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SUBJECT:	ESSAY 1	Test Code:				
Name of Candidate	POURUSH SOOD					
Medium Hindi/Eng.	English	Registration Number	1175138			
Center	Online	Date				

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।

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

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sindh Bank), Dr. Mukherjee Nagar, Delhi- 110009

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. When we are no longer able to change a situation, we are challenged to change ourselves.

March 23 - 2020 : A day that changed the lives of millions of Indians - was the day when the COVID-19 brought the nation of a billion people to a halt - it was the day when the first nationwide lockdown was announced.

It was hard to believe at first, and we were all unaware of the profound changes that were about to befall our lives; we were just staring at an uncertain future. The fact was that COVID-19 cases were rising, and a lockdown was inevitable. We were challenged to adapt -

easily one of the hardest challenges ever that we might have experienced.

Companies started to retrain employees; those who were lucky enough got a chance to work-from home. Colleges and schools

moved online, with teachers skilling them-
selves up with new IT tools. Dispensation

of justice cannot stop, so courts moved to online hearings. Recreation moved online

too, with OTT platforms on the rise. Many of those who lost their jobs started working

in the gig industry, delivering food, medicines and essentials right into homes.

Urban migrants moved out of cities and moved back into agriculture.

The flight of migrant workers, daily wage labourers and contact-intensive

industry workers was deeply distressing, but everyone was challenged to change themselves. We did adapt, we faced the challenge head-on, and due to our resilience, are almost back on track to our pre-COVID growth.

Change is a law of nature. The Earth has gone through five mass extinctions in the past, and is on its way to the sixth. We can hardly alter what nature has in store for us - COVID19 was a recent example. All we can do is challenge ourselves to adapt and continue to thrive.

The Theory of Natural Evolution by Charles Darwin says that nature is based on the 'Survival of the Fittest'. Nature continues to challenge us in different ways.

Those who adapt and evolve - survive.
Defense mechanisms in plants, like leaves
 secreting chemicals to alert other plants
 about presence of pests like caterpillars, so
 that they can prepare appropriate defense -
 is one such example - one that has evolved
 over millions of years. Nature challenges its
biodiversity through adverse situations - and
 the species evolve to overcome the
 challenges.

From the dawn of civilization,
 humans have continued to challenge them-
 selves to thrive. During the age of
 the Mahajanapadas (~500 BCE), the
profligate practices of the Brahmanas - like
 mass sacrifices of cows, demands for land
 grants, and elaborate rituals, were acting

as a huge strain on the state economy. It is believed that at one point, there was even a shortage of cows in the state due to rampant sacrifice. The Brahmanas were close to the kings and very powerful. so the common man could not do much about it. However, the people challenged to change themselves - giving rise to more austere Sramana traditions Buddhism, Jainism and Hindu philosophical schools like Ajivika. The kings ~~the~~ too soon adapted to these new traditions, like the Maurya dynasty. The Brahmanas too, adapted by denouncing practices like cow slaughter / sacrifice, a practice that continues in Hinduism till date.

Even in our recent history, we were faced with formidable situations in our struggle for freedom from the British. We changed our strategies multiple times, based on the changing situations. The Moderates used a prayer and protest strategy, but most of their demands fell on deaf ears. The Congress challenged itself, giving rise to the Extremist ideology, which further was undermined upon Tilak's arrest and Aurobindo Ghosh's retirement. Revolutionary activities soon took over, but soon it was realized that individual heroic action was not enough.

Grandhi's entry in the struggle made all of India challenge her own principles, with the idea of satyagraha.

The Struggle-Trouce-Struggle strategy did bring in gains in autonomy (for example, the Civil Disobedience Movement and aftermath), but we challenged ourselves and continued to do so, shifting to a Struggle-victory strategy in the Quit India Movement, culminating in our independence.

Our tenure as an independent country after 1947 was also fraught with adversities. For example, the situation post independence was that India was a highly unequal, poor country with raging illiteracy. Yet, we challenged ourselves, way ahead of even many Western countries, by promising Universal Adult Franchise and promoting ideals of a welfare state.

We handled the Cold War situation by challenging the bipolar world order through the Non Aligned Movement (NAM). We could have easily chosen a side, but we challenged ourselves to a more principled outcome.

On the economic front, post independent India suffered from issues like licence Raj, tax terrorism, red tapism, and had based our policies on protectionism and import substitution, which resulted in overregulation, low FDI and uncompetitive exports. This culminated into a grave crisis in 1991, where our foreign exchange reserves almost dried up, and we were forced to pledge our gold for loans from multilateral organizations.

We had realized back then that we would no longer be able to change the situation, since there was no way in that times policy framework that the recourse shortage could be averted. It was time to challenge ourselves to bring sweeping and changing reforms: effectively challenging the idea of 'socialist' India itself. The LPG (liberalisation, Privatisation, Globalisation) Reforms of 1991 were a result of this challenge, and the rest is history.

The economic growth and prosperity post the LPG reforms is a testimony to the fact that adversities can be overcome by challenging and modifying our own principles, working on feedback and not being resistant to change.

In the years that followed, tactfully adapted to the situation of the increasingly connected world, and developed a booming software industry and service sector, and lifted millions out of poverty. However, there was increasing unhappiness about the various scams (like VYAPAM and 2G Spectrum scam), rampant nepotism in politics and increasing crimes and terrorism.

The India Against Corruption (IAC) movement essentially advocated for systemic reforms. The general populace believed that the system, as it were, was too rotten to be changed, and reforms were required from within. Hence, the citizens actively challenged their own principles of governance, leading to the success of the IAC.

movement and the passing of the lokpāl and lokayuktās Act of 2013.

In a democracy, citizens give the right of governance to politicians who act as 'trustees of good governance'. When

citizens feel that it is not possible for the current ~~for~~ dispensation to govern effectively, they exercise their franchise and vote them out of power. For this, they might have to challenge their own ideologies, their conceptions of different candidates and their

loyalties - for the collective good of the country. Such has been seen ~~in~~ many times during India's 75 years of independence - for instance, in the post emergency elections of ~~1978~~ 1977, and the general elections of 2014.

The second law of Thermodynamics states that the universe will keep

descending to states of increasing
randomness. Hence, change is codified in
nature, and is mostly led by nature, even
though it may be caused anthropologically,
like climate change. In most situations, it
is in who have to challenge ourselves to
adapt to changes, lest we threaten our
survival.

The world around us may even be
wrongfully static, ~~as~~ and we might not
be able to set it right. It is then, that
you have to challenge yourself, on the likes
of Mahatma Gandhi, Ishwar Chandra
Vidyasagar and Nelson Mandela, to BE
THE CHANGE THAT YOU WANT TO SEE
IN THE WORLD.

_____ X _____

⑤ Gentle persuasion succeeds where force fails.

One might wonder what Ashoka's objectives might have been for his conquest of Kalinga. Did he want to gain more territory? Possibly. Did he want people to conform to his governance? Possibly more so, because what good is territory if its subjects are unhappy? Through his conquest - which involved heavy use of force - he did achieve the first objective.

However, was the bloodshed, the destruction of households and families, the loss of a mother who lost a son or a wife who lost a husband - worth it? It was futile, according to Ashoka. Ashoka had realized that force had failed himself.

to achieve the first objective, he had lost sight of the more important second objective.

Ashoka realized that gentle persuasion - through his ideals of 'Dhamma', would bring him prosperity to his kingdom. He started promulgating the ideas of 'Ahimsa', compassion and paternal kingship, through persuasion - people were free to follow the Dhamma, and at the same time must remain tolerant to other conformities. It is believed that through the idea of gentle persuasion, Ashoka was able to bring multitudes of people, fishermen, hunters and even the so called 'mlechhas' (forest people) into the fold of Dhamma, bringing general prosperity to his kingdom. Where force failed, gentle persuasion succeeded.

While Ashoka's art of persuasion was tolerant and noble, history tells us that it might not always be so. In the 17th and 18th centuries, the British and other colonizers were not as strong as to face the might of Mughals and regional kings. So, they resorted to the art of persuasion and diplomacy towards the Indian kings to get unfair advantages in trade. Through this, they increased their power, and could strike with force when the time was right.

For example, the British used persuasion to tip regional kingdoms against each other, using ^{only} force when necessary. The Hyderabad - Mysore - Maratha struggle is one such example. They also won exclusive trading rights from Vinanagaram and Bengal through persuasion.

The British policy of 'divide and rule' in the 18th and 19th centuries was a further extension of the same. Use of force was occasional and ^{not} rampant, since the internal divisions kept the citizens preoccupied to perpetuate the British Rule. They knew that using force would cause backlash and ~~retrenchment~~ resentment, hence stuck to the persuasive policy of 'divide and rule'.

However, it was a persuasive force itself that posed the greatest challenge to the British. This force was in the form of Gandhi. Gandhi and leaders of similar stature knew that British were too strong and Indians were too weak and divided to gain independence by the use of force. Instead, Gandhi, through

gentle persuasion to make Indians more united, with every movement, brought India closer to independence.

When the use of force by revolutionaries of 1920s failed in gaining concessions from the British, Gandhi's persuasion brought Muslims into the fold of national struggle after the Khilafat Andolan, and brought millions of peasants, women, tribals and students together in the civil Disobedience Movement. Gandhi was so against the use of force, that he called off the Khilafat Andolan after the Chauri Chaura incident. Through his campaigns in Ahmedabad (1917), Champaran (1916) and Kheda (1916), he showed that persuasion - through satyagraha - could do what force could never do.

The freedom struggle, a largely non-violent

struggle - won us our freedom in the form of a democracy. A democracy's very foundation is the use of persuasion - rather than force. A democracy limits the powers of the state - (eg. Fundamental Rights in India) - limiting the use of force. Politicians have to persuade voters of their mandates and policies - use of force cannot work in a secret ballot. Coalition governments (like UPA - 2004 - 2014) had to win their components over by persuasion, otherwise the government would fall. Checks and balances by judiciary and independent bodies ensure that force will fail, persuasion is the key.

The art of persuasion is enshrined in the constitution itself. At the time of independence, India lacked enough resources,

in the form of finance and human capital.
The Directive Principles of state Policy (in Part
IV) were hence only persuasive in nature,
and not forced on the state, since use of
force (by making the directives binding) on
the state would not be conducive to the
young and financially constrained democracy.

The Indian concept of 'welfare
state' is in contrast to 'police states' -
dictatorial regimes that believe in the use
of force : some of which exist till this
day. The Arab Spring of 2011 has
shown that use of force cannot last long,
and can bring widespread destruction. The
Syrian civil war is a classic example. The
use of force has failed to deter the
common people, as was seen in Myanmar,
where the junta that had organized the

coup recently executed three human rights
activists (July 2022), but the revolting
citizens are still unfazed. Dialogue and
persuasion is the key to a peaceful
transition, as is seen by the progressive,
Chilean constitution of 2022, which was
brought in with consultation and persuasion,
instead of the earlier, dictatorial constitution
of Augustine F. Pinochet.

The Indian constitution envisions
India to be a 'socialist' state. However, especially
post the 1991 LPG reforms, India has turned
out to be a 'mixed' economy, tending towards
the capitalist side in recent years. In
pure socialist states like the USSR the
state was all powerful. The state had used
its force to prevent private players in
the economy. However, India's example

shows that persuasive policy of mixed economies is a better alternative. Governments must nudge the private players in the right direction through incentives and subsidies - rather than taking this place through force. As Adam Smith also says, the 'invisible hand of the free market' is essential in an economy. It is important that this hand is not restrained as in purely socialist economies, while it is only nudged to align with the policies of the government.

Free market economies and globalisation has also brought the world closer.

Diplomacy on the international level has become a key to resolving conflicts in the increasingly multipolar world, and the key to diplomacy is persuasion. This persuasion has to be well founded and gentle, for example,

India's Panchsheel Policy, lest the other

countries consider it an interference. The USA's use of force in Afghanistan and Iraq failed to achieve most of its objectives, since the Taliban is back in Afghanistan, and no evidence of weapons of mass destruction was found in Iraq. On the other hand, USA's use of persuasion with Iran, through the JCPDA Agreement for nuclear disarmament was largely successful and could be revived in the future. Thus, persuasion, and not force, is what nudges us into a more peaceful, democratic and nuclear free world order.

From an ethical perspective, persuasion requires emotional intelligence, ~~As~~ as does abstaining from the use of force. It requires an attitudinal shift, so that we view others at the

same level as one in discussions. To prevent
the misuse of persuasion, it requires one
 to be honest, impartial and vigilant. It
 requires us to ^{have} ~~be~~ empathy and understand
 the issue from multiple perspectives. For
 example, imparting modern education to
 children in tribal areas is possible only
 through persuasion from a humanistic
standpoint; the use of force will only be
 an abuse of human rights, like the colonialists
 did in Canada. We will need to be empathetic
towards their culture, view them as equal
stakeholders of development and be
compassionate. ~~For 'Sabka Saath', 'Sabka~~
Vikas', you need 'Sabka Saath', which
is possible only through gentle
persuasion.
 For 'Sabka Vikas', you need
'Sabka Saath', which is only possible
 through gentle persuasion.

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- ⑤ ① Asoka: force failed to do anything, though conquered
Dhamma succeeded
- ② British: clever diplomacy: kings of
When they started using force, resentment followed.
- ③ bandhi: Revolutionary activities field:
gentle persuasion was the highest force.
- ④ Democracy: checks and balances, no use of force (Pohu statu)
↓
DPSPs → civil war: Syria, Myanmar: force has largely failed
→ Democracy: Chile's new constitution
- ⑤ Economy: Mixed economies are better
Less use of "force"
Invisible hand of market
- ⑥ Diplomacy: Talks on borders difficult
- ⑦ Nuclear disarmament: JCPOA
- ⑧ Human behaviour: Imposing makes them even more aggressive
Tribal education
- ⑨ Qualities: EI,
- ⑩ Religion: Afghanistan
Salwa Saathi, Salwa Vikas

~~Adapt~~

Intro: ~~Adapt~~

- ① → Plants / animals : continuous fight caterpillars / leaves
Adaptation : Evolution : Natural law : survival of the fittest
- ② → Moderates → Extremists → Revolutionary → Struggle + Victory
Prayer, Protest ↓ Struggle - Victory
- ③ → 1991 Liberalization : License Raj, etc.
- ④ → Democracy : government : 2014 regime change (corruption)
- ⑤ → "Be the change you want to see in the world" : Gandhi
- ⑥ → COVID-19 resilience : lockdowns, WFH, judicial cases, software industry : online delivery, contactless payments, OTT streaming, etc.
- ⑦ → Buddhism - Jainism - Shramana : from within the society (non slaughter) → later banned in Hinduism - continues till today.
- ⑧ → Change does not mean change of values or character
↳ does not mean to engage in corruption
↳ copy the bad
- ⑨ → Climate Change → Adaptation
1.5 is mostly assured
- ⑩ → Fossil fuels are about to dry → moving to alternative fuel.