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SUBJECT:	ESSAY	Test Code:	1752
Name of Candidate	SHRADDHA GOME	Registration Number	833853
Medium Hindi/Eng.	ENGLISH	Date	
Center			

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INSTRUCTIONS

Q. No.	Page No.	Maximum Marks	Marks Obtained
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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।

Total Marks Obtained:

Remarks :

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

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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.

"If you want to walk fast, walk alone
But if you want to walk far, walk together."

Two years, eleven months
and eighteen days!! That's how
long drafting of India's groundnorm i.e.
Constitution took. It involved several
thousands drafts, consultation with people
across parties, regions and religions and
ransacking of major constitution of world.

Political theorists across
the world predicted its early demise given
India's diversity, poverty and illiteracy. 75
years later, it still stands tallest among
constitution of world imbuing spirit of
transformative constitutionalism and ideals of
liberty, equality, fraternity!!

Juxtapose it to hasty (often)

legislative process without widespread stakeholder consultation marred by widespread opposition and resistance to implementation as seen in case of recent farm bills. Result may be fast but not sustain far!!

The above example emphasise on the importance of walking together to go far. But why can't one walk fast and still act together? Why can one not go far when alone? Is it possible to be both fast and together? Can one be alone and still go far? The essay attempts to answer these intriguing questions to emphasise that sustainability of a process or goal depends on values of brotherhood, public interest, value consensus and multi-lateralism.

Fast & Alone v. Fast & Together

Often, the easiest choice is to walk alone and fast. For instance, unilateral decision making by a team leader as opposed to consensus building within team to reach a solution.

'Walking fast' may connote expediency; it may connote early results or may signify exclusive emphasis on goals rather than means.

Such an approach often entails walking alone since walking together will be time consuming [reconcile varied interest], balance means and ends and therefore, may delay immediate benefits.

Nevertheless, walking together will triumph walking alone for it will lead to sustainable approach, check hasty actions and gain from group foresight. There are numerous examples to exemplify the same.

At [social] level, individuals attracted to life of materialism and individualism often prefer nuclear families as opposed to better joint family institutions. However, recent resurgence in joint family institutions in urban areas following the need to take care of children of working parents; ensure economic sustainability and moral support emphasise on importance of walking alone.

In [politics] one-party system

Compared to democracy is apt example. One party system may lead to quick decisions but under the garb of widespread human rights violations, environmental hazards and inequalities as seen in countries like china.

On the other hand, democratic nations like India, US may compromise on time but not accountability and quality of governance. Strong constitutional guarantees in form of fundamental rights (Part III, Indian Constitution) coupled with democratic functioning (like parliamentary committees) are testimony to the same.

At environmental level, importance of walking far and together can be understood from emphasis on

Environment Impact Assessment
before undertaking any project. It is
time consuming, entails consultation with
experts as well as people but ensures
Sustainability — social, economic and
environmental.

It is opposed to short
sighted policies of granting projects
without acting along with community;
only to face opposition as seen in opposition
to Vedanta project.

The same principle applies
at economic level. 1991 reforms
aggravating inequality in the society need
to be checked with emphasis on social
justice and distributive growth. Or
another economic recession is not far!

Why not far when Alone ?

'Walking far' isn't restricted to distance covered or growth achieved. It includes personal satisfaction, overall well-being and life lived while being alive.

As per well established Maslow's hierarchy of needs, beyond immediate needs of food, shelter and clothes; individual seeks sense of belongingness. That's where happiness lies.

The view is supported by theories like Epicurean — not materials but friendship gives happiness. Similarly, walking together is crucial for one's Satisfaction, well-being as well as for achieving the goal.

Emphasis on Corporate Governance including Stakeholder Consultation in business is example of the same.

Someone walking alone may not often reach far as Individual may fall prey to short sighted results or even be rendered directionless. Individual influenced by radical fundamentalism, in dissonance with community's religious belief, may resort to acts like lone wolf attack.

In fact, walking together to walk far is not limited to positive aspects alone. Hitler's political propaganda could not have been successful without community indoctrination and support of Germans.

Thus, how far one reaches depends only in direction of movement but also how one acts. No doubt, Aristotle remarked man is political animal and belongs to society. It highlights the importance of working and being together.

Why acting together may not be fast

Individuals are shaped by education, environment and experiences. They differ in their values, goals and outlook towards things. Reconciling these varied interest, therefore, requires investment of time as well as energy. Decision making, therefore, may not be quick but definitely of quality!

Role played by opposition

And civil society like pressure groups in democratic polity manifest the same. Deliberative functioning with stakeholder consultation may take time to produce results but produce sustainable results.

Past experiences like

Indian National Movement are testimony to the same. It was a long drawn struggle but ensured that benefits ~~repe~~ reaped continue for generations to come.

The above discussion, however, does not indicate that it is impossible to be both fast and act together or be alone and still go far.

Act together and still be fast }

Exponential rise of social media companies like facebook, twitter depends on community for their very existence. Their rapid growth, value creation therefore is in consonance with value of acting together.

Similarly, at level of polity, the approach of judiciary in adopting transformative constitutionalism (as seen in Pothuswamy case) entails acting together and at the same time facilitating rapid, organic growth of our polity.

~~Summar~~ These are not aberrations but reinforcement of values that underlie acting together i.e. public good and spirit of brotherhood.

When actions reflect these values,
even fast is fantastic!!

Alone Yet Far }

Similar principles apply to walking alone yet reach far. Leaders like Raja Ram Mohan Roy's crusade against Sati; Vinoba Bhave's Individual Satyagraha and Dayanand Saraswati's Integrated humanism are examples of the same.

The far reach was made possible due to individual conviction, perseverance and commitment towards societal good. Here, individual morality and foresight triumphed tunnel vision of community. Nevertheless, success of their actions still dependent on societal acceptance, practice and therefore acting together.

Thus, walking far necessitates walking together. It requires recognising moral worth of every individual (Kantian view), creating value consensus and acting together in spirit of Vasudev Kutumbakam.

The urgency of doing the same as has never been more given the catastrophic challenges posed by 21st century in form of climate change, breakdown of multilateral order (as seen in COVID-19) and rising inequalities.

The Key is to ACT TOGETHER, ACT FAR and ACT FAST.

Dissent is safety valve of a democracy

"Three Old fools", read the newspaper headline just above the picture of three senior jurists of United States Supreme Court. This famous Spycatcher case was textbook example of cases where Contempt jurisdiction of Court was often invoked.

To everyone's surprise, judges refused to initiate any action. The bench held — It is beyond anyone's doubt that we are three old beings! Whether we are fools or not is matter of perception, though, we do not believe it to be so. Towards the end, Lord Denning famously remarked — "We do not fear criticism nor do we resent it; for there is something far more important at stake".

The case aptly illustrates the importance of not only tolerating but also respecting dissent in a democratic polity.

In this essay, we will first examine the meaning and significance of dissent in a democracy. We will then analyse the role of dissent as a safety valve. The essay then brings forth disastrous consequences of curbing dissent in a democracy. At the end, essay lays down a framework to respect, value and encourage dissent. The essay argues that if people are soul of democracy, dissent is its lifeblood.

Democracy and its facets

Democracy implies

Sovereignty of people. It is government of the people, by the people and for the people.

In its procedural sense, it imbibes the notion of free and fair elections and universal adult franchise (as seen in Article 325 of Constitution of India).

Its true spirit however lies in respect for diversity, varied opinions of people with whom ultimate power vests. Dr Ambedkar gave expansive interpretation to ideal of democracy to include trinity of equality, liberty and fraternity. For liberty with equality will lead to tyranny of few and equality without liberty will kill individual initiative.

Understanding Dissent

Given the varied facets of democracy, dissent gains paramount significance in realising the ideal of people as true source of power, as enshrined in India's preamble.

Dissent can be understood as freedom to voice fair criticism of government policies and actions. It includes the right to disagree, oppose and peacefully resist those actions.

Dissent is what separates true [patriotism] from [nationalism].

While nationalism entails support of government for whatever it does; Patriotism entails unequivocal love for nation but support of government only when it deserves.

Right to dissent has been constitutionally recognised right under majority of constitutions of democratic polity. Similarly, it is fundamental freedom under International Bills of Rights including Universal declaration of human rights, 1948. It is testimony to the importance attached to dissent within polity and under International law.

Dissent as safety valve

1857 War (also known as First war of Indian independence) is often described as result of simmering discontent among different sections of society which took the form of violent revolt.

Social, political, economic Subjugation of individuals coupled with absence of safety valve to let off the steam

of grievance led India towards the goal of Independence. This testifies the importance of recognising and respecting dissent. In fact, Marxist critique of Indian National Congress argues that A.S. Home created it as merely safety valve to take out simmering discontent and dissent among moderates.

Role of Dissent in Democracy

For an individual, dissent acts as tool to voice their grievances and be heard. It is what creates sense of participation and ownership in individual. For instance, it is essential constituent of freedom of speech and expression under Art 19(1)(a) of Indian Constitution.

At a societal level, dissent is a medium to sustain cohesion and harmony. Outlet to express oneself and voice within acts as check against violent and extreme manifestations of dissent. Mob violence, communal riots are nothing but symptoms of underlying discontent, apathy and feeling of 'other'.

For a nation, respect for dissent is crucial to sustain democracy. Arab spring, Jasmine revolution leading to overthrow of governments are testimony to catastrophic consequences of discouraging dissent.

Similarly, at international level, right to dissent is key to protecting multilateral order, realising the goal of equality of states and securing new economic order, as laid in 1995.

Dissent further reaps wide dividends in all spheres of life - economic, political, environmental and institutional.

In a economy, dissent and right to criticise is sound economics. Economic Survey 2018 responding to Mr. Arvind Subramanian's critique of overestimation of India's growth rate not only signifies acknowledgement but also respect to dissent.

For a polity, dissent is at the core of people's participation. It imparts sense of belonging; creates ownership and recognise people as key stakeholder. Dissent further strengthens the principle of constitutional trust i.e. wielder of power hold it in trust for

Ultimate beneficiaries i.e. people and therefore people must be heard and involved. Democratic decentralisation via 73rd and 74th Constitutional Amendment Act, use of tools like citizen charter and social audit and recognition of right to peaceful protest (Shahen Bagh case) are examples of the same.

Similarly, dissent in a democracy key to ensuring its environmental sustainability. Role of groups like Extinction Rebellion at International level highlighting climate change threats and local groups like Narmada Bachao Andolan voicing criticism of government projects are mediums to convey this dissent.

Need to Acknowledge & Respect Dissent

Intolerance, apathy
or resentment against dissent
can have disastrous consequences for
democracy.

It is what converts
dissatisfied individual into radical
fundamentalist. Intolerance of criticism
is what underlies social disharmony
manifesting into violent protests (Delhi
protest in wake of CAA Amendment Act, 2019).

At international level, it is perfect
recipe for breakdown of world order
such as Iran's uranium enrichment post
its withdrawal from Joint Comprehensive
Plan & Syrian conflict.

In fact, the gift of values
of liberty, equality, fraternity are nothing
but culmination of discourse dissent in

French republicanism leading to french revolution.

Ways to Inculcate Value for dissent

Institutional measures

Such as creating culture of open dialogue, respect for diversity and honoring freedom of speech and expression are key to promoting value of dissent in democracy. Government Initiative of monthly PRAGATI meetings, SHE-BOX are some examples.

Legal framework must draw the fine line between dissent and ^{Section} Sedition (such as under ~~Article~~ 124A).

Unnecessary curbs under draconian laws like UAPA, NSA can shifle free speech and creating chilling effect. Invoking FERA against Amnesty International &

Charging with sedition for slogan of 'Pakistan Zindabad' are example of the same. Courts must exercise judicious thought in handling such cases.

[Socialization] via family (democratic parenting) and education institutions (culture of debate) is another medium to promote culture of respect for dissent.

Reporter once famously asked Mrs Indira Gandhi what has been her gains from 1975 emergency". She remarked - "we managed to alienate all sectors of society in single stroke". The acknowledgement of the error in retrospect while denying dissent in democracy during emergency demonstrate what absence of this safety valve can do to Democracy !!