

VAJIRAM & RAVI

ESSAY PROGRAMME

Test - 2

ADMIN. NO.: 017300247

Mains Roll No. 5212685

NAME: RAJAT KUMAR RAI

MOBILE NO.:

EMAIL.:

SUBMISSION DATE: 19/08/2024

UPSC CSE 2024

AIR-351

Overall Performance

Essay 1

Essay 2

VAJIRAM & RAVI

Evaluator Code and Signature:

Essay 1:					
	Parameters	Below Average	Average	Good	Excellent
Introduction	Context building; Thesis Statement; Scope				
Body	Presentation (Handwriting etc)				
	Macro Dimensions				
	Micro Dimensions - Arguments				
	Supporting examples/facts				
	Objectivity				
	Content Relevance				
	Continuity/flow in writing				
Conclusion	Overall Summary; Vision; Tone etc				

Essay 2:	
	Parameters
Introduction	Context build Thesis Statement, Scope
Body	Presentation (Handwriting etc)
	Macro Dimensions
	Micro Dimensions - Arguments
	Supporting examples/facts
	Objectivity
	Content Relevance
	Continuity/flow in writing
Conclusion	Overall Summary; Vision; Tone etc

Essay 1:		Below Average	Average	Good	Excellent
	Parameters				
Introduction	Context building; Thesis Statement; Scope				
	Presentation (Handwriting etc)				
Body	Macro Dimensions				
	Micro Dimensions - Arguments				
	Supporting examples/facts				
	Objectivity				
	Content Relevance				
	Continuity/flow in writing				
	Conclusion	Overall Summary; Vision, Tone etc			

Essay 2:

	Parameters	Below Average	Average	Good	Excellent
Introduction	Context building; Thesis Statement; Scope				
Body	Presentation (Handwriting etc)				
	Macro Dimensions				
	Micro Dimensions - Arguments				
	Supporting examples/facts				
	Objectivity				
	Content Relevance				
	Continuity/flow in writing				
Conclusion	Overall Summary; Vision; Tone etc				

Evaluator/Reviewer Suggestions



Evaluator/Reviewer Suggestions



(Don't write anything in this part)

VAJIRAM & RAVI

Section - A (Essay I)

- a) Hope is a good breakfast, but it is a bad supper
b) It is seldom that liberty of any kind is lost all at once

b) It is seldom that liberty of any kind is lost all at once

It was a period of "cold peace" and "proxy wars". The block politics was reality of the time. The world order was being shaped by two superpowers, having nuclear weapons. Initially bandwagoning for one country through "NATO" and then through "Warsaw pact". All the nations had two choices either to join "right" (NATO) or "left" (Warsaw pact) block. But an unusual thing happened in 1955 at Bandung.

VAJIRAM & RAVI

(Don't write
anything in
this part)

When some "post colonial" countries decided not to get involved in the "block politics". This gave rise to Non Aligned Movement under the leadership of the mother of democracy is "Bharat".

This shows how "it is seldom that liberty of any kind is lost all at once". It has various sides and meanings, let us explore!

So what do we mean by Liberty in the first place. As per some scholars like Locke, by virtue of being human, every individual has reason. So to take decisions in life, the exercise of "free choice" is liberty.

2

(Don't write anything in this part)

VAJIRAM & RAVI

For some scholars like Amartya Sen not only ability to make free choice but 'capability' to do so is Liberty.

In totality liberty is the ability to make free choices to the best of our capabilities and knowledge to live a happy life. For example for some people liberty is to save and for some is to spend.

But here arises a question that can we exercise our liberty in totality always? or there are instances when we loose this ability?

In some cases when an individual is going through failures in his/her life and gets bogged down.

VAJIRAM & RAVI

(Don't write
anything in
this part)

by their pessimism and ultimately
surrender to destiny. For example
- instances of former suicides in
India (12000 nos/year - NCRB)

But there are
some people for whom all the
choices are not lost at once,
and they keep fighting, changing
their destiny and carving
their lives on their own. For
example - Helen Keller, the first
deaf blind of USA to get a degree
(lost her eyes and hearing
ability when she was a child).

Similarly in our
society the vulnerable section
like transgenders, women,
SC/ST community are being
oppressed since the vedic times.

for whom the liberty is lost since their birth. But however

repressive this world becomes there are some who mend disasters on their own.

For example women labour force participation has increased to 37.5% (PLFS 2022) from 23% (PLFS 2018). We have first transgender mayor and SC/ST community participation is rising fast in higher education.

Further for colonial countries when they were under imperial control (like India), when the revolt of 1857 was suppressed brutally it was thought that all options are exhausted now. Most of the

VAJIRAM & RAVI

(Don't write
anything in
this part)

principally states surrendered to
the Queen in Delhi Durbar.

But still it was not lost for
the freedom fighters of Indian
national movement. They made
a choice and fought for their
motherland to make India a
free country by 1947.

Likewise in the
present times also neocolonialism
continues at institutions like
WTO, WB and IMF. But for
some liberty is not lost all
at once and they voice
their opinions for reform.

For example - G77 countries, L-69
countries and G4 countries
for reform of UN and multilateral

(Don't write anything in this part)

VAJIRAM & RAVI

institutions.

But there are some cases in which liberty is lost all at once. If we talk about the present non conventional environmental crisis. The world

has no other option than to adopt LIFE for environment, reduce emissions and follow indian civilizational wisdom of

" Mata Bhumi Puroham
Prithivyah "

ie earth is our mother and we are her sons.

If we donot follow it the irreversible climate tipping point and 6th mass extinction is very close.

On the similar

VAJIRAM & RAVI

(Don't write anything in this part)

lines if we talk about the domain of sovereignty. If a nation is being attacked by another sovereign (For example Russia Ukraine war) or by a non state actor (Israel-Hamas war) the liberty is lost and retaliation in "self defence" is the only choice.

Moving further to economic domain when an individual, organisation or a nation is feeling under crisis, then the liberty to have extravagant choices, non merit expenditure and consumerism is lost. The only option left is frugality through course correction. If not followed then leading

(Don't write anything in this part)

VAJIRAM & RAVI

to bankruptcy, closure and formation of banana republics.
For example - Naras Modi / Vijay Malya, Jet Airways and Pakistan respectively.

Having looked at both the sides of having some liberty always and losing it in some exceptional circumstances, now let us understand how liberty should be exercised?

For this we can utilize JS Mill's Harm Principle i.e. exercising of your liberty to the limit that it does not constrain the choices of others (For example - Hindustan emissions of US - 25%, EU - 22%).

VAJIRAM & RAVI

(Don't write anything in this part)

constraining developmental choices
of present day prismatic societies
(developing societies).

The other principle
should be Immanuel Kant's
inviolability of the human dignity
i.e. any of our choices should
not demean the existence of
the other. For example - not
treating women as the second
sex.

The synthesis of both of
these ideas is seen in Mahatma
Gandhi. For him the liberty
was never lost totally. His
ideas of Swaraj (home principle)
and Sarvodaya (inviolability of
human dignity) led India to

(Don't write anything in this part)

VAJIRAM & RAVI

freedom along with the example of his life journey explaining that you always have a choice.
(For example - withdrawal of Non Cooperation movement after Chauri Chaura).

So how to understand this fine line and inculcate the value of prudence (practising wisdom) to exercise liberty for the maximum benefit in all situations.

For this early age child learning practices and wholeschool approach is required.

It should come with value inculcation through observation learning, role modelling, operant conditioning (reward

and punishment), nudging
and continuous practice (virtue)

It will provide such
wisdom that an individual
will never be out of choices
and exercise his free will to
the maximum benefit of others
as India did forming NAM.

The statement of Kabir goes like
" Kabira khada bezaas mein
mange sabki khair, na kahu
se dosti, na kahu se bair "

(Person standing in the
global arena wanting good
of all without any ill will
towards anyone).

(Don't write anything in this part)

VAJIRAM & RAVI

rite in

Section - B (Essay II)

- a) The aim of education is the knowledge, not of facts, but of values.
b) The higher pedestal for women is as much a prison as any small, confined space.

b) The higher pedestal for women is as much a prison as any small, confined space

One of the greatest emperors of Delhi sultanate was going through his last time and was to name a successor. He had many sons but none was worthy. His biggest asset was his daughter whose candidature was explicitly rejected by the "Bandar-e-chahalgani" (group of forty).

As per the last wishes of the emperor Razia Sultan

VAJIRAM & RAVI

(Don't write anything in this part)

Sat on the throne in 1236 AD. But within a short span of time conspiracies and revolts started. Proving her wit she dealt with all the issues with valour. In the span of four years (1240 AD) fighting many wars alone, finally she was killed and an unworthy male ruler was placed on the throne.

This incident proved that the higher the pedestal, the more confined is the space for women.

So what are its manifestations? Why does it happen? Is it always the case? What should be the

ideal scenario? How to ensure it? Let us understand.

There is a famous statement by Catherine Mackinnon "When I look at the state it appears male to me"

This is the reality in all spheres of the state.

If we talk about the de jure head of the state we have had less than 5 women presidents. Looking towards the temple of democracy i.e. Parliament has only 14% representation of women as against population of nearly 50%.

The guardian of our constitution is Judiciary

VAJIRAM & RAVI

tasked with oversight over
constitutional morality (George Gosh)

which calls for no discrimination
on the basis of sex had no
women chief Justice as on date
(first only to become in 2027)

Further in the
global arena also leadership of
recent President candidate
from US (Kamala Harris) is
being questioned, UK's Prime
Minister elect removed within
3 months of her tenure and
Jacinda Ardern (New Zealand
PM resigned due to lack of
confidence among people).

At the level of
society also the issue of
Panchayat Raj prevails in local

VAJIRAM & RAVI

bodies (countering 33% reservation) Women leadership in companies board is always under scrutiny and women SHGs fail due to lack of support in this man world.

Then on many reasons for this attitude, the foremost is the societal norms i.e. Patriarchy. It is not a phenomena of day or two, but persistent since centuries.

In post vedic or later vedic society women were started being seen as second class citizens in India. On the global platform the voice of women like Mary Wollstonecraft were suppressed under

VAJIRAM & RAVI

Chartist movement. Women scholars like Susan Brownmiller often call rape as the highest form of patriarchy which is done to maintain order (For example - BBC interview of convict in Nirbhaya convict of Delhi).

The other reason can be the narratives which exists like war is the ultimate solution for existence, just war theories which reinforce the absence of women from public sphere. In the words of Ann J Tickner

"Men make war because war make men".

Moving further a cause for women not perceived to be at the top

position is "Toxic Femininity"

When women themselves accept the subjugation like pin^{Gloss}/cliff.

They do not question the norms and stand steadfast to the demand of equal treatment.

But this has not been the case always, some women stood their ground and converted this prison of female subordination to open theatre of female leadership.

In the political arena women like Indira Gandhi (initially treated as a mute doll); Hillary Clinton, Angela Merkel, Kamala Harris etc have acquired the requisite

VAJIRAM & RAVI

space for women and took
tougher decisions than their
male counterparts (e.g. creation
of Bangladesh in 1971 - Indira
Gandhi).

Often dealing under
the dual burden of work,
women left their professional
careers like being a scientist.

But Tessy Thomas proved to be
a role model, in a country
when women are not supported
to pursue STEM streams, she
became the director of Agni
Missile systems.

Similarly in the
field of sports and warfare,
women stood at the top
pedestal. For example - 2
Olympic medals for Menka

(Don't write anything in this part)

VAJIRAM & RAVI

Bhaskar in Paris Olympics 2024, recently commissioned fighter pilot Aroni Chaturvedi.

So the realities have been delved upon, now if we talk about the ideal scenario, women should have equal standing with men for sustained growth of the country at all levels i.e. from bottom most to the highest platform. In the words of Michelle Obama

"No country can become great which stifles the potential of women and deprives itself of the contribution of half of its citizens"

VAJIRAM & RAVI

To ensure this women's participation should be mainstreamed not only for hosting dinners but to take decisive strides in decision making
(Cynthia Enloe)

In this sphere positive steps have been taken by Indian government providing reservation at the level of legislature (106th amendment), laws like Equal Remuneration Act 1976 , Maternity Benefits Act 1961 . Also in other countries like Sweden political parties have to ensure 50% women candidates in elections . Also most of the countries took steps towards gender budgeting .

(Don't write anything in this part)

VAJIRAM & RAVI

(Don't write anything in this part)

Also at the level of UN women's involvement at all level in world peace studies (WPS Agenda, CEDAW and Resolution 1325) has been a harbinger towards women equality involving them in all post war resolution and rehabilitation

Moving further the challenge remains that how to internalize the notion of women as an equal partner and not as a subjugated entity in public and private sphere and at all levels of hierarchy.

This can be done through sensitisation at an early

VAJIRAM & RAVI

age along with life long lessons and training (for example - Wipro's monthly meets for women centric sensitisation)

Along with this equal opportunities to develop an agency for themselves has to be ensured by governments

In the words of GD Anderson

"Feminism is not about making women strong, women are already strong, it is about how the world perceives this strength".

which was missing

in case of Razia Sultan!!