



# CHROME IAS

*Giving Wings To Your Dreams !!!*

## GENERAL STUDIES MAINS EXAMINATION TEST SERIES: 2019 (ESSAY)

NAME OF CANDIDATE	AMIT KUMAR CHATURVEDI		
E-MAIL ID	[REDACTED]	MOBILE NO.	[REDACTED]
REGISTRATION NO.		DATE:	11/08/2019
TIME ALLOWED: 3 HOURS		PAPER: ESSAY-1	MAX MARKS : 250
INDEX TABLE		INSTRUCTIONS	
Q.NO.	MARKS OBTAINED	MAX MARKS	<ol style="list-style-type: none"> <li>1. For rough notes rough pages are provided at the last of this booklet. The rough notes should be crossed through afterwards.</li> <li>2. Write two essays, choosing one from each of the following Sections A and B, in about 1000-1200 words each</li> <li>3. Any page or portion of the page left blank in the question-Cum Answer Booklet must be clearly Struck off.</li> <li>4. Word limit, as specified, should be adhered to.</li> <li>5. Content of answers is more important than its length.</li> </ol>
			START TIME: 5:35 pm      END TIME:
			MODE OF EXAMINATION : ONLINE <input type="checkbox"/> OFFLINE <input checked="" type="checkbox"/>
			REMARKS:
<div style="border: 2px solid red; border-radius: 50%; width: 100px; height: 50px; display: flex; align-items: center; justify-content: center; margin: 0 auto;"> <span style="font-size: 2em; font-weight: bold;">130</span> </div>			
TOTAL MARKS:			

PARAMETERS	5	4	3	2	1
Structure/Organization					
Language					
Presentation					
Context					
Content					

**SECTION 'A'**

1. Trade War : Crisis of Economy or Crisis of Globalization .
2. Fake News : An Emerging Threat or a Temporary Aberration.
3. India Needs to learn the art of Water Management
4. Role of Education in making society Egalitarian.

**SECTION 'B'**

5. Silence is a Fence around Wisdom
6. Life can only be understood Backwards ; but it must be lived Forwards.
7. India live in villages but the villages don't seem to live in India.
8. The Inherent vice of Capitalism is unequal sharing of Blessings & the Inherent Virtue of Socialism is Equal sharing of Misery.

Topic → Role of Education in making Society Egalitarian. SECTION 'A'

Vishnu Purana narrates story of a sacrificial ritual arranged by a mythical king. Many sages were present there to receive gifts & 'doanas' for conducting the ritual. One of the sages, Muni Agastya proposed a competition whereby the one who defeats or answers the questions of the learned sages would be able to take all gifts alone.

In this competition, there were only men sages. But as the competition started, a lady asked a question. Everyone looked in surprise as women were not expected outside their homes. They even felt humiliated. But the magnanimity of her question impressed all and she was allowed to sit in the competition, along with men only, way back in the 5<sup>th</sup>-6<sup>th</sup> century BC.

This shows that education is a great leveller. In the archaic patriarchal setup, it gave voice to a woman, creating an egalitarian gender friendly setup.

### ROOTS OF THE IDEA

Role of education in creating an egalitarian setup can be traced in a well developed form in the Mahajanpada period of Indian history. Kautilya was a poor Brahmin, and was insulted by the great king Mahapadma Nanda (the brother of whose army had made Alexander the great return back). He took revenge not through curse or by playing foul, but with the aid of education.

He trained Chandragupta Maurya, a widower's son of a lower caste by giving him proper education in warcraft, statecraft, etc and finally this helped him to capture the throne.

Thus, in a monarchical setup with a strong kniship - Kingship linkage, education paved way for egalitarianism, whereby a simple boy could rise to throne of empire of India.

Similarly, we can see that how absence of education led to inequality and created barriers. The system of 'varna' divided society in 4 varnas → Brahmana at the top and Shudra at bottom of the hierarchy with Kshatriya and Vaishya midway. Initially, mobility among caste was not restricted →

In Rig Veda, a verse stands as →

"I am a cobbler, my father farmer,  
my mother doctor and we all live happily."

But education created restrictions. The Shudras were stripped of the right to read scriptures and books, thus depriving them of education.

This eventually led to a greater caste divide and entrenched position of Shudras,

Sometimes even as marginalised communities allowed to live only on outskirts of villages.

## EDUCATION - ITS ROLE IN 21<sup>ST</sup> CENTURY

When we talk of role of education in promoting an egalitarian society, it is important to understand egalitarianism. It is not that everyone has equal resources, & everyone is equal in terms of finances or happiness or anything.

rather, it is the promise of equal access to resources, equal access to happiness without any undue discrimination. Moreover, it can be understood at different levels, be it social, political, international, even at the level of a single household.

And therefore, the role of education in promoting egalitarianism also extends to all these levels.



At the political level, its role is very much visible in our President's choices.

From Dr. Rajendra Prasad to Dr. Abul Kalam Azad, they have come from humble backgrounds (Abul Kalam's father was a 'Mallah' (a ferry man)).

And it has been education which gave them the vision and power to be respected enough to crown them as heads of state.

Even the present President, Ram Nath Kovind, once reminisced about his early days when his house used to get filled during monsoons, and how he beat all odds to become a great lawyer, a great politician and finally India's President.

At the social level, it can be easily seen that power relations between men and women have changed, when women started working at same salaries as men. The difference existed because women were historically deprived



of education, leading to the inequality.

Caste divides have diluted, courtesy education. Inter-caste marriages are rampant, because people chose partners not for caste equality, but on basis of equal education which creates similar mindset.

The role of education at the (economic) level is most directly visible. Kids from poor background crack exams like IIT-JEE and get huge packages in MNC's after graduation. This distributes wealth to those deserving, and once education reaches all, everyone will be economically at par.

At the (international level), the role of education is most visible in India's subjugation by Britain in 18th Century. Britishers legitimized their rule over India, on basis of Whitman's burden idea, whereby they were only helping the people steeped in medieval

darkness. Had Indians been educated enough (viz today), this colonial exploitation would've never happened. The apt example for this is seen in people like Sundar Pichai, who are head of foreign technological giants.

Education has brought equality between the once so called 'master race' and a 'people who needed help'.

At the household level, education has led to intermixing of gender roles. Imagine a household with both husband-wife as doctors. There is simply no basis to assign duties like 'taking care of baby', or 'preparing food' to one single person. Both share responsibilities, finally creating an egalitarian household.

Education creates equality at the statistical level too. Educated households don't despise the birth of a girl child, which leads to

improved sex ratio and decreasing differences  
among boys and girls numbers.

### THE BLEMISHES - HINDRANCE TO ROLE OF EDUCATION

Nevertheless, the relation between education and egalitarianism is not black and white. There are some grey areas, which are increasing day by day, decreasing their intermittent correlation.

① Access to education itself is not egalitarian. With high school and college fees along with specialised entrance exams at level of Nursery and Kindergarten, have failed to create egalitarian education, limiting the role of education itself.

Differences between government and private schools are stark and creates unequal levels of students. Even ASER report highlights the

goin' condition of government schools.

② The idea of reservation → Though created to provide equal access to education to backward classes, has further created a divide whereby people of upper casts believe that reservation leads to jumping the 'queue of merit' and creates unequal playing field.

③ The education-inequality paradox → Though literacy levels have increased, there has been a subsequent increase in inequality across the spectrum. (Oxfam Report). This dichotomy is difficult to solve unless education is struck off from the list of luxuries.

### LEADING TO THE TRIUMPH OF EDUCATION

Nevertheless, despite certain shortcomings, the role of education in creating egalitarian

Societies cannot be looked down upon. The idea is to further improve its role and widen its ambit.

The differences between government and private schools needs to be decreased. Though schemes like Sarva Shiksha Abhiyan has created 'quantity of education', there is need to create quality education. 10% reservation in educational institutes (schools) for poor households is a welcome but inadequate step.

Similarly, education is not to be understood as a source to end individual misery, but as a source to end global issues.

Values of 'trusteeship', 'Sarvodaya' must be included in education curricula to decrease the inequality it generates.

Also, it is important to understand the role of education in all spheres of human development. This is clear from Kabir's verses →



गुरु गोविंद दीऊ खड़े, काको लागे पात्र,  
बलिहारी गुरु आपने, गोविंद दिशो बताये ॥

[Guru Govind Doo Khade, Kako Lage Paaye,  
Balihari Guru Aapne, Govind Dicho Bataye']

Kabir says that importance of education is such that it created confusion amongst the disciple as to who comes first, showing that education created egalitarianism between god and human.

He further explains that the educated man, the teacher is even superior to God, as to avoid conflict, he asks the disciple to first respect the god, showing that education lifts your moral instincts greater than god.

This verse sums the kind of education we want and how far can education go on to promote egalitarianism.

## SECTION 'B'

⑥ Topic → 'life can only be understood backwards, but it must be lived forwards.'

In the Hollywood Christmas cult classic, "It's a wonderful life" (1946), the protagonist George Bailey presents an example of dichotomy between what we want from life and what we get. He always receives the opposite of what he wished, and remains unhappy at the end and tries to commit suicide. Suddenly, his guardian angels comes to save him, and shows his importance in other people's lives and the chaos that would've followed if he had not been there.

He tells him to move forward and try to find solution to his problems which he eventually does. Through the angel, we see that George understood his life by looking at it backwards, but it was not



possible to make amends to the events that had happened, but the mistakes and the problems of the past can be taken care of by living life in a forward direction.

Similarly, in (Mahabharata) the character of Kaen, hid his identity as a Kshatriya, so that Paashuram agrees to train him (Paashuram had vowed to teach ~~Kshatriyas~~ Brahmins only). But later on, his lie was discovered and he was cursed that he would forget everything taught at the exact moment he needed them.

(It was a done deed) Kaen realised what he had lost. When he looked backwards, he understood that unfair means could never lead to good results. Thereafter, he decided to lead his life in a noble manner.

He refused to take help of a snake to kill his arch-nemesis Arjuna. Though he lost his life in the battle, <sup>but</sup> was forever remembered to be as pure and strong as the sun → "Rashmiyantri" (रश्मियन्त्र) - The one whose chariots are drawn by the sun rays.

### HISTORICAL EVIDENCES

Darius, when on his death bed, called his son Xerxes, told him sadly - "Only the gods could defeat the Greeks." Darius had understood life by looking backwards at his shortcomings and the strength of Greeks.

But Xerxes had to look forward. He found ~~an~~ an opportunity in the calamity. He realized that if only the Gods could defeat the Greeks, he could become the god-king if he defeated them. Thus, he led his life by looking forward and won great accolades.

## THE TRUE MEANING

The phrase "life can only be understood by looking backwards, but it must be lived forwards." has a very simple meaning.

It means that when we do mistakes or perform certain actions, it is difficult to judge its impact on life of ours and others. It can only be understood once things have happened and related events have taken place.

But at this point, we must understand that nothing can be undone, nor can we take care of all possible repercussions the next time we do something. But it is important to learn something from events of the past, to shape the future and avoid troublesome situations. Again we will make mistakes and keep on learning, and life goes on.

But the important fact is that -  
'We must learn'. In the movie Batman Begins, father of the protagonist Bruce Wayne narrates this essence →

"Why do we fall, Bruce?"  
"So that we can pick ourselves up."

### DIFFERENT MANIFESTATIONS

As children we often make certain mistakes and tend to realise them only when we get old but it affects us throughout the course of time and brings changes in our behaviour, sometimes for our own harm, because we didn't lead life forwards, rather dwelled in the past. Khalid Hosseini in his book 'The Kite Runner', narrates the story of a man who as a child witnessed sexual abuse of his friend but was never able to tell anyone. The sexual abuse

changed his friends' life forever and drifted them apart. He shows the absence of the idea of forward looking. But in the later part of the story, he (the protagonist) realises his mistakes and understands that nothing can be done to undo what he did, but he can move forward and take care of his friends' child who was then orphaned. In this way, by looking backwards, he understood life, but realised that his future actions are in forward direction.

This idea is the reason behind some successful people too. Gandhi's father was the Dewan of a province and pro-government in stance. Even he was influenced with similar ideas when he studied law in England.

But when he returned to India and event to South Africa, he realised his ideological

mistakes and learned from them to fight for Indians there and eventually became the 'father of the nation'.

This idea works fairly well even at national and international levels. Canadian PM Justin Trudeau asked forgiveness for the Kanata Mass <sup>ga</sup> incident of 1914 in which Canada <sup>had</sup> committed atrocities, though he was no way <sup>involved</sup> in it. But he knew that through this forward looking policy, he can clean up the past blemishes of his country.

Even the idea of 'reformativè justice' as opposed to 'distributivè justice' is based on this principle. Reformativè justice believes that a man must realise his sins through punishment, but his future shouldn't be guided by his past sins, rather he should learn to become a better man by avoiding



the mistakes committed in the past.  
In retributive justice, the baggage of the past lingers on, and a man is never free on his conscience to lead a forward looking life.

### MOVING AHEAD

Though, this idea supports the view that moving forward requires living & understanding life backwardly, but even this can be avoided by looking at mistakes of others and learn from life of good personalities.

eg: → wasting money now and then realising its importance later can be changed by seeing others who became bankrupt by spending money ruthlessly

Similarly, we can learn from life of great men. Eg: → leaders of present generation



can learn from mistakes Nehru committed by following the idealistic nature of Indo-China relations and losing at the war of 1962.

Moreover, though it appears to be a small thing, but it has great implications on how one's life proceeds.

eg → In the epic Mahabharata, the father of the Kaurava clan, Dritrashtra was completely shattered when his sons were killed. But he knew that they were wrong. Still, he wanted to avenge their death. Granted with the power of a hundred elephants, he tried to crush one of his brother's son - Bhishma. But the act came out unsuccessful.

Dritrashtra, <sup>now</sup> burdened with two mistakes, couldn't live his life anymore and died in grief.

Every  
Case we  
solve  
on the  
basis of  
examples  
only.

And the positive side of this can be easily seen in the success story of Kalidasa.

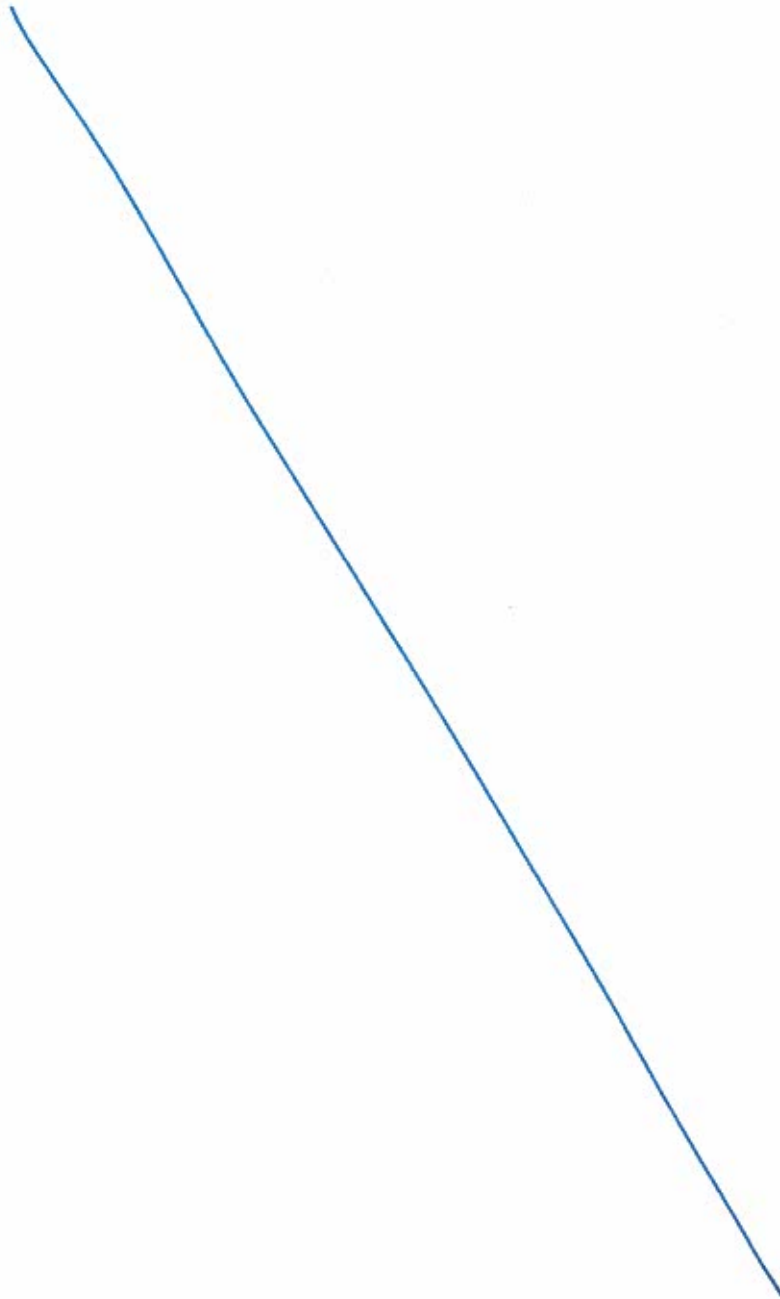
Kalidasa loved a girl from his village. But once he received royal patronage, he had to live in the court on royal orders.

He got so immersed in literary activities, that he forgot about her.

But later when he returned, she was married to an old man and living a wretched life.

Kalidasa grieved and cried for days. But then he picked himself up, understood that life is not just about one's passion, but also about others

and used his grief to carve out literary masterpieces like Meghadutam and Abhijyanam, Strakuntalam, using his past to propel his future.



## ROUGH WORK

॥ He of great ppl is not life मरण ही समाप्ति

Drikarashtra ही दिवादी एव ही

Representative justice → es

Kanagata Mann → Unade



