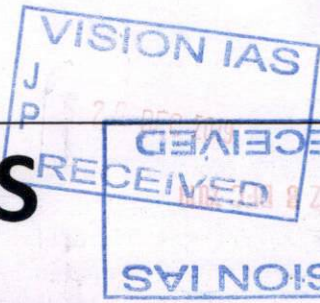




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SUBJECT:				Test Code:	1	2	5	3
Name of Candidate	AJEY SINGH RATHORE							
Medium Hindi/Eng.	ENGLISH	Registration Number	5	2	2	5	0	
Center	JP.	Date	1	5	1	2	1	9

INDEX TABLE				INSTRUCTIONS
Q. No.	Page No.	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 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. 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

Essay 1 : Commitment to ideals, not idols, is the need of the hour.

After Independence, when constitution was drafted, constitution makers faced dilemma on multitude of its issues. Thus they decided to seek guidance of none other than Gandhiji himself. Gandhi has been the idol figure of Indian freedom struggle and masses had followed him obediently and were ultimately rewarded with independence. They wanted the presence of their idol in constituent assembly but Gandhi instead gave them 'Talisman'. Gandhiji was aware that his presence would make them drop the independent nation dependent on its independence idol. But ~~an~~ a reliance on ideals as pious as Talisman would make India truly Independent.

So was 'Talisman' greater than Gandhi? No, But lasted more than Gandhi and can continue to guide India. This story bring us to certain fundamental question - Why masses rely on idols to guide them? What makes

ideals superior to idols? How ~~are they~~ is the debate relevant in contemporary times? How can we ensure that we are guided by correct ideals?

Let us try to understand each aspect of this debate through this essay.

Idols : The crowd puller

History testifies that across the lands, time and again rose few who were like others, lived among them but rose above to become Idols.

India has been a remarkable land with a long history of such leaders, right from time of Gautama Buddha, to B.K Ambedkar to Mahatma Gandhi.

These leaders have a certain charisma, an aura around their personalities which draw crowds towards them. Their idea have a deep impact on psyche of masses and are mobilised to serve the greater goal under the abnegation of such leaders. For instance the Indian freedom struggle rode the wave of non-violent mass

movement; when Gandhiji time and again course
corrected the movement to stay non violent eg
Chauri Chaura. Thus it is easier to be led a an
able leader where it is less demanding on
personal conscience of masses. Th

This type of mass following is visible in
contemporary times also in massive rallies and
supports of electoral leaders. Here the cult obey
their leader uncritically.

Shortcoming of a cult beliefs

Though powerful mobilisation is aroused, and is
disciplined for their leaders. But their masses and
cult lack an insight into the ideology of their
leader and into their own conscience. This adds
a temporary dimension to all such movement and
take away any potential for long lasting impacts
Like the contemporary religious leaders and their masses
with away with the demise of leader. These
are no match to ideological origin of Buddhism
and Jainism.

Why Ideas outshine Idols

As Gandhiji gave Talisman, Buddha gave Ashthangik path and Krishna gave Gita, true leaders understand the indispensable nature over the ideas which individuals can never match.

Ideals last longer than people. Buddhism which saw its origin in India has hardly any traces of its ancient might. This shows the mortal nature of humans and perishability of history. But in spite of this Buddhism and its ideas continues to dominate Sri Lanka, South East Asia, Japan, etc. This shows the immortality of ideas.

Ideals does not ask us to imitate all the qualities of Idols but only those which can set society on progressive path. For instance if contemporary feminists start analysing Gandhi's ideas on feminism there will be numerous instances of distortions. But this does not diminish the stature of ideals of Ahimsa. Thus they allow us to be believers of

good qualities, but at the same time keep space for critical analysis of personalities. Actually no one is infallible, not even idols.

If anything can match the indeniability of ideals it is the vast reach they can have. Thinkers like Locke, Rousseau never crossed the Suez canal to reach India. But in contemporary times India stand tall with its democracy and ideals of liberty and fraternity and continues to guide the world. It is a feat unachievable for any human, but no one can stop an ideas spread whose time has come.

Contemporary times: A time in need of Ideals.

Now let us analyse the issue of contemporary times where we see an absence of leaders but where ideals can have reckoning.

~~Anti~~ Antidyection law was passed to put a curb on unholy defection and dereliction of duty towards electors. But this law has

proved ineffective to curb the use of money and muscle power. This can be clearly gauged from the case of ~~Kat~~ Karnataka and Sikkim legislatures.

Thus no law, no man can be strong enough to stop a corrupted cause, but a man with values cannot be corrupted. Thus the remedy for Antidyection law is not in its strengthening but in building a conscience which does not necessitate such laws.

At recent RCEP negotiations, Government of India backed out at the last moment of negotiations. RCEP was touted as one of the largest trade block of this time and would have given India diplomatic, strategic and some trade advantages. But in its immediate period it threatened the livelihood of millions of small and marginal farmers, dairy owners, MSME workers, ~~Governments~~ Prime minister said that his conscience does not permit him to go against Gandhi's Talisman

which asks every Indian to prioritise the needs to poorest face they have seen, over everything else. Thus though Gandhi was not here to guide us, but his ideals always stayed with us..

Recent years have seen an increase in incidences of communal violence and hate crimes such as lynching. This is a pressing time for the leaders as those entrusted with the responsibility have abdicated and demonised themselves. While those trying to fight are pushed down by branding as Antinational. It is true that today we lack leaders like Nehru and Gandhi who can stand against the masses and tell them that what they conspire is wrong. Does this mean that crimes will go unattended? No, these leaders have left behind a rich legacy of ideals enshrined in the constitution and strong institutions. These institutions have bred

Politically neutral civil servants who continue to hold the pieces together inspite the tremendous pressure of populism against them.

They are the bulwark, a guarantee of legacy created by ideals and not idols.

Also in recent times there has been an increase in the incidences of rape, sexual harassment ex Nirbhaya case. What happened after incident is inspiring. No, there was no 'Govinda' movie type hero entry to save the women and neither was needed. But came out common men, and flooded streets of Delhi, all bound together by common ideas to save the dignity dignity of women.

Thus both historically and contemporarily there have been plthora of incidences which prove that idols have played a significant role. But the ideals ~~has~~ they have left behind played a greater, timeless and widespread role of revolution and immortalised even the idols.

After understanding how ideals can guide us in the dilemma of contemporary situation, the question which arises is, which ~~why~~ ideals to prescribe to?

The choice of ideals is equally perplexing as the options and dilemma of situations. But we Indians are lucky in this situation. We have our Constitution to guide us.

High standard of ideals: Constitutional ethos

Preamble of Constitution provides up with a list of ideals like democracy, secularism, liberty, ~~justice~~ justice, etc which have to be adhered to constitute India into a land of ideals. This even guides supreme court in constitutional interpretation as told in Kesavananda Bharti case.

Fundamental Right provides a set of limitations upon the power of state and thus provide a well laid sphere for individual freedom.

Directive principles of state policy provides direction to government to adopt a wellprist approach for development of India. It is a very comprehensive list and range from economic equitability to education and health of children, from protection of wildlife to safeguarding of monuments. Thus they aim to ensure that goals of society remain welfare only.

Fundamental duties are a set of guideline for the citizens to understand their moral responsibility. They aim to promote spirit of scientific temper, brotherhood, sensitivity to environment, wildlife, etc.

Thus Indian constitution is the most comprehensive constitution in the world. Asking its citizens to uphold the ideals in every situation, even if they have to guide or not.

In the end, whatever may be the situation, however
dark may be the crisis;

'One who seeks light, Sun will guide him.'

Essay 2: The worst form of Inequality is to try to make unequal things equal.

In Ashutosh Gowariker's flick, Lagaan, there is a story about Bhuvan (Amin Khan) who was challenged by Britishers for a cricket match. Though Britishers portray this as duel on equal grounds with equal chances to win. But as the protagonist begins to practise for match he realises that though the match is of equality but his past discrimination puts him on an unequal footing. In this gloomy situation a hope appeared with the arrival of British women who promises to teach them how to play cricket. Thus a form of affirmative action and this places our heroes on equal footing to British team and they go on to win the match. Thus the offer of match on equal ground for unequally placed people was not promotion of equality but perpetuation of inequality.

This example of movie though appears out of context but in reality exemplifies the game of cricket going

on in Indian society. ~~we will~~ In this essay we will try to understand the essence of equal treatment to unequals and the need of equity felt during time of Independence. Also we will progress to understand the changed dynamics of Indian society and inequality in it. In the end we we analyse the need of strongheaded, Ambedkar type reforms.

Post independence debates : equality vs equity

India at time of Independence stood at a highly divided society where one section had strengthened at the cost of oppression of other section, the so called 'lower cast'. This brought up the biggest dilemma on how to continue the fight for egalitarian society initiated during freedom struggle.

Proponents of equality suggested that there is a need to forget past injustices and lay the foundation of independent India as an egalitarian society.

They gave the idea of universal adult suffrage.

for India and with this aimed to ensure political equality. They believed that political equality would transform into economic and social dimensions too.

But proponents of equity which included B.R. Ambedkar rejected this transformative approach from political to social & economic dimension.

They described the discrimination in society as a deeply entrenched feature and need a proactive affirmative action of state to alter the dynamics. Thus apart from political equality they promoted a policy of reservation from lower sections of society to strengthen them financially. Ensured job and monetary income would lead them to transform India into ~~an~~ a society of equals.

Thus they understood that any attempt to bring unequal people at equal platform of competition without providing a positive

discrimination in favour of oppressed class, will only perpetuate inequality.

This was a path breaking decision and has laid the foundation stone of transformation which India has experienced in all these years.

Positive discrimination and modern growth factors like urbanism and industrialisation have together transformed the urban landscape and stirred the rural division. A country where its President comes from a so called backward class, there can be no better example of transformation.

But is the goal of constitution of having egalitarian society realised? To under

Let us understand the answer of this question by analysing the present construct of society.

21st Century Indian Society: An incomplete dream of equality

Looking at the present construct of Indian society one can easily understand that

transformation has not removed the hierarchy across divisions but it has dispensed the hierarchy with different layers in different sections

In contemporary rural hinterland, the social construct of caste system has continued unabated. • Here cases of caste violence, manual scavenging, etc continue. Thus rural landscape has escaped the transformation experienced in the cities.

Second contrasting situation is of 'class within caste'. In the positive discrimination policy of state only few select families continued to ~~ben~~ benefit and they become entrenched in the privileged section of society altering the traditional construct. But the rest of the oppressed section of society continues to live in perpetuity. even after reservation benefit being open to them.

Reason for the same can be traced in the dictum 'equal treatment in unequal situations'

perpetuate inequality. As the unprivileged sections were made to compete with the privileged lower caste for seats of reserved category and thus joined poorly.

Third situation lies in the 'upper caste' which are now left with a 'lower class within upper caste'.

The reason can be traced to two parallel situations. First the entrenched section of upper caste continued to maintain their dominance through better education and capital resources. At the same time rise of a section of lower caste due to affirmative action at the other pe of benefits. Thus the relatively poorly placed upper caste people were pushed to lower rungs of poverty and subjugation and remains in states apathy.

Fourthly, the less visible and numerical ~~weaker~~ small but equally subjugated sections of society like the transgender have continued to live off the radar of state positive discrimination.

Thus the current form of society is entirely in contrast to the egalitarian dream of constitution framers. The current condition is an example of complexly placed and interlinked hierarchies where socially higher group may not enjoy similar economic privileges and vice versa.

The reason of this perpetual inequality in form or matter is the continued push for inequality by various stakeholders through providing equality of opportunity to unequally placed sections of society.

This situation calls for a reform which can be no less than the freedom struggle and process of constitution making, which is nothing short of a revolution.

A Revolution for transformation, equity to equality

A reform of this sort cannot be depended on the elected representatives but needs a collaboration of all the stakeholders, policymakers, citizens,

civil society, judiciary and most importantly media as an enabler platform.

The process should begin by setting up a erudite committee to consider the present dynamics of inequality perpetuating in society. One should not stick to traditional definitions and economic status but go beyond to identify sections like transgender. This committee should conduct extensive discussion with all stakeholders before giving a recommendation.

Policy formulation should be done in a transparent manner with a long term approach, rather than just immediate remedy. ~~Graded action plans~~ Cascading planning should be done with good provision to phase out reservation provision or realign it.

Better placed sections entitled to positive discriminations should come forward realising the responsibilities towards society and give up their entitlements of benefits in favour of less

privileged.

A element of dynamism should be brought into
any affirmative action to frequently realign
with changing times rather than keeping it
for time long enough that it itself become
negative discrimination.

Fight against inequality should not be
restricted to the political and economic dimensions
but should be started in social dimensions also.
As it is most reluctant to change, this fight
will be long lasting and needs comprehensive
strategy.

In the end we should remember that our
goal is not to make poor man rich or rich
man poor, neither it is about making lower
caste a higher caste or vice versa.

But it is about making each human equal
to other human, to make humanity and
inequality.

