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3:50 pm

ESSAY

Name of Candidate	Aditi Yadav			Test Code	2319		
Medium Hindi/Eng.	English	Registration Number					
Centre	Online	Date					

INDEX TABLE			General Instructions				
Section	Maximum Marks	Marks Obtained					
A	125		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)।				
B	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।				
Total Marks Obtained:			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।				
Important Instructions			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।				
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।			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।				
2. Word limit, as specified, should be adhered to. प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।			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।				
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।			Is student recommended for One-to-One mentoring?				
Remarks:			Recommended		Strongly Recommended		
16-B, 2 nd 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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उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

We can only know that we know nothing. And that is the highest degree of human wisdom.

India has recently become the first country to land on the south pole of the moon. With the success of Mission Chandrayaan 3, 1.4 billion Indians are now on the moon, figuratively speaking.

This stunning scientific feat has, once again, brought attention to the pertinent discussion of the nature and limits of human knowledge.

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Let us begin by examining the nature of our knowledge. What is knowledge? It can be defined as paradigms that are generally considered to be true.

Historians and philosophers have taken an evolutionary and contextual view of knowledge. In this regard, Foucault has given his famous knowledge power connection, in which he says that in any time period the dominant discourse is knowledge. For instance the unnatural view of Homosexuality, according to Foucault, was a narrative created by doctors.

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In the same breadth, post modern scholar Nietzsche has said that "Truth is constructed". He goes on to say that "Truth" is therefore, evading. Let us consider some examples.

In early times, the greek philosopher Plato has given the "allegory of cave" by which we mean that the material world is a world of ignorance. Through dialectics, we can reach the higher truth in the world of ideas. This notion of higher truth continues to play a dominant role in virtue ethics even today.

As a next example, let us look at the way in which society was organised. In the middle ages, society was based on the Divine Rights theory where rulers established a personal connection with God to gain legitimacy. Use of titles like "Maharaja Adhiraja" by the Chola king is an example of the same.

In contrast, the modern society is based on the "birth" on inalienability of human rights. Today, democracy is the preferred mode of organisation for society.

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Likewise, even in the field of Science, the paradigms of Truth have been evolving. We have only discovered granulations waves as recently as 2015. This has further opened up a whole field of unknowns.

In medical science, Covid 19 was a shocker to us. The modern world had never dealt with anything similar in severity and scale. We adapted and we persevered.

As climate change gathers steam, permafrosts are beginning to melt, unlocking frozen microbes. We are faced with new unknowns and challenges.

To lend credence to our analysis, the example of Artificial Intelligence comes to mind. Computers today, have reached a level of sophistication that may not be controllable by humans. Leaders like Sam Altman, founder of ChatGPT, has urged for a global framework to deal with the unforeseen consequences of technology.

Having analysed the evolutionary and conscience view of human knowledge, the next important question is - what are the ways in which this uncertainty can be useful to us?

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Accepting the limits of our knowledge, allows us to be humble. It puts the existence of humans in perspective. The modern human - the thinking man - is a few thousand years old, at best. In contrast, the universe and its multitude of secrets are billions of years old.

Knowing that there is a vast amount of untapped knowledge encourages us to be enterprising and motivated in our pursuit of knowledge.

Further, it can help us be prepared for the unknown. An

example of such pre-emption is Disease X categorisation by World Health Organisation. WHO has accounted for an unknown disease in its research process, thus putting us ahead of the curve in dealing with future pandemics.

Society today, is facing a multi-
lude of opportunities and threats.
Whether we move towards a
more progressive, equitable and
sustainable society ~~or~~ or towards
a distinctive society - depends
on the value system in which
we work.

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To deal with issues such as climate change, broad based collaboration is required.

Diversity in collaboration will make sure we are covering all possible bases of uncertain-ities. A noble example of such collaboration is the Small Islands Developing Platform where big countries are working for and with smaller countries to tackle adaptation and mitigation of climate change.

Transparency, sharing of information and a rules based framework will further enhance trust between communities.

As Chandrayaan 3 collects and transmits data back to Earth, we will be a step closer to unlocking mysteries of the cosmos.

But, as Robert Frost, says, we have ~~some~~ miles to go before we sleep. Human curiosity is a primal instinct. We must develop it, nurture it and protect it - because as Carl Sagan puts it beautifully, "Somewhere, something wonderful is waiting to be known".

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In history lies all the secrets of statecraft.

"History is, but, a mirror to the future"
- Anonymous

The above quote highlights the important role that history can play in shaping our future. An important aspect of this future is the evolution of state and the evolution of the relationship between man and state.

In this essay, we shall analyse the historical genesis of statecraft and how we can learn from history to guide our future.

The history of statescraft is as old as man itself. Plato has called man, a political animal, which signifies man's need for social contract.

In the prehistoric time, we can consider the Indus valley civilisation which is assumed to have a social contract resembling a tribal polity.

Going forward, other examples of this social contract are the kingdoms of ancient and medieval India - Gupta dynasty, Delhi Sultanate etc. In the west, Greeks and Romans had a

thriving political system.

Therefore, throughout the epochs
of history, statecraft has also
been evolving.

In every time period, we
see able administrators who are
loved by their people and
we see tyrants who are
feared and disliked. The stature
of leaders, has much to do
with their methods of statecraft.

For instance, the Mauryan
emperor Ashoka ran one of the
most vibrant and long lasting
kingdom in all of history.

His policies focussed on a genuine care and welfare approach towards the people. Being an ardent Buddhist himself, we propagated values such as peace, tolerance and acceptance.

In contrast, Dana Nanda of the Nanda dynasty was a strict and suthless ruler. While powerful, he undertook cruelty on his subjects and suppressed dissent. Understandably, his reign was short lived.

Going a bit further in history, Kautilya is known for

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writing arguably the best work on
stratagem - the Arthashastra.

The book has detailed provisions
on internal and external
stratagem. In the internal

realm, Kautilya advised the
Gupta kings to have a
council of members, to have
a strict system of espionage
and to maintain discipline.

Kautilya has laid the foreign
policy of the Gupta empire as
per his Shad Gun Siddhant -
that emphasised on the primacy
of National Interest - a concept
that continues to hold special

Relevance in world politics even today.

Looking towards the West, one of the most extensive works on statecraft has come from the Italian philosopher Machiavelli.

Machiavelli has categorically stated the importance of understanding history for rulers. He recommends to the rulers to learn from history.

As recommendations, Machiavelli's statecraft revolves around Raison-d'état - The primacy of Rational Interests.

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BHn Kantilya and Machiavelli take a pragmatic approach to statecraft where priority is given to securing sovereignty and integrity of the nation or state.

In contrast to the pragmatic view is the Buddhist view that is much more pacifist and views people not as agents of a state but as agents of the world. It emphasises on the need to keep policy making humane and inclusive.

Having seen the different forms of statecraft, the next question is how can this knowledge guide our future?

On a deeper analysis of history, we see that the ailments of humans stay constant.

States that have become overcentralised or that have persecuted slavishly imperialistic policies have perished. Take the instance of Napoleon whose aspiration of European domination were also his end.

on the contrary, ancient Indian kingdoms like the Cholas that divested power to constituent units, e.g. Sri Lanka continued to have a reign spanning centuries.

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Focussing away from the rulers
and on the interests of those
governed, we see another
similarity.

People led revolutions often have
their genesis in feelings of inequality
whether it was the American
civil war or the Soviet
revolution, inequality forms the
basis.

The constant nature of citizens,
state and statecraft can provide
innovative remedies for the
modern social system.

In this context, the need to
be inclusive must be focused

upon. A revival of forums for debate and discussions are required. Inspiration may be taken from Akbar's Ibadat Khana or Chola's Sarathi Culture.

Such forums can help new groups like transgender meaning fully engaged with polycymaking.

On the issue of foreign policy too, there is a need to respect sovereignty and integrity. It is said that only the dead have seen the end of war. Therefore focus must be on dialogue and diplomacy and military action should be the absolute last

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result, as suggested by Machiavelli

At the same time, we must recognise that history is only a guiding document. We must not commit the grievance of heteronomy by applying it in every instance.

Statecraft must evolve with evolving times. Karl Marx has said that "history repeats - first as a tragedy, second as a farce".

It is upon us to ~~take~~ learn from history and move towards a just and progressive society.

SPACE FOR ROUGH WORK

3:50 - 5:15 pm

Essay A

We can only know that we know nothing. And that is the highest degree of human wisdom.

Limits of human knowledge → Chandrasekhar
↓
nature of and limits of human knowledge

Limit
Human history relatively new compared to history of the universe.

to couplets - knowledge power connection
scientific paradigms - Homosexuality

history as a dialectical movement of ideas

Knowledge? → True paradigms → Evolution and and

constructed → Nietzsche
horror.

* conclusion
Pulsar timing array
↳ Being accurate is enough.

- Plato's allegory of the cave
- Social reform = ^{slavery} divine rights → Human rights
- Economics = barter → capitalism → history
- military = warfare [ideological]
- Medical - homosexuality, disease X.

Prompt
Acceptance
→ Humble
→ Enterprising
→ Safeguards.
↓
"History".

"Somewhere, something wonderful is waiting to be known"

- Carl Sagan.

SPACE FOR ROUGH WORK

Essay 1

History as a mirror to future

↳ history in guiding our future.



Relationship between man & state
→ social & political
↓
pr - skills

Ques Historical nature of statecraft
↳ lessons for the future

Statecraft

as art as humans themselves.

↳ pre history & history.

↳ able administrators - our statecraft.

SPACE FOR ROUGH WORK

5:15 - 6:40 pm

Essay B

In history lies all the secrets of tragedy and farce.
History repeats
state craft

man is a political animal
↳ historic state - Greek
↳ historic state - Mahyanapadas
↳ historic state - (IVC)

state in man with large - Plato

Machiavelli - prince
↳ history, philosophy

Statecraft
↳ Internal
↳ External
↳ Kautilyas
↳ Arthashastra
↳ Sandhi Vigraha

(Civics)
↳ manual and foreign policy

Progress or not?
↳ Manya
↳ Megasthenes
↳ Naude (Sandh Dana Sandh)

① Power centralisation [unification - inclined]

② Revolt by People.

↳ Recs for modern nations.

[wise and smart man - mistakes]

- Priority
- Inclusivity [single aspect cannot turn]
- welfare & concurrence.

↳ (yet evolving)

Torture & death penalty

Abolition rights

part nuclear history

quest of hegemony

SPACE FOR ROUGH WORK

Example

For finding the area of a circle
we use the formula

Area = πr^2
where r is the radius of the circle
For example, if the radius is 5 cm
then the area is $\pi \times 5^2 = 25\pi$ cm²

Example 2
Find the area of a circle with a diameter of 10 cm.
Solution: Radius = $\frac{10}{2} = 5$ cm
Area = $\pi \times 5^2 = 25\pi$ cm²

Example 3
Find the area of a circle with a circumference of 22 cm.

Solution:

Circumference = $2\pi r = 22$
 $\pi r = 11$
 $r = \frac{11}{\pi}$
Area = $\pi \left(\frac{11}{\pi}\right)^2 = \frac{121}{\pi}$ cm²