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SUBJECT:	ESSAY	Test Code:	2122
Name of Candidate	POURUSH SOOD		
Medium Hindi/Eng.	ENGLISH	Registration Number	1175138
Center	ONLINE	Date	24 August 2022

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।	
Total Marks Obtained:					
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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.

All the Best

4. "THE WAY WE SEE THE WORLD SHAPES THE WAY WE TREAT IT"

It is not without reason that Ashoka is regarded as one of the greatest kings in history. Once a valiant warrior excited for war, he transformed himself into a peace-loving, paternal king, and shaped his kingdom into prosperity.

Prior to the Kalinga conflict, Ashoka saw the world as a conquest.

If there was any land, it had to come under the fold of the Mauryan Empire. This perspective of Ashoka culminated into his treatment of the kingdom, through countless wars,

bloodshed and conquest.

However, after the Kalinga war, Ashoka started to look at the world differently. The pain and cries of war were worthless, and true happiness lied in peace and virtue.

Thus, Ashoka shaped his kingdom with this new perspective. He propagated the ideals of 'dharma', promoted 'ahimsa' and compassion, and turned the polity into that of paternal kingship.

Hence Ashoka treated the world the way he saw it, and his rule showed how changing perspectives can bring about long lasting changes to the world around us.

This essay further expounds on how perspectives shape the world and lives around us, including our own.

We first understand what it really means to have a perspective, and what factors influence it. Then, we see how perspectives have influenced decisions throughout history. Finally, we take an ethical perspective of the issue at hand.

THE SIGHT OF MIND

The way we see the world corresponds to the various attitudes and biases we have towards the stimulus around us. Various factors influence these perspectives and our response to the stimuli.

First, our culture, values and upbringing shapes our attitudes. For example persons brought up in environments where micogynny, casteism and communalism are encouraged are more likely to have such traits as adults.

Similarly, the virtues of Indian culture like ahimsa, respecting elders, etc. are more likely to be emulated by people brought up in a conducive environment.

Second, education greatly influences our perspectives. For example, the entry of Western Education in India in the 1800s ultimately led to the 'Indian Renaissance'. The values of liberty and equality, as expounded by the west, guided our

national struggle. Education exposed the
ills of the caste system and the plight
of women in the Indian society.

However, Western Education also propounded
theories like the 'white Man's Burden' which
also influenced our perspectives.

The vivid factor to influence
our perspective is our own volition and
our power of free thinking. Through
reinforcement learning, we associate
certain perspectives and actions with
reward or punishment, and emulate
the rewarding actions.

For example, we may live in a
very microgynistic household, and at
the same time be taught about gender
equality at school. Our volition will
determine which of the two conflicting

perspectives we choose to take.

OUR ATTITUDES IN ACTION

Our treatment to the world lies in giving putting our perspectives in action.

These may reflect in our lifestyle, social interactions, political perspectives (who we vote for), etc. Let us look at certain examples of how attitudes are put into action.

Contrast the present capitalist society with the animal kingdom. It is an unsaid rule that animals do not kill more than is necessary. Hence, animals view the world as a shared resource, coexisting with millions of species.

Today's society, however, views the world as a source of luxuries; a 'free' resource. It is reflected in the way we treat the world - deforestation, pollution and overexploitation of resources. Such an attitude is already clamping down on us through global warming, climate change and natural disasters.

Similarly, who we vote for in a democracy is another example of putting our perspective into action. Propagating our ideologies and biases on social media, very common today, is another example.

How we act on our attitudes, not only influences our own self, but also on our circle of influence. This circle of influence may be very large, eg. of a

king like Ashoka, or very small, like that of a school going student. The attitudes of societies as a whole also change with time, as we shall see next.

A JOURNEY THROUGH TIME

The earliest society around the Gangetic Plain, the Rig Vedic Society, had a very sustainable relationship with nature. The society saw natural elements like fire and water as divine, and it reflected in their treatment of nature. This continues to be the case among many forest communities of present India.

However, soon the society became more materialistic. The

profligate rituals of Brahmanas who saw the rest of the castes as inferior resulted in the rise of Sramana tradition. Sramana traditions saw the world from a less 'illusory' perspective, ~~and~~ Buddhism presented a more pragmatic treatment of the world: "the middle path".

In the medieval era, the Arab and Turkic invaders viewed the world as Islam-centric. Hence they did not shy away from plundering countries like India for material gain and indoctrination. Kings like Akbar had a more secular world-view, and hence encouraged equality and harmony.

The colonizers viewed the old world as backward and needing

reform, as propounded in the 'White Man's Burden' theory. Also, the emerging capitalistic society disregarded sustainable development with nature. This resulted in mass conquests, slave trade and economic exploitation of colonies. The flawed perspective of the colonizers resulted in ill-treatment of millions.

With breakthroughs in scientific discovery in medicine and chemistry, we became more cognizant of the issues creeping the earth: like climate change and pollution, in the late 20th century.

While there's still a lot to be done, the damage caused by the materialist and capitalist way of seeing the world is coming to light.

We are starting to view the world as a shared resource. Green Energy and sustainable development are some of the ways in which we are expressing our changing attitudes. Activists like Greta Thunberg are leading the way.

From a social perspective, we are trying to see the world from an egalitarian perspective. Values of equality and liberty are culminating in gender equality. The Maternity Benefits Act, Equal Remuneration Act, etc. in India are some of the ways we are changing how we treat the society. The repeal of Section 377 in India shows the changed perspectives towards LGBTQ individuals.

We are progressing. We are changing
how we see the world and hence how
we treat it. It is not easy. We have
to adopt progressive perspectives. We have
to show compassion towards animals
and nature. We have to believe in
an egalitarian society, free from
partiality.

We have to believe in the virtues
of honesty and integrity, and root out
corruption. Our beliefs will shape the
treatment we met out to the world.

"Imagine all the people
sharing all the world.
You may say I'm a dreamer
But I'm not the only one".

- John Lennon
(Imagine)

5. "BELIEVE IN POWER OF ARGUMENT THAN ARGUMENT OF POWER"

Akbar and Aurangzeb - two of the most famous Mughal kings, are remembered for the stark differences in their models of governance.

While Akbar is remembered for his tolerant, secular nature in which the society prospered, Aurangzeb is regarded as a rigid king laying down the foundation of the decline of Mughals.

Why does history remember this duo so differently? It is because one believed in the power of argument, the other in the argument of power.

Akbar encouraged dialogue and debate as we see from his attempt to establish the Ibadat Khana. In this hall, different sects discussed facets of epistemology and soteriology through the power of argument.

Aurangzeb, on the other hand, was responsible for persecution of Non Muslims and destruction of holy places.

His rigidity distanced him from the power of argument, and he misused the argument of power.

While Akbar encouraged dialogue and kept the Rajputs and other regional kingdoms through tolerance, Aurangzeb used his argument of power

to suppress them. This estranged the
Rajputs and regional kingdoms from the
Mughals, ultimately leading to the decline
of the mighty Mughals.

We continue to analyze this tussle
between argument and power in this
essay. First, we look at the virtue of
argument and the power it wields. Then,
we show how the argument of power is
only transient and short-lived. Then, we
take a journey back in time to substantiate
the power of argument. Finally, we take home
some lessons for today's world.

ARGUMENT : THE SUPREME POWER

An argument is an intellectual tool used to substantiate our thoughts and persuade others about our thinking. It involves the art of persuasion, and not the act of imposition.

For example, in a democracy, our representatives persuade us to put them in power, through arguments. These arguments take the form of speeches, manifestos, etc. In a dictatorship like North Korea, however, citizens are controlled through the abuse of power.

As seen above, arguments take various forms. They can be in the form of teachings, through moral expositions.

For instance, Bhagvat Gita, which consists of the teachings of Krishna, is essentially a book of ethical arguments.

Similarly, it can take the form of speeches (eg. political speeches), debates, music, poetry, art and even law. For example, movie like 'Grave of the Fireflies', music like 'Zombie' and 'Imagine' argue against war.

For one to witness the power of argument, it must have certain characteristics. First, it must be logically sound. Plato, Aristotle and Kapila have laid foundations of sylogistic reasoning, which is the basis of powerful arguments. The Nyaya school of philosophy underscores the importance

of logical argument.

Second, one should know the audience. The audience must have the virtue of accepting different viewpoints and not be rigid. One should also know how to form the argument. The ancient Sloka "Satyam Bruyad, Priyam Bruyad, Na Bruyad satyam Apriyam" says that there is a right way of saying the truth, since truth can be hurtful.

How does argument wield supreme power? Sun Tzu in his book, the 'Art of War', says,

"The supreme art of war is to subdue an enemy without fighting".

Argument involves bringing the audience in the fold of your thinking.

For example, when the world was fighting for power in the Cold War, India successfully argued for a non-polar world order through the Non Aligned Movement (NAM). The Cold War is long over, but NAM stays on.

Education plays an important role in framing one's thinking. The educated Afghans are largely opposed to the Talibanisation of Afghanistan.

Malala Yousafzai has rightly said,

"Use a gun to kill a terrorist
use a book to kill terrorism"

here the first statement reflects the argument of power and the latter represents the power of argument.

THE TRANSIENT ARGUMENT OF POWER

The argument of power relies on the premise of imposition of ideas. It can use force or indoctrination to do so.

For instance, dictatorships generally involve the argument of power. Forced displacement of tribal and forest communities is another example, relevant to India.

The argument of power generally ends in agony for the masses. Genocides in Rwanda and Serbia, communal riots in Gujarat (2001) and Delhi (2020), the Syrian Civil War, etc. are all examples of results of the argument of power.

Second, argument of power results in resentment, since people may be physically forced into a situation, but not mentally. For instance, the rise of left wing Extremism among tribal communities is a result of 'development' being forced onto them through the abuse of power. The crisis in Sri Lanka (2022) is another example.

Third, the argument of power dies as quickly as it began. Kings like Aurangzeb are only remembered for their abuse of power, Hitler's ideology has become a reminder of the dark past. ~~and~~ Ancient palaces and luxuries, the symbols of the argument of power, have not survived the test of time.

lastly, the argument of power itself results in one's downfall. with power, you are surrounded by yes-men, you lose the ability to reason and accept criticism. loyalty becomes unhealthy. Successive governments in India have fallen due to such complacency. The emergency of the 1970's and its aftermath - the Indira Gandhi's loss in 1978 elections: is one such example.

SOME LESSONS FROM HISTORY

As with the example of Akbar and Aurangzeb, history is fraught with examples of the virtue of argument over power.

Chanakya Niti is essentially what brought glory to the Mauryan

Empire. The wars and powers of the kings of the time have long been forgotten, but Chanakya Niti stays relevant to this day.

Similarly, the anecdotes of Birbal and Tenali Rama that we narrate to children today indicate that the underlying moral arguments are relevant even today.

Religion has survived because of its argument, and not because it is imposed.

While Buddha's teachings, Ashoka's dhamma and Aristotle's syllogisms form the basis of modern philosophy, megalomaniacs like Hitler and Nero and remembered for their wrongs. The former used the power of argument, the latter the argument of power.

William Shakespeare, in his sonnet
'Not Marble, nor the Gilded Monuments',
berates the futility of power. He says
that his poem, 'the living record of his
memory', will outlive all of the fanciful
symbols of power.

That is the power of argument.
It survives as one's legacy. It stays
relevant till posterity.

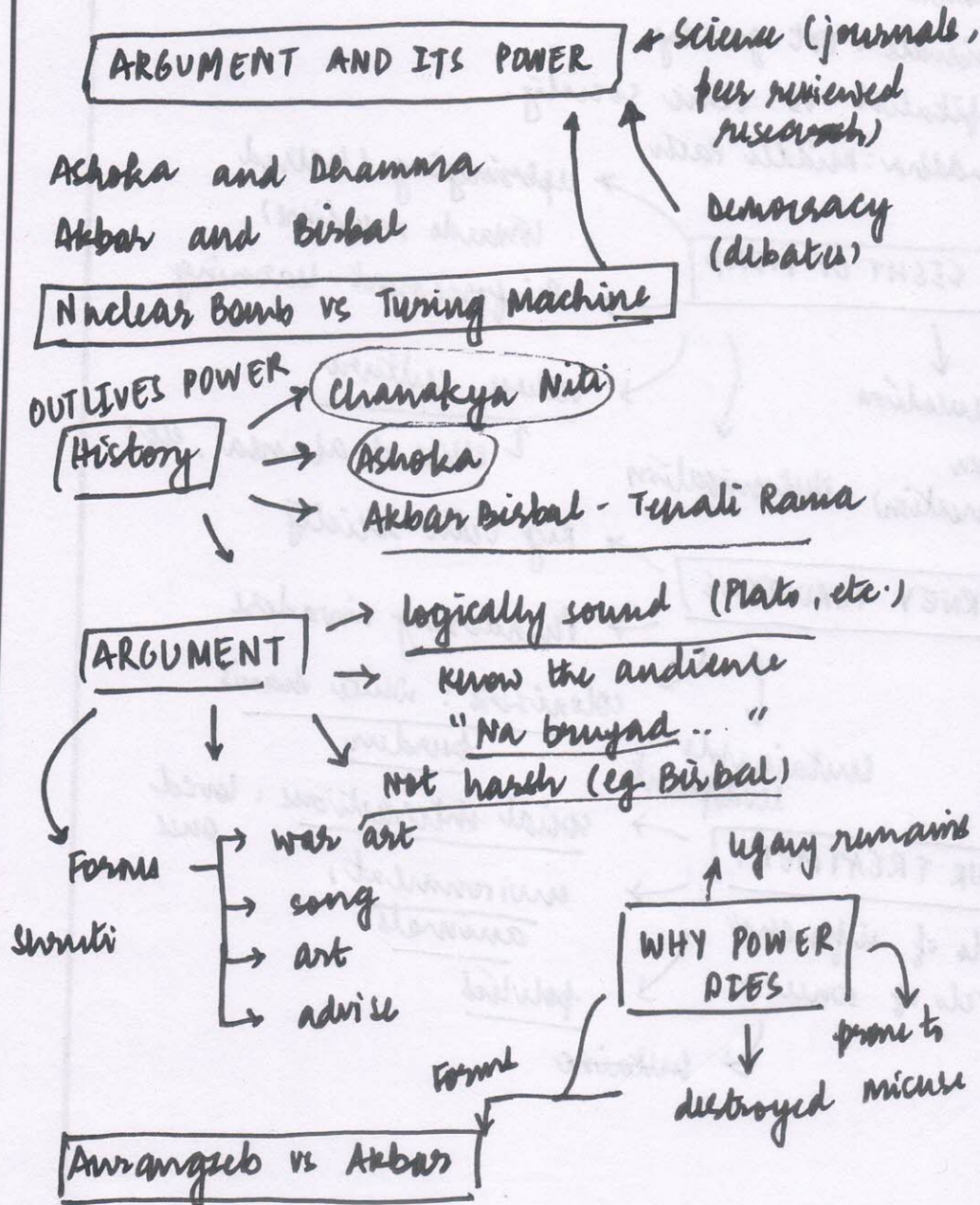
"When ~~faith~~ ^{statues} fateful war, shall ~~statues~~
overturn,
and boils root out the work of masonry,
Nor Mars: his sword, nor war's
quick fire shall burn,

The living record of your memory"

- William Shakespeare

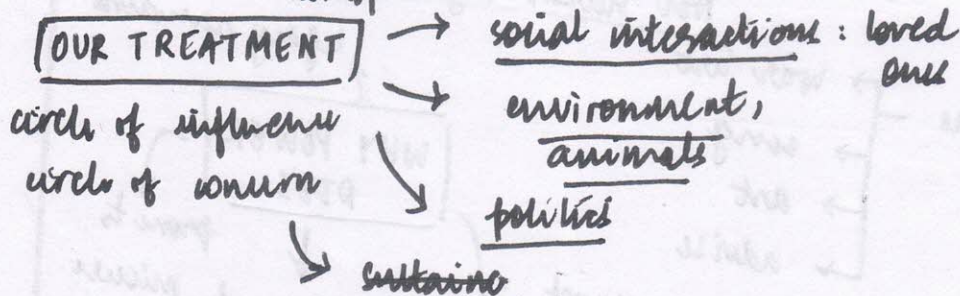
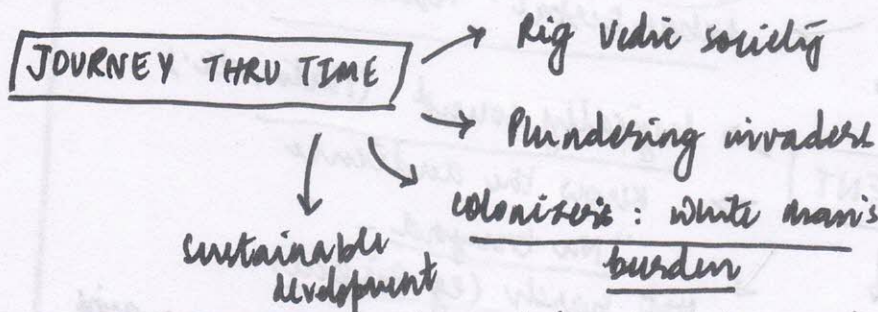
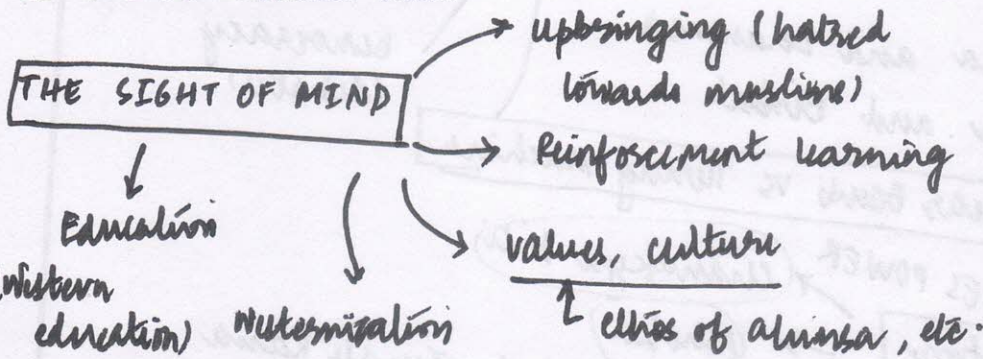
(War shall destroy statues and other
representations of power. However, even Mars,
the God of War, will not be able to
destroy this ~~poem~~ poem)

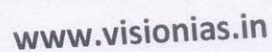
- ⑤ Pen is mightier than the sword
Not marble,
"The supreme art of war"



④ The way we see the world

1. Ashoka's world
2. Tribals
3. Animals : Not greedy
4. Capitalist vs Vedic society
5. Buddha : Middle Path





SUBJECT:		ESSAY		Test Code:		2	2	5	1
Name of Candidate		POURUSH SOOD		Registration Number		11	7	5138	
Medium Hindi/Eng.		ENGLISH		Date					
Center		ONLINE							

[illegible]

Remarks :

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