



GENERAL STUDIES

Name of Candidate Test Code

Schedule

Registration No.

Place Time Module

Classroom Distance Learning Classroom & Distance Learning

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

INSTRUCTIONS:

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code)
The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed to take away the question paper.

INDEX TABLE

Q.No.	Page No.	Maximum Marks	Marks Obtained
1.			
2.			
3.			
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6.			
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8.			
9.			

Total Marks Obtained

Remarks:

Signature of Examiner

19/8/12

'You may not agree with me, but I will defend your right to say so,' said a famous philosopher and thinker. Liberty of an individual or for that matter a group, society or a nation does not exist in a vacuum. It exists in a context. It is relative. It is a function of relationship between the individual and the environment. It is this realisation that made the philosopher to be so benevolent to his dissident. The philosopher understands that his own liberty will be at stake if he does not respect the rights and freedoms of others.

Cooperation, therefore, and not confrontation ensures a win-win situation. Cooperation ensures integration and satisfaction of all the parties concerned. Confrontation on the other hand leads to a lose-lose or win-lose situation. One might argue that win-lose situation is resulting in liberty of one party. But they are wrong! Liberty is not just a physical sense of liberation, it is a state of mind and confrontation always leads to negative emotions and thoughts like prejudices and stereotypes.

all of which are mental prisons, and therefore antithetical to liberty.

The above quasi-theorisation on liberty based on notions of confrontation and cooperation is very ^{much} empirically validated by Game Theory - which explains how individuals can create maximum benefits for themselves through their choices and decisions. And their decisions are functions of their knowledge, information, awareness and education.

Learning, information, education can play a profound role in moulding behaviours of individuals, society, nations. Human minds are plastic and therefore can be moulded. Thus, through proper education it is possible to bring about more cooperative and understanding human behaviour. Proper education therefore can play an important role in safeguarding rights and liberties of entire human civilisations.

French Revolution and European Renaissance are examples of how education and informational liberals human minds and create a new self and collective consciousness. The more recent Arab Spring - was a movement of conscious and aware people who

fought against the very kings and armies who were supposed to safeguard their liberty. It was not the standing army that liberated them but their own consciousness - which was created ~~by~~ through self introspection and pervasive informative and educational presence of online social media such as twitter and facebook.

The Nobel Peace Prize-winner and one of the stars of Arab Spring - Tawakkul Karman fought for the rights of women. It was her unending efforts to educate and mobilise women for their own cause that reaped benefits. Similarly, the pre-independence social reform movements in India were actually mass education programmes that mobilised masses to liberate themselves of narrow mindedness, parochialism, casteism, and untouchability. These reforms played an important role in liberating the country as they helped in uniting the people across various caste and class. This shows the power of education - it has a contagious effect. Like ripples and concentric circles it spreads and influences many.

'Information base' and motives behind the education define its quality. Selective and biased presentation of information guided by ulterior motives is dangerous and a threat to liberty. Terrorism, fundamentalism, communalism spread due to indoctrination of selective and biased perception of information. It does not educate its followers but misguides them into darkness of ignorance thereby thwarting their own and society's liberties. Use of morphed images and hate sms to spread fear and hatred among people led to mass exodus of people of north-east from many parts of our country. At the same time it also caused violent demonstrations in various cities. These are examples of how dangerous misguided education can be to the liberties of society at large and a threat to liberty of nation as a whole.

Similarly hate speeches and violent demonstrations against artists and authors like Salman Rushdie, Taslima Nasreen, Fida Hussain - highlight poor levels of tolerance in our society - a reflection of state of education in our society. Despite having rule of law and police force we were not able to defend the rights and liberties of these

eminent artists. Once again as we see here, the limiting factor was lack of awareness and education and not the limitations of our police force. Blaming police or laws is like blaming the symptoms - and not the root cause - which here is the education.

It is therefore certain that no amount of police, force or laws can bring lasting change to human behaviour and thinking. They can cure the symptoms but not the root cause. Education on the other hand can create everlasting impression on human minds. It must, however, always be kept in mind that education is not just about knowing i.e. information and knowledge. It is also about feeling and doing. It means that in order for education to have functional efficacy and behavioural implications it should be rooted in practical context and should encourage action/practice that it preaches. Not having such critical linkages in educational amounts to formalism and intellectual hypocrisy - and thus vitiates the goal of education. To highlight this aspect consider the case of social reformer Keshub Chandra Sen. He preached against child marriages and advocated equal rights for women. But, as it turns out he married his own teenage daughter to a

prince. Sen failed to practice what he preached and this resulted in loss of liberty of her daughter.

In present times we are witnessing globalisation, neo-liberal markets, rise of knowledge economies, knowledge based services, information technology and research and development. Progress of a nation would depend upon its capacity to innovate. As a social scientist said - "Illiterates of 21st century will not be those who cannot read or write but those who cannot learn, unlearn and relearn." Thus, information asymmetry and digital divide would determine the relative inter-dependencies of nations and societies and classes.

But once again it is the underlying philosophy that will determine how this quest of information and innovation influence the liberties of people. If it is guided by narrow, isolationist and monopolistic motives it may curb individual's life to live with dignity. For example if a pharmaceutical company does not share its intellectual property or commercially abuses its knowledge about a life saving drug then in the short run

it thwarts the life and liberty of a needy patient - and in the long run it compromises its own interests. The behaviour of the company is guided by the values of people who head it, and their values are a result of their education - which is a life long process of socialisation and training experiences.

The essence is clear. Education is not a process of rote-memorisation or monopoly over knowledge or information. It is something more abstract and noble. It is a life-long, continuous process of knowing one-self and one's critical link to the environment or the cosmos. It is only the realisation of self and the cosmos does one adopt a behaviour and value of cooperation - and it is only then do we achieve liberty or moksha in a true sense.

Question No.
(प्रश्न संख्या)

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