

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.

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4.

5.

6.

A healthy loyalty is not passive and complacent, but active and critical

The famous mythologist, Devdutt Patnaik in his discourse on Mahabharat and Ramayana has shared unique insights on nature of loyalty. He deliberates about Karan, the most loyal of all friends to Duryodhan, and his role in Kurukshetra war. Despite being aware of the wrongs done by Kauravs, it was Karan's reticence and passiveness to Duryodhan's wishes that leads to downfall of both.

On the other hand, Vibhishan in Ramayana provides a model

of 'healthy loyalty'. He proactively 'criticizes' Ravana and requests him to change his stand. Yet Ravana's ^{to listen} failure, blinded by his arrogance ultimately leads to his downfall.

In this essay, we will discuss more dimensions on the relationship that is based on loyalty. As presented in the above two instances, we will try to draw a margin between healthy loyalty and 'passive and complacent' feudalism. So let us first begin with understanding about healthy loyalty.

Healthy loyalty: A hidden blessing

Firstly, what is loyalty? ~~loyalty~~

Loyalty can simply be termed as being 'a wellwisher for someone in the widest sense possible'. It involves alignment of vision of two people/persons to the tune of supporting each other. According to a famous short arabic couplet, the 'Sun' has always been 'loyal' to 'Earth' spreading its light with-out anything in return. So what then differentiates 'healthy loyalty'?

Healthy loyalty is differentiated by the nature of benefit provided. The benefits need to be long term, based on principles and sustainable. It is not merely 'short term satisfaction'.

of following commands.

In this regard, role of Brutus to Julius Caesar is discussed by Shakespeare in his 'drama'. Brutus never warns Caesar of his growing authoritarianism and simply obeys orders. In the end, he is convinced to even murder Caesar for the growing dictatorship. Thus in long term it leads to Caesar's demise.

A healthy loyalty on the other hand would have corrected Caesar earlier.

It is not passive and complacent to pitfalls. Let us discuss further on this.

Healthy loyalty: An anathema to passiveness and complacency

Being 'passive' means 'being

a bystander, ready to act on commands'. Healthy loyalty on the other hand is devoid of this nature when one considers an action to be wrong.

The recent discussions on farm laws would clarify this. Our Polity demands a 'constructive loyalty' of our 'Members of Parliament' to the house. Yet we had 250 farmers in the house by profession as Members and nobody questioned a single clause thus defeating the purpose of oath of loyalty.

Similarly, passiveness in relationship also involves a shade of self benefit which is absent in a 'good and healthy

loyalty'. According to Samuel Moyn in his book 'How America chose war and gave up peace', this element is visible in America's loyalty to capitalism as it aided Vietnam, Afghanistan, Iraq for its own benefits.

Moreover passiveness leads to complacency as one does not apply his own mind or thoughts to the problem. Rather a culture of 'Yes Sir! Yes Sir! those bags full' is developed.

Indian Emergency is an apt example for this. Arvind Naxain in his 'The Silent Indian Emergency' has criticized the role of governors in 1975 for

their diservice to both nation
and their office when they ratifi
ed and justified emergency's
declaration in written.

Also, being complacent
non-rectification of wrongs and
rather 'a hand in glove collabor
ation' as was seen in 2G scam,
coal scam among ministers and
bureaucrats. Recently, in SEBI
scam the independent directors
pursued a similar course of
action. So how does a 'healthy
loyalty' look like? Let us
explore in next section

Healthy loyalty: A lot of proactiveness
and criticism
Activeness in a loyal relation

ship is necessary to broaden the horizons of mind. It is thus, no brainer why steadfast loyalists like 'Birbal' and 'Tinali Rama' were heavily patronized in courts. According to Tolstoy in his autobiography, listening to his peasants helped him break away from the bubbles of aristocracy in Russian society.

Secondly, active engagement in loyalty promotes efficiency and effectiveness of all involved. India for instance has been privileged by long list of such loyalists to its economy starting from Swaminathan to Raghuram Rajan who proactively put forward their views.

Thirdly, being actively involved entails giving suggestions, working together on common and each other's issues thus developing a synergy. Sachin and Schwabs' opening partnership has been heavily praised on this account

Finally, activeness involves a role of leadership and taking onus to prove the worth of equal loyalty. Thomas Piketty in his 'A history of equality' has heavily praised India for its loyalty to uplifting the vulnerable sections by positive discrimination. He lauds the leadership of Mahatama Gandhi,

Nehru and Vivekananda for being critical to issues of Indian society.

Therefore, a 'healthy loyalty' involves constructive criticism and providing solutions. The debates between Gandhi and Bose were the best manifestation of this.

Lastly such a criticism also causes and initiates necessary changes ~~in~~ required for members in a 'healthy loyalty' to grow. The amendments of our constitution and the role of Indian judiciary is a good duo in this regard. Having understood the benefits, let us move to now explore how

to inculcate 'healthy loyalty'

Healthy loyalty: Flower and soil relation

A healthy loyalty can only be constructed by dependence and delegation of functions jointly. A mutual sharing of responsibilities and benefits is a sine qua non of positive loyalty just like in case of blooming flowers and fertile soil. This has also been recommended by ARC2 in our relation of administration and citizen centric governance.

Also healthy loyalty can only flourish in climate of debate, discussion and liberty.

Dr APJ Abdul Kalam was praised by his juniors for maintaining such a work culture in his office.

Also there is a need to develop tolerance and consequently trust for such 'worthy loyal' relation to flourish. Ravana ignored this towards Vibhishan whereas Rama acknowledged it and reaped dividends.

And on an ending note, it is important to always keep principles on top of priority order. Had this been done by Karan, it would have fructified for both him and Duryodhan. Yet as Berdutt Patnaik

remarks, the epics were written
from the point of view of
teaching the audience. So let us
learn from this and develop
'healthy and constructive' loyal
relationships.

Ability will never catch up
with the demand for it

"Where the tireless striving,
stretches its arms towards
perfection!

Into that heaven of freedom my
father,
let my country awake!"

- Rabindranath
Tagore

Tagore in his celebrated
work has aptly compared heaven
to a place where boundless
learning strives for upgradation
of Ability towards perfection. For
a failure to improve has
come as death knell for many
societies as happened with Mughal

India.

Elaborating on the above stated premise further, the whole evolutionary history of humans has been a history of skill and ability improvement. In his seminal work, "What happened in history" Victor Gordon Childs remarks about increasing ability of humans to harness energy from manual power to machine power. And still today, we face energy crisis as shown by Ukraine war.

Similarly, Richard Dawkins in his "selfish gene" has talked about increasing human abilities

against epidemics like cholera, Tuberculosis. He remarks that still today we are amidst an 'arms race against virus' as brought out by COVID-19.

All the above discussion leads us to 'one message' of ~~the~~ - 'the holy grail that attai
nment of ability is a process and never the end result'. Dem
and for ability is necessary for survival and always bound to be present. In this essay we will further ~~the~~ touch various aspects of this topic. But first, let us clearly understand mean
ing of ability and reason for its demand.

Ability: The life blood of humanity

Simply put, Ability is the quality of 'being endowed with requisite skills to achieve a desired result'. For example,

India today has the ability to set up a quantum commu
nication network as demonstra
ted by IISc in Delhi.

Also ability is nurtured
and learned among humans.

For instance, Indian cricket Team
today has acquired the capabi
lity of becoming first position
contenders in world cup. India
is on course to achieve the abri

city of human space flight with gaanyaan. So why is there demand for ability? Why we have termed it 'life blood'?

The answer lies in the utility of ability for humanity as well as this planet. Firstly, the essence of ability is in solving the pressing problems facing and staring us. The ability to harness solar energy, clean bio energy is an apt illustration to discussion for solving issues of climate change.

Secondly, ability of mastering better processes is a prerequisite to achieving more

efficient, simpler and effective
life. Today, we have the grow
ing ability of delivering services
using fintech and egovernance.
Neo banking, UPI, e-Rupi as well
as digilocker, Meghraj, COWIN are
all examples of this.

Thirty, ability is requi-
red in face of crunch of resour
ces to have an edge over compe-
titors. In his 'guns, disease
and steel', Jared Diner has
cited the ability of England of
mass production of steel that
led to its victory over other col-
onial powers of Europe.

Lastly, one needs grit and ability to overcome the resistance in times of adversity. Nelson Mandela developed the ability of patience while facing apartheid regime. Maya Angelou in her cherished poem uses the expression, 'welling and swelling, I hear in the tide' to express as upgradation of ability to end discrimination against women. As we have established the importance of ability, let us now understand, why its demand is never met

Demand for Ability: A never ending saga

The foremost point here is

the nature of humanity and life on Earth that requires const
ant upgradation of ability. Char
les Darwin scientifically put
it forward through 'survival
of the fittest'. It requires constant
improvement of our abilities to
survive challenges of surroundings.
This can be seen with new gener
ation outdoing previous ones. Foot
ballers like Messi are case in
point.

Moreover, constant innovations
happening on Earth require parallel
changes in abilities. An Artificial
intelligence algorithm is a good
way of understanding this as it
constantly learns from its

interactions. Today such algorithms are being used in metaverse.

Also Ability creates its own virtuous cycle of requirement of improvement. The 'Structural Shift' of economy towards service sector and the requirement of knowledge economy is a case in point. Similarly today, there is requirement of digital literacy as economy shifts to e-services. Similar is the case with virtuous cycle of poverty-health & education and skilling, each component reinforcing the other.

Finally, Ability brings with itself its own set of problems that require new types

of skills to be solved. Our ability to form multilateral institutions is a good point, but they now require global democracy transparency. So what should be the way forward to this conundrum?

Rediscovering the process of attaining
ability

At the very outset it should be made clear that incessant demand for more ability does not mean 'not to try'. Rather it means one should always 'learn as at he/she has to live forever'. Bhagavad Gita explains this through preference for

'Karma Yoga' over 'Karma Sanska-
ra'

Secondly, it means that human resource development should always be top priority as put forward by Amartya Sen in his capability approach. Jyoti Basu has called it critical to harness digital age. WEF has called for 'skilling and reskilling' of women in its gender gap report, 2021.

Moreover, it should be understood to cherish mistakes and promote innovation. Today our ability to utilize electricity is because of Edison's 1000 mistakes.

Also, there is need to nurt
ure collaborations for collective
ability improvement. NITI Aayog,
GST council are opt illustrations
of our ability of achieving
outcome focussed schemes and
single market.

Lastly, ability improvement
should be tied to moral values.
Rabindranath Tagore called for
quest of perfection to achieve
peace and harmony in world.

Ethos like Vasudhaiva Kutumbakam
should be aimed while aspiring
for development of abilities. India
has a unique position to lead the
way.