VISION IAS
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SUBJECT:	ESSAY TEST – 2	Test Code:	768
Name of Candidate	ARUSHI MISHRA		
Medium Hindi/Eng.	ENGLISH	Registration Number	155771
Center	~ ORN	Date	08 10 16

INDEX TABLE

Q. No.	Page No.	Maximum Marks	Marks Obtained

Total Marks Obtained:

INSTRUCTIONS

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 that 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।

1/8-B, 2nd Floor, Building- Apsara Arcade, Near Gate-7 Karol Bagh Metro Station, Pusa Road, Karol Bagh, Delhi – 110005

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

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Section A

2. Revisiting the ancient glory – can it shape India's future?

Ancient glory has been rekindled in the present times by creative writers like Mr. Anish Tripathi, Mr. Ashwin Sanghi, etc. They have recreated the ancient world through intensive textual reading and procreative imaginations to lay the ancient world in front of the present generation which was hardly interested in our glorious past.

This has led to interest among the youth and has also kindled the debate that whether such technologically forward civilisation thrived in our land or not. Our glorious past is revisited and is introspected.

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Ancient world can be made out be various texts, empirical researches, archaeological inputs sewn with the thread of imagination. Since texts, though authentic are mixed with myths and folklores therefore to understand the extent of technological advancement of our forefathers is debatable. Some progress is found true empirically eg: Charak Samhita, Sushruta Samhita, both dealing with medicines and surgery respectively. However some things are still supposed to be only imaginations eg: Pushpak Viman.

There might be two reasons for such debate on authenticity of our ancient glorious claims — Either some things were actually mythological only or the technology for

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conforming those facts has not arrived yet. Remember that Earth was considered as the centre of the universe before the technology to peep to outer space evolved.

There is a possibility that glorious civilisation did existed but got destroyed somehow along with all the technological progress.

eg: Indus valley civilisation wiped away and then the new Aryans were technologically very inferior that came later.

eg: Aztec and Inca civilisations ended with many technological progress along with them.

Hence there are chances that our most ancient civilisation was soo advanced that even current levels are not upto it. But we have empirical facts of ancient civilisation from the Rig Vedic era which suggests of our glorious past.

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When it comes to shaping India's future then its past can play a crucial role. Every society that advances technologically evolves along with its own societal needs. Therefore revisiting the ancient glory for shaping our future is a good proposition as it not only increases our confidence but also gives the direction to work.

Ancient Indian Education sector can be revisited for current needs. Earlier education was not compartmentalised and was given as a whole meaning every student learnt basics of everything. Also the Guru shishya Paramparа ensured that education is imparted according to the learning capacity of individual student. Now it being commercialised, rote learning has taken place of holistic education. This has made our country demographically young but not trained. We

can learn ~~from be~~ from past and have learnt also by initiatives to start vocational training for anyone who needs it. Conquest towards specialised courses given online are nothing but an ancient system when education was imparted as per the capability of individuals.

Health that was holistically defined under YOGA deteriorated in this fast paced world where mental peace was lost and focus shifted to quick physical healing. The re-emergence of yoga has its roots from past which ensures long term healthy living. Also the impetus on NATUROTHERAPY is nothing but advances on Charak Samhita. Ministry of AYUSH is working tirelessly to ~~intro~~ popularise Indian medicine systems which can save us from crisis of costly medicines eg: Sofosbuvir. Looking at our past we can gain confidence that the medicine system that ~~led~~ made our sages live for long can help prolong our longevity.

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The world returning towards ORGANIC FOOD is an example of reinforcement of the conviction that sustainable techniques yield healthier crops. We can harness this opportunity as we are still a primordial agricultural economy which can grow organic food. Taking one from past methods and promoting organic farming in India can lead it to a world exporter of organic food and earn valuable foreign exchange in lieu of development of its farmers. eg: organic state of Sikkim

URBAN DEVELOPMENT that took from Indus Valley Civilisation for the planning of Chandigarh earns it the reputation of the only 'Jam' free city in the country. Learning from that other smart cities can be planned to contain skyrocketing congestion in the cities.

RURAL DEVELOPMENT through Panchayati Raj Institutions is an example of self administration of villages. It propagates grassroot democracy as was present in earlier times eg: Chola villages.

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Also the self sufficiency of villages has to be restored that is presently being carried out by RURBAN mission. Taking cue from past of making villages a mini republic, ~~ie~~ it must be trained for greater devolution of powers to rural institutions.

In INTERNATIONAL fora, the need for our ancient ideologies holds even more significance eg: the current Refugee crisis reminds India of its ideology of 'Vasudev Kutumbakam' and makes it wholeheartedly accept refugees eg: Internally Displaced Persons of Sri Lanka even without signing UN convention on Refugees, 1951. 'No first use' policy of nuclear weapon, 'Panchasheel', 'Non Aligned Movement' came out of our ancient inclusive ideologies. Strengthening on our ancient ideologies of world peace would make India's position stronger as a moral leader.

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Now we come to the burning issues that need a touch of our ancient teachings the most. GENDER EQUALITY was a norm in early Indus valley civilisation and the Rig Vedic Period. Earlier dilutions imposed disabilities on women and thereby relegated them to an underclass citizens that not only affected our families but also slowed our economic growth. Reviving the ancient equality notion is needed which starts first by purifying the old religious additions that gave Indian society a garb of ~~une~~ unequal society.

ENVIRONMENT that is a hot topic today is due to conservation efforts posed due to compulsion. Ancient wisdom taught harmony with nature as man worshipped nature. Ancient society is filled with examples of 'Van'. India must propagate these views as this can stir some chord with people of traditional mindset.

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Ancient India a place of Din-e-illahi, Buddhism, Jainism, etc can help calm down the RELIGIOUS passions that are tearing apart societies on their misconceived notions eg: Dadri Lynching. Onus rests on India to reform its society and diffuse proper and tolerant religious values in the world. We should look on the actual tenets of religion that preaches tolerance, unity. This can be done by disseminating all inclusive religious tenets like Din-e-illahi.

Last but not the least is the ancient Indian art of keeping mind controlled – MEDITATION. This ideology is gaining momentum and need to be propagated to calm down anxieties in the present world. Revisiting meditation as a science and not as a ritual associated with religion is the need of the hour.

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Hence, revisiting the ancient glory with a touch of modernity can help shape India's future. For every society that reaches the cusp of technology comes back, looks at the ancient knowledge for peace of mind.

Wild guesses ~~that~~ of Pushpak Viman or Plastic surgeries of ancient times may not actually be wild guesses only. There might be a possibility that it got thwarted by something. Progress might have been there but now claiming them only on the basis of texts and no empirical proof would be not ~~not~~ be appropriate.

Since the society has progressed, everything that is in texts cannot be looked upto for recreation, however our ancient past can help us motivate to work for a bright future.

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Indian Science Congress that has gained momentum since last few years has been revisiting the ancient Indian society and the technological progress made by it. It is looking on what happened that Indians being on the top of every civilisation returned back as an underdeveloped nation. Till those things and technologies are being validated, India should learn from already established facts and proven theories like YOGA, AYURVEDA, MEDITATION, etc and shape India's future as a technologically driven peaceful society.

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Section B

(1) Dissent is the highest form of Patriotism

Patriotism, often misconceived as having pro-Government views, is however a pro-Nation view. A pro-Nation view can be expressed in positive as well as negative ways. Also, a pro-Nation view gains a larger prospect when the humanity at larger is involved and then an-anti Nation view can be expressed. However, this anti-Nation view per se in not actually against the Nation, its against who run the Nation. With this emerges the concept of DISSENT which means to disagree over something that an individual or group construes as ~~unreasu~~ reasonable.

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Dissent is the highest form of Patriotism as dissent airs the views of people who form the Nation. A society that is evolved questions the unreasonable features propagated by the State. This helps the society into evolving from spoon-fed to aware citizens. It also helps the State to become more responsive as well as more responsible.

Every society has evolved only when some dissenting views come forward.
eg: Galileo was termed heretic when he said that Earth revolves around the Sun.

Hence, a different opinion – a dissent from the established view, though leads to chaos and tension for a short time but that only leads to questioning and thereby progress of the society.

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In the field of Patriotism, dissent has led to evolution of a better and better governing structure since the ancient times. From the earlier times of dissent by Kautilya to form a rule bound State to Mahatma Gandhi, it helped in the establishment of a just State.

Dissent towards the colonial Government by the earlier intelligensia like Raja Ram Mohan Roy questioning to unjust policies, by moderate leaders and the extremists alike, it has formed a strong base for our awakening. When leaders dissented on ~~out~~ any issue then the people came to understand that they were unjustly treated. This led to mass mobilisation which led to our freedom. Therefore 'dissent' was the ~~ideological~~ ideology that made us breathe in the fresh air.

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Questioning to the modern state also forms a duty as well as right. State has the tendency to go haywire when absorbed with power. It is the duty of some educated or aware citizens to counter the Government. This is the duty of the citizens to prevent their hard earned freedom from being concentrated in the hands of a few people.

As much as it is a duty, it is also a right as a citizen when something goes against his interest or ideology. One has the right to have dissenting views over anything. This creativity of individual fuels the society to rethink over its attitude and policies.

Dissent can be for two goals – personal or public. However both these kinds leads to self correction of the society.

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Dissent and Patriotism has high degree of functional relationship. Dissent can be in any sphere and everything that constitutes a constructive dissent leads to ~~Patriotism~~ nation and society building which is nothing but Patriotism.

At an individual level, dissent among own conflicting views with norms at large gives rise to character building. By accepting and dissenting we realise our self. At family level, different dissenting and assenting views makes its working democratic and inclusive of other views. It sows the seeds of democracy in us. Dissent within family can lead to friction too but if constructive leads to reform of primordial identity driven families to more open ones. At societal level, any dissent from the collective conscience of

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the normative fabric always leads to repression eg: when 'sati' was being questioned. However, it is due to dissent only that other individuals also come up against anything unjust and leads to constructive and progressive changes.

At the national level, dissent plays a very important role of the critic of state policies, or practices, etc. This criticism makes more responsive polity eg: India Against Corruption Movement brought corruption to limelight and hastend the process of appointing Lokpal and Lokayuktas.

eg: Dissent by ~~Par~~ Mr. Sanjiv Chaturvedi brought to limelight the inefficiencies of the Government services.

All the above levels of dissent has led to strengthening the structures of the nation – be it self, family, societal institutions and practises, nations' polity, etc.

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In the current scenario, this is the patriotism that we talk about. ~~We are~~ India is no longer a subjugated nation. It is independent and not at war with any other nation. Hence, the meaning of the term Patriotism currently means the strengthening of the structures of the Government and the Nation and society as a whole. Patriotism no longer holds the small relation of giving life for the country. It now means dissenting to give life to the country.

The strengthening of the labour laws, giving right of property to women, right to primary education, freedom from License Raj, etc all came up when these policies were dissented by the people. This led to a progressive society and hence a patriotic act leading to development.

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Dissent in a sense means to have differing views over something. They can have positive as well as negative effect on the fabric of the society. Constructive dissent in current scenario is structure strengthening

eg: Recognition given to transgenders as 'Third Gender' by the honourable Supreme Court of India in 2014 emnated from the dissent by transgenders led by activist Laxmi to grant them respectable position in the society.

These kind of dissent is ~~patri~~ nothing less than patriotism.

However destructive dissent like call for secession from India or supporting enemy Nations have to be checked as it erodes the collectivity of the nation. However, dissent ~~arti~~ occurs when there is some

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problem and hence State should identify the underlying developmental problems as in today's fast paced world, destructive dissent comes up only when there are some developmental flaws in the society.

Therefore, dissent should be permitted in a free society as it breeds the ground for improvement. There are latent issues in destructive dissent and manifest issues in constructive dissent. Both should be addressed to formulate an all inclusive and strongly bound society. It is dissent and not assent that makes society progressive, hence it should be allowed as the right as well as duty as it makes a country a nation by infusing various facets of expressive Patriotism.

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(2) Revisiting the ancient glory - can it shape India's future.

Intro Book of Amish Ancient world - full of stories - some myths some true some still not...

- ~~ISCong - revisiting brings fore the topic~~
- [Crucial analysis time nehru West crumbling] → Conclusion - Possibility that it could ended like other times.

Body.

- Ancient India - glorious past - texts (Mahabharat, Ramay.), empirical research - excavations.
- Indus valley - earliest → followed by other empires.
- Tech evolved
- Many myths - wrong for now - might be true & possibility that world ended.
- But some progress too - charak samhita, etc.
- [Mentioned in Amish, Ashwin Sanghi] → intro.
- Revising them good - for our needs diff from West + we more progressive & tech smart popn.
- Generates self confidence.

Sectors

- Education - not compartmentalised, now rote learning, - edu as per capacity - Guru Shishya Paramparā
- ~~Med~~ Health - holistic - Yoga, charak, Sushruta → well being., now - commercialised eg: Sofosbuvir - anti cancer drug sold at such high cost.
- Env. - environ suitable, - culture taught harmony with nature - now compulsion ∴ harmony. - earlier forests not exploited much - now eg: Sikkim - corridor, Covert.
- Religion - imp, world needs it max, potential to destroy the world. - Din e ilahi - (B), (J). ~~Bhakti~~
- ~~Meditation~~
- Family - West: segregated, Ind: live in diff HH yet emo connect → Gender Eq.
- Int'l affairs - now refugee crisis - Refu Conv. 1951 - India not signed - Vasudev Kutumbakam Peace -
- Food - now relating to org. - ancient wisdom now used.
- would coming back - we as
- Tech - pushpak viman - getting invisible.
- Urban housing - from Indus V. - Chigarh.

Every modern is not nece good, ancient trad not ness bad.