the will and wish of a despot. These civilisation (or) nations convert citizens to mere subjects and liberty dies a silent death. - with chaos and cruelty as common view.

Thus, this essay expands the ideas laid by the book and applies to it to the various instances of history and present as to why order is a necessity to begin for a civilisation and liberty a catalyst and chaotic death a certainty. The essay will project the ideas in the thesis and anti-synthesis format and arriving at the "SYNTHESIS" in the end.

The philosophical undertone of necessity of prerequisite of order for a civilisation to begin with comes from the ideas of John Locke and Jean Jacques Rousseau - who gave the social contract theory - which is a commonly agreed upon 'order' which lays the rules and regulation of the functioning of society.

This can be equated to the idea of Charter of Rights of Man by Thomas Paine and Jefferson in writing the American constitution in 1776. Closer to home, the Indian constitution formed labouriously for over two years is also the testament to such an order.

The constitution sets the tone for the new beginning post independence after centuries of subservience, subjugation and slavery.

This order is important to understand the division of power and establish checks and balances so as to protect the rights of citizens and eschew the tendencies to over power them. Only with this fertile ground of order that we can expect the civilisation to grow and flourish. This can be seen with the likes of democracies like USA, India and south Korea.

However, it would be naive to assume that this order was achieved through peace (or) that it was given to us on a platter.

To illustrate this, take the example of French Revolution. The collapse of Bastille was only symbolic which was preceeded by bloodshed, chaos, and sacrifice.

The idea of liberty, equality and fraternity that was echoed in French revolution was premised on opposite i.e. centuries of subjugation, discrimination and segregation.

on a similar vein, the Indian constitution and the freedom that we so enjoy today ~~merely~~ ~~merely~~ is the consequence of self-sacrifice, torture, bloodshed, repression and discrimination endured by our forefathers. To achieve the dream of a free civilisation from chained individuals to liberated souls.

thus, while civilisation begins with order and necessary condition, such a order was result of disorder, that was fought, challenged and countered.

Moving ahead, the order so established for civilisation to begin only grows with liberty. In the Indian case, the right to vote promised under universal adult franchise under article 326, was a starting point, even when countries like USA, UK had limited it.

Article 19 - freedom of speech and expression - which was called as 'palladium of liberty' by SC in ROMESH THAKAR case - has been widened to protect the views, expressions, and artistic talent.

The expansion of Article 21 to include 'due process of law' from 'procedure established by law' - which was a narrow expression, is the reasoning behind maturity of this great civilisation in the Maneka Gandhi case (1978)

Similarly, Jared Diamond in his book "Guns, Diamonds and steel" while tracing the histories of various civilisations found that the reason for expansion of English empire from a small island country to an "empire on which the sun never sets" was possible due to liberty. Because once liberty is tested and growth, civilisation has only one way to go: FORWARD!

If today, India is seen as civilisational fitness it is because of the culture of diversity, tolerance and mutual respect to other cultures. Making it not just a country but a civilisational powerhouse.

on the other hand, the presence of too-much liberty is not without its faultlines.

Too much liberty can be problematic as will lead to opening the "genie out of the bottle" where liberty becomes a liability. The ideas of hate speech - misinformation infocide, psychological warfare in international politics and domestic politics - is the result of unchecked liberty.

The very liberty becomes a curse to the civilisation and the order it so meticulously had established. Religious hate speech, mob lynching, riots due to misinformation are the case in point.

The unchecked liberty becomes a recipe for chaos to the civilisation.

in the books "How Democracies die" by Steven Levitsky and Daniel Ziblatt and "Rise and Fall of great powers" by Paul Kennedy - they highlight that greatest of the civilisations fall under the weight of their promises. For example, the British Empire or USSR post-cold war - ended because of overreach: territorially, financially and militarily.

The current example of USA not able to maintain the hegemony it once so supremely and effortlessly controlled, is because of its overstretching into mindless wars, regime changes, democracy at gunpoint. The cost of that is greater than it can expend - thereby contradicting itself and nearing a chaotic end.

The death of democracies, contrary to popular perception is not due to external attack, coups (or) any physical force. But the silencing of critique, the burden of majoritarianism and thus the death is not with a bang but with a silent whimper. The chaos in the after-math is through physical violence, bloodshed, revolution. Like the students protests last year in Bangladesh (or) in Sri Lanka against the Rajapakse is the result of legitimation crisis of the civilisation.

Thus, that highlights the cycle of civilisation: from order to liberty to chaos. From hope, dreams to reality and with a thud, it collapses like it never existed.

By drawing the threads together, we arrived at how civilisations begin with order, that is preceded by disorder. Grow with liberty and sees itself becomes a liability. And finally ends with chaos.

Is that it? Acemoglu and Robinson do not end here. Not all civilisations are meant to end. Some are here to show that someone was here. To not just disappear, but to thrive, endure and sustain.

The Indian case of civilisation is a testimony to it. Ajanta Bhavarsh, Bharat, hindustan, India. The names have changed over the centuries, but this great nation stands tall and emerges as an island of democracy in a world full of "democratic chaos". The soul of this nation is still young and beating.

The Indian civilisation is a fine balance of order, liberty and space for chaos in the form of reform and regulation. Because for those who sacrifice liberty for a security, lose on both. India on the other hand, is a paradox, that is securing itself through self-reliance, establishing order both domestically and international politics and believes in liberty as an essential ingredient for thriving civilisation.

This way, ~~is~~ not all all civilisation are meant to perish but to prevail, not to crumble but to crusade and most importantly not to dominate but to democratize.

खण्ड-B / SECTION-B

ee
LAWS MADE BY COMMON CONSENT
MUST NOT BE TRAMPLED ON BY
INDIVIDUALS 99

The year was 1975. The dark clouds of emergency were looming large over the Indian Republic. Fear hung in the air - choking the citizens of this great nation. Dissent was curbed and liberty was lost memory - because person's reign of authoritarianism.

With the last hope of Supreme court as the guarantor of fundamental rights, people knocked on its door. The case was ADM Jabalpur vs Shivkant Shukla (1976), but people remember it as the "Habeas Corpus case". The question before it? Can the executive curb article 21 - the right to life and liberty completely, during an emergency?

The hope that this "sentinel
qui vive" - would come to the rescue
of its chained citizens were
shared when the majority of the
5-judge bench (4:1) - took a narrow
view and sided with government of
day - From an independent judiciary
to a "committed one" - the shift
disturbed the very edifice of common
consent that was achieved during
the constitution's making. Because,
on that day, it was not 'the man'
who was on trial but the constitution
itself - which was weaved together
with thread of consent among
different schools of thought and
diverse strata of society.

The law so made by
common consent was trampled by a
select few individuals. The
repercussions of such a move is well
documented and it marks 50 years
to this day of that brutal assault
on the "common consent"

thus, it begs the question, why the common consent is set on a higher pedestal than the views/ideas of few individuals?

The philosophical underpinnings of this rhetoric finds mention in the Era of Renaissance in the 17th century with works of John Locke. His idea of "consent of the governed" and "social contract theory" finds mention in his magnum opus 'The two treatises on civil Government'. John Locke says laws should be made by the State through commonly agreed approved ideas, backed by the consent of the very individuals who sign this social contract. By this, he places the common consent arrived by the society much higher against the will and wish of select few individuals.

The similar ideas are propounded by Jean Jacques Rousseau

in his book 'The Social Contract', where he gave the idea of General will. The general will is the broad based agreement of "sum of all individual wills" and this general will is greater individual will at any given time.

Similarly, John Rawls, the egalitarian liberal thinker, in the 1970s gave the idea of "overlapping consensus" - where people with diverse backgrounds come together to create common theory for justice guiding the society.

Thus, drawing from these ideas, the constitution of India too, labourously put together the views, experiences and aspirations of people from diverse background - from farmers to women to Dalit to businessmen to western-educated lawyers and scholars - to put in place a common consent in 1946, November.

A deeper introspection of our laws made, we realise that they are nothing but codification of the social morality - what the society as a whole seems to be good or bad, right or wrong and legal or illegal.

A fitting example of this would be the plethora of laws/act like 'Domestic Violence Act', 'Civil Rights Act, 1955' - prohibiting untouchability, 'Prohibition of child marriage act', 'Environment Act, 1986', etc. All of this, including several others, are manifestation of the popular will of the people, created on the floors of legitimately formed parliament with debate, dissent and discussion. Thus, they are distillation of societal expectations finding common ground and no individual can trample on these laws.

In similar view, they cannot be trampled by individuals, even they may hurt their interests because these common consent is a manifestation of the utilitarian principle - promising maximum happiness to maximum people - minimising the pain to the very minimum.

Take for example, the issue of building an important nuclear facility in a sensitive area like a forest. True, that the livelihood and interests of tribals and villagers living there are hurt as they are displaced. But the consent so arrived is for the larger goal of energy security and strategic autonomy of this very nation. An individual thus is a creature of the civilisation and he should not or eschew the tendency to trample common agreed upon contract for individual interests.

This was upheld by the SC in 'Narmada Bachao Andolan' case, where it held good for the society is good for the individual.

Another, strong argument in support of it is the idea of ethical/moral absolutism - where it is important to not place ethics relative to one another. Thereby, it becomes impossible to achieve consensus on what is right/good or just for the society. Even Plato, disagreed with ethical relativism as "vulgar conception" - leading to the collapse of society. Albert Einstein too, echoed similarly, saying "Relativity applies to physics, not to ethics" - meaning that a common consent would be difficult to arrive, which is important to create common notion of justice.

Because, if every individual has different view of what is wrong and right, it leads to justification of unjust acts in the name of pessimistic individualism. For

instance, the trump's exit of Paris agreement and support the use of plastic and coal, in a world fighting the menace of climate change. It would be difficult to arrive at the common good, where everyone becomes "Marzi Ke Malik" - doing as per one's wish.

Contrary to this view, however lies an even more pertinent question. Is the common consent infallible then? Can any individual not be right over the collective wrong? The answer to this is instances of our history. For example, the case

of Sati Sabhagana practice was backed by the conscience of the cruel society and was made a common sense. Similarly, the practice of discrimination, untouchability, the theory of racial superiority, the subjugation of women and slaves were all backed by the rhetoric of public morality in the name of "common consent" - trampling the individual to a mere cog in the wheel. The idea of inviolability of human dignity and categorical imperative of Immanuel Kant was flouted right, left and centre by the very social contract of the pre-independence India.

If not, for individuals, who were brave, courageous and knew better were able to counter the widely agreed and settled upon common consent.

Rajaram Mohan Roy, Dr. Ambedkar,
Savitri Bai Phule, Narayan Guru
and countless immensely brave
"individuals" took on the mighty
command of the society.

This can be backed by
J.S. Mills idea of liberty, who said
"just like the tyranny of minority
over majority is wrong; even the tyranny
of majority on a single individual is
outrightly wrong." The voice of
one against (n+1) should be heard
thereby highlighting that common
consent is not infallible and
without any defect.

An important instance of
such is the supreme court's ruling
in Nartej Singh Johar (2018) where
the court upheld the rights of
same-sex-couples and previously in

NALSA vs Union of India (2014) - it had recognised the transgenders. Here, it said "the idea of constitutional morality (individual dignity) should triumph over social morality". It further said "history owes an apology to the LGBTQ, for they were trampled on the anvils of common consent of social morality" - showcasing how common consent can turn blind eye to the individual rights.

In summary, we understood how the common consent is backed by philosophical and moral underpinning and making it important over the will and wish of few individuals. At the same time, we saw that it is not without any flaws and is infallible and individuals countering the agreed common consent is for the well-being and reform of the society itself.

The bright side and only hope that existed even that 4:1 judgement in ADM Jabalpur was one man's voice. Justice H.R. Khanna - his courage to stand up for his belief in individual freedom - dissented the judgement saying "even ⁱⁿ the absence of Article 21, the executive cannot trample on the life and liberty of individual".

The court, year later in Puttaswamy case (2017) acknowledged the judicial mistake as upheld Article 21 as indestructible.

Thus, the consent of common is important to avoid the "tragedy of commons". However, the common is the sum of the individual - this should not be forgotten.

SPACE FOR ROUGH WORK

End of the western world ...
in the world ...

3

using not?

D.S. Miller + quote

- by means of minority
- Indian const. - critique
- one against all
- challenging laws

regressive laws
[Regressive Law]

- SC Court
- Judgments
- Substantive, Nurturing
- rights of minority
- Ashutosh

Ambedkar
- constitutionalism

- oral spring

4 PM Ashutosh → 21 was common consent - [const. assembly]
→ to be replaced by another institution → upheld by SC →

1 Philosophical underpinning

→ Locke - S.C Theory

- constitution - rule of law
- equality - fairness

generals with

laws made by common consent
must not be trumped on by individuals.

4 Balancing individual vs. common right?

how? using? → [Judiciary]

- reforms
- amendments
- common is not not the true-dear!

- const - morality
- anti-discrimination
- equity vs equality

- legal system simplicity

2 what?

- it has approval of majority

- utilitarianism

- maximiser lapivers

- greater good
- certifier of social norms

- overlapping consensus

- led to moral

eth. pluralism

- evidence variant (Plato)

- sufficient control (P.O.)

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