



SUBJECT:	VIBHORE MENDIRATTA	Test Code:					
Name of Candidate							
Medium Hindi/Eng.	English	Registration Number	1	2	6	7	4
Center		Date					

[illegible]

Remarks :

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 आदि)।
2. All questions are compulsory.
सभी प्रश्न अनिवार्य हैं।
3. The number of marks carried by a question/part is indicated against it.
प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
4. Answers 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 medium other than the authorized one.
प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
5. Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।

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EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

Intolerance is itself a form of violence and an obstacle to the growth of a true democratic spirit

In her one of the most famous works "How to kill a mockingbird", Harper Lee has succinctly explored the nature of 'intolerance'. Set in the town of Maycomb, Alabama in an era when slavery was considered legitimate in United States, it describes the subtle violence and mockery of democratic rights of a black man Tom Robinson falsely accused of rape charges.

Tom Robinson is declared guilty before trial by whole town

Attempts are made to lynch him for he dared touch ~~the~~ a white woman. He is threatened during court trials. Although, the eviden
ces point to his innocence, however
the case was settled in the
judge's hearts the day report was
filed against him. Ultimately
he is shot dead in a fake
encounter.

The above excerpt from one of
the most read novels shows
systematic violation of all the
ideas that comprise democracy.
It shows violence at mental,
physical, social levels. In this
essay we will further explore
this theme to establish a

connection between intolerance and violence and consequently breaking of democratic spirit. Let us start by first understanding intolerance itself.

Intolerance: A scourge on humanity

Intolerance can be simply understood as an emotional and psychological response that enables one to bear the presence and equal participation of others.

Swami Vivekananda described it as a scourge in his speech at conference of parliaments that has led to bigotry, fanaticism etc.

Another incidence that reminds us of intolerance could

Mr Gandhi being thrown out of the train. At first instance intolerance might appear to be distinct from violence, for it is more hidden, confined to interiors of hearts usually whereas violence is public and open, yet both are very same at foundational levels.

The above fact is beautifully shown in Satyajit Ray's documentary named 'two'. It shows how a rich kid confined to four houses of his wall is unable to hear the freedom of a poor. Thus the intolerance only manifests in the form of emotions and hateful

expressions but in the end trans
forms to violent behaviour of.

rich kid ~~showing~~ This is presented
as a metaphor in which the rich
kid shoots down the kite of the
poor using stone.

One can draw parallels of
this to 'reign of terror' age of
France where intolerance led to
mass guillotines. Also contempora-
rily mob lynchings like Palghar,
rape cases of vulnerable women like
Katrina and Hatnora, the violence
citing cases of love jilted case
manifestations of the same. Hence
one can easily establish intolerance
forms breeding grounds for

a concerted violence.

Also intolerance in itself has impacts very similar to violence. Both change the perceptions of the victim as someone who oughts to deserve such behaviour. In her diary, Anne Frank says that the jews themselves started believing that they had long noses, ugly faces etc. Same can be said about domestic intolerance where in India, 90% of women consider it as right of husband to sexual violence (gender gap report)

Intolerance just like violence creates an environment of fear. It is meant to suppress the oppressed further. The Britishers

used these tactics well against Indians. This could be seen from racial campaigns post 1857 revolt as well as Jallianwala Bagh shooting by Dyer.

Finally, both intolerance and violence form a vicious cycle intertwined and repeating its course. Austrian intolerance led to World War I which led to an intolerant Versailles treaty which resulted in another World War. The current Ukraine - Russia war is a dimension of the intolerant cold war phase similarly.

A very similar intolerance-violence cycle could be observed in a drug addict. This very

Similar phenomenon is also being observed in children leaving their parents in old age homes where mostly ~~for~~ they feel an emotional torture of loneliness. Having established a clear relationship between intolerance and violence, let us move on to exploring its impact on democratic spirit.

Intolerance : Anathema of democratic spirit

The very foundation of democratic spirit is an inclusive society. Intolerance strikes at the 'heart of its growth' by resisting equality. In his book "The last among equals", MR Sharan explores this in Uttar

Pradesh, where the high caste
Bhumihar landlords object to
electrification of Salit villages as
well as supply of water to them.
Similar is the case of women's
participation in various spheres.

Only 11 Supreme court women judges
till now is a telling number.

Whereas democratic spirit's
growth is gauged by increasing
debates and discussions, intolerance

tries to stop such freedom. The
status of Parliament in India today
and growing intolerance between
political parties is an apt exam
ple for this. Similarly Arvind
Narain in his "Silent Indian

Emergency" explores the events of 1975 as an outcome of intolerance.

Similarly, intolerance masks the capabilities of different members of society and hinders their participation. According to XAXA report, the treatment of denotified tribes who have a talent of snake charming, folk arts etc. as leprosy under Bombay Prevention of Begging act, flies at the face of democracy.

Also and lastly, intolerance prevents a democratic governance needed to ensure growth of such ethos. Nationally this could be seen from the response.

of administration towards various social accountability measures.

The politics-administration-criminal nexus involved in killing of RTI activists is a shame. Also

is the discretionary use of legis-
lations like NAPA, AFSPA like
recently happened in Nagaland.

Internationally the resistance to
United Nations reforms has clouded
the world from a global democra-
tic partnership. So what should
be way forward?

Sharma Marg to countering
Intolerance

The steps towards a
response to intolerance should
invariably be built on moral

etnos. Gandhiji showed this
through Satyagraha. Buddha
in Angulimala Sutta transformed
a bandit through kindness.
Internationally we must uphold
values of 'Vasudhaiva Kutumbakam',
'Gag Kalyan' etc.

Also there is a need to
take measures that empower
and include vulnerable citizens.
Nehru well highlighted the
maxim of 'Poverty anywhere as
threat to Prosperity everywhere'.
In this regard, Thomas Piketty
in his book "A brief history of
equality" has praised Indian
positive discrimination. This needs
to be taken to global level.

Finally, intolerance should be
countered through tolerance of
conscience and heart. Nelson Mandela
paved the way for a beautiful Africa through this. India
adopted a similar position and
now fraternity, dignity are fundamental
duties. Martin Luther King
mentioned this as meeting 'physical
force' by 'soul force'. It were
men like him that gave justice
to many Tom Robinson. Still, we
have a long way to achieve the
'summum bonum' of harmony and
we must keep on walking the Dharma
marg.

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Section B: one individual may die for an idea, but the idea will, after his death, incarnate itself in thousand lives

Devadutt Pattanaik, the famous mythologist offers a unique observation to Abhimanyu's death. He says that it was the turning point of Kurukshetra war.

Abhimanyu's courage and valour in entering the Chakravyuh alone and the treachery by Kauravas sends ripples of bravery, gait and determination among Pandava camp.

It ends their ambivalence of fighting their relatives and they stead fastly now moved towards

justice. Thus Abhimanyu's valour
was born a thousand times over
in thousand lives.

In this essay we will discuss
such valiant people who lived,
breathed and died for an
idea and how they inspired
others. Then we may ask if
death is really necessary to
spread congenial ideas? Let
us first specify death and
incarnations of ideas in our
context

Ideal : Transcendence from death
to life

Death for an idea simply
portrays pursuing one's goals
and vision till the last moment,

till the last breath. A very famous incident often cited in this regard is Aristotle's execution who refused to defend himself rather than parting from his ideas. According to Acemoglu and Robinson in their masterpiece "Why nations fail", it paved the way for democracy, culture of debate, discussion in Rome and Venice. Hence the idea is born and cherished ~~is~~ among remaining people and new generations. This is incarnation!

Amartya Sen in a similar manner cherishes the culture of discussion in India in his "Argumentative Indian" and allude

as it to the practice in ancient institutions like Nalanda, Odantapura and Vikramashila. Those institutions might have lost their sheen but they sowed the seeds in society. Let us explore further the reasons why such deaths lead to powerful transmission of ideas.

Firstly death for an idea portrays the belief in it and grit to pursue it against all adversity. It evokes a feeling of nobility with such ideas. It is the start of a critical discussion why an idea might have been so dear to someone. The revolt-

Jonas tried to use such a path through their acts. According to Bhagat Singh, it was the sacrifice for a revolution, a quest for self discovery in his why I am an atheist!. It was to make the "deaf hear"

Secondly a tragic incident like death awakens people from their slumber. Shakespeare's plays are full of such tragedies and most notably Julius Caesar. Death of Caesar and speech of Antonio makes the people of ~~Greece~~ Rome realize the personal greed of those in power and started a riot. Very similar was the case

of Sriramulu Potli whose death reminded people of shunkers of Congress towards Linguistic organi-
sation. Contemporarily the death of Personal data Protection bill has brought back discussions of digital rights to newspaper columns.

Thirdly, deaths also segreg-
ate very openly reality from illusions. The death of Stell pact between Russia and Germany brought to open Hitler's crime and the resolution of Self defence was born among Russians. The death of 5 brave Indian soldiers has created a 1.3 bn army of Indians who are now aware of intentions.

of chinese.

Lastly, deaths signify a passing of roles and responsibilities. Today we might have moved away from the very first bulky computer but now we have countless microchips. Similarly climate activist gave Goodall who is now in her 80's mentions the satisfaction of having a team of young ones ready to take forward the baton. But let us also explore the opposite, death of ideas with death of individuals.

Philosophy of ideological deaths

One can cite very obvious examples to portray death of

ideal with the end of those
who pursued it. Hitler's death meant
the end of holocaust. Japan's
death meant the end of world war
and Mahalanobis plan death in
1991 meant the command-control
economy ended. So how to under
stand this in our context?

One can coherently under
stand this by exploring the
opposite ideas that were incarn
ated as beliefs. It is a case
of alter-egos! With end of holo
caust, the world appreciated
idea of racial indifference. With
end of Japan, the maxim of
nuclear deterrence started to be
pursued. Similarly India embraced

economic, ideological liberalization
in 1991. One may now ask,
is death really essential to
communicate and spread congenial
ideas? let us see.

Ideas : Transcendence through walk
of life

Many successful attempts ~~in~~
of incarnation of ideas even
before the death of protagonists
can be presented. This could be
better termed proliferation and
multiplication of ideas. Still, they
also present germination of these
ideas in new hearts.

One such example could
be setting up of Non-Alignment
movement by India. India was

able to weave this idea across
various African nations. Yet the
idea is still alive and actively
pursued in India itself.

Great leaders have been
able to transfer their ideas in
lifetime through their honest
actions. Gandhi's Indian vision
of Antyodaya, Sarodaya and
Swaraj are apt examples. Nehru
in his 'tryst for destiny' speech
made it clear that these were
the ideals Indians would follow.

Birth of independent India came
with genesis of such these ideas

Similarly, Russia was able
to transfer the philosophy of
communism while it was still

USSR. However one needs to under
stand here that the actors in
all these instances were 'ready
to die' for their ideas though
fate had something else
written for them. India pursued
NAM even during its fragile
phases of pressure. Gandhiji
went to jail countless times. Hence
their readiness to die for the
cause was the force that transmi
tled these ideas.

One may now ask, what
steps should be taken so that
such ideas that were novel and
congenial are transmitted
during lifetime and not after
some tragic incidents. Let us

have a brief look.

To appreciate spread of new ideas there needs to be tolerance, openness and inclusiveness in societies. Rabindranath Tagore mentioned it as "Where knowledge is free where reason has not lost its way in dreary desert" as the heavenly place.

Secondly we need education that appreciates new ideas and not shuns it. Ashoka's inscriptions teaching Dhamma are very good models of open education.

Lastly we need innovation receptivity. The Bhoomi project of Karnataka adopted various innovations from projects of

Maharashtra and Tamil Nadu.

Had Pandavas and Kauravas
taken such steps of tolerance,
kept their ears open to education
given by Vidhur and Bhishma and
innovated a settlement, Abhimanyu
might not have died and they still
would have achieved ~~the~~ justice
in society. India should learn
from its epics for cherishing
and spreading its ideas!

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