



# 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.

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6.

**All the Best**

Non cooperation with evil is as much a duty as is cooperation with good.

(1)

On the <sup>night of</sup> 7th of June, 1893, a train arrived at the Pietermaritzburg <sup>Station</sup> South Africa. A young lawyer from India, who was travelling in the first class compartment, was thrown out of the train. This was despite him having a valid pass for it. This young man, Mohandas K. Gandhi, was humiliated. He swore to lead his life to struggle against discrimination and led many non cooperation movements against the British and other oppressors.

On the other hand, he also made it a point to stand up for the good and cooperate with good causes. He fought for migration rights of Indians in the Transvaal region. He also fought

against British rule in India and cooperated with the poor farmers of Champaran and exploited workers of Ahmedabad mills.

From the lessons of M. Gandhi, we see how he, not only did not cooperate with evil, but also as a duty cooperated with good. Thus, in this essay we shall see various aspects of life where non cooperation to evil has been done. Further, we shall see where some have cooperated with evil, while others have cooperated with good. Finally, we shall explore ways to cultivate the habit.

### NON COOPERATION WITH EVIL:-

History is replete with examples of social reformers who refused to cooperate with evil. The most prominent

being Jyotiba Phule. He belonged to a humble caste, but he decided to go against the caste based discrimination and resistance of upper caste to girls education. Thus, he staged non cooperation against high caste Hindus. Another brilliant example is of Raja Rammohan Roy.

At a young age Raja Rammohan Roy could see the social evils plaguing the Indian society. Sati was prominent and a widow was not allowed to remarry. Her life was miserable. This was due to some social elements that led orthodox ideology. He thus staged non cooperation against such elements for working towards bringing change.

Moving ahead in our discussion, we see that India's independence struggle featured some of the most prominent non cooperation movements. In the 1928 Bardoli Satyagraha, led by Sardar Patel, the farmers who had been oppressed refused to cooperate with government tax hike to 30%. They thus staged a non cooperation movement.

In another part of India, around the same time, a different kind of Satyagraha was taking place. This was led by Dr. B.R. Ambedkar against the issue of untouchability and political suppression of dalits.

On the economic front, world countries have joined hands to not cooperate with the evil regime of North Korea. The United Nations has placed economic sanctions on them. India has also joined this initiative. India has also stood for another kind of evil that was prominent during the pandemic - non waiver on intellectual property right on vaccines.

India along with South Africa had raised their voice against the capitalization of the pandemic, on the grounds that it is unethical. They were resisted by the developed countries like USA and UK who had been behind much of the COVID-19 vaccines.

Similarly, on the international front, during the cold war era - countries of the Western bloc and Eastern bloc were involved in evils like proxy wars. They were <sup>being</sup> fought in Korea and in Vietnam. There was also the 1961 Cuban missile crisis. India decided to not cooperate with the evil by giving the world a third option - Non Alignment Movement

However, the world has also seen many instance when one has cooperated with evil. This goes against Kantian philosophy of means and ends both being good. However, many have chosen to bear good fruits, through evil means.

COOPERATION WITH EVIL

In the epic, Manabharat, Karna was revealed about his true parentage and his blood relations with Kunti and her sons. Despite that, he decided to cooperate against the good and with evil. In Manabharat, he sided with the Kauravas, despite knowing that Dharma was not on their side.

Further, during World War II, Bose wanted to make use of the position of the English to gain independence. He cooperated with Germany who were on the opposite side of British. This was despite Hitler's Nazism and antisemitic concentration camps and state sponsored Holocaust.

We also see this cooperation with evil when drug smugglers and human traffickers cooperate with evil. Much of the 'black money' that is laundered, ends up in these channels. This not only perpetrates transnational organized crime but also funds terrorism.

Thus, all these instances show cooperation with evil. Having seen this, let us move on to discuss how it is our duty to not only stage <sup>non</sup> cooperation against evil, but also cooperate with good.

COOPERATION WITH GOOD ∴

Jyotiba Phule not only opposed the caste based discrimination and opposition to girls' education, he also supported girls' education. He encouraged

his wife Savitribai Phule, to get educated and set up schools to teach girls. He also cooperated with like minded social reformers.

Similarly, Rammohun Roy also cooperated with the British administration in order to enact laws that would protect women's rights. This included the Sati Act of 1829. He also promoted widow remarriage and formed the Brahmo Samaj. Here, he cooperated with social reformers like Debendranath Tagore and Keshab Chandra Sen.

In the same vein, Nehru who actively participated in non cooperation with the British, cooperated with the British powers during the world war II. He was clear in his head that justice was on the side of the allied forces.

Ambedkar too worked towards cooperation with Gandhiji on his 'Harijan' movement. He also established the Republican Party for dalit representation in politics. His efforts also paved the way for reservation of seats for dalits in elections.

On the economic front we see cooperation with govt when companies use their CSR (Corporate Social Responsibility) fund for bringing socio economic improvements. The CSR funds helped during pandemic in the form of PM-CARES fund and helped in economic recovery of the nation.

Enlarging our scope to examine cooperation on the international front, we see how countries of the UN Security Council uses sanctions committee

against Pakistani terrorists. India also coordinates and cooperates on FATF (Financial Action Task Force) to block funding to terrorism, thus cooperating with good, like minded nations.

India also provided COVID-19 vaccinations during the pandemic at low cost to poor countries under the 'vaccine maitri' and in the spirit of 'VASUDHAIVA KUTUMBAKAM'. With this, we shall proceed to the last leg of the discussion.

HOW TO CULTIVATE VALUES AND LEARN TO COOPERATE WITH GOOD AND NOT COOPERATE AGAINST EVIL?

One can do this by using Gandhi's Talisman and learning from his life. As he had said, 'my life is my lesson'

one can take a leaf out of his book. This can be done by listening to the voice of the conscience. However, only listening to our conscience can be difficult, especially when the voice is faint.

Thus, one should also demonstrate courage of conviction. IAS Durga Shakti Nagpal who helped to weed out illegal sand miners succeeded to do so due to courage. This was the staged non-cooperation with the sand mafias and cooperated with the villagers who had suffered.

Further, a spirit of service can also lead one to stand against evil and cooperate with the good. Thus, building these values can help one in differentiating evil from good and extend cooperation.

with good.

Thus, in this essay we saw how Gandhiji led a fight of noncooperation against evil and cooperation with good. We also saw how social reformers, like Phule and Roy, political leaders like Nehru, Ambedkar and Patel also practised the same thing. We saw that India also practices this in diplomatic relations<sup>and economic fronts</sup>. Lastly, we saw how one can cultivate spirit of non cooperation with evil and cooperation with good by using Gandhi's Talisman.

Q-7 He who will not economize will have to agonize.

Consider a man who has two sons.  
Once they reach a certain age, the  
man decides to give his sons a particular  
sum on a monthly basis. One son who  
is financially more prudent decide  
to save his money after he has met  
his monthly expenses. Over a period  
of time he saves enough to invest it  
in stocks and increase his riches.  
Eventually he buys a property, an asset.

His brother on the other hand,  
lacks financial sensibilities. He uses his  
money on partying or shopping. Since, he  
bought a car with his money to show  
off his wealth. However, the car's fuel  
bill and maintenance bills made it a  
money guzzler and a liability.

Both the sons were given equal opportunities and equal sums. However, one decided to capitalize it and economize it. It led to increasing wealth. The other did not capitalize and had to agonize as he was only left with liabilities. This shows the importance of the phrase, 'if one does not economize, one will have to agonize.'

This statement holds relevant not only in the economic sense (despite the term "economize") but can be applied to many other respects. In this essay we shall discuss and examine the relevance of this statement. We shall also try to answer the question: Must one always try to economize even at the cost of someone's life?

RELEVANCE OF 'ECONOMIZE' IN THE PAST

To grab an opportunity at a crucial time is what it means to economize. In the third century BC, Alexander's invasion of the North West India had caused chaos and disorder. Further east, the Nanda dynasty was suffering due to high taxes. There was a general public discontent.

Sensing the opportunity, Chanakya along with a young Chandragupta Maurya seized the throne. They overthrew the Nanda dynasty thus economizing on the situation and avoiding agonizing.

Another example is that of the Industrial Revolution in Britain and Europe.

Due to rising population and increasing demand, the industrialists could economize on the situation. It also led to colonialism to further fuel the industrial revolution.

The European quest for resources and enhancing their market led them to Asia and Africa. In India, they saw the political fragments present during 17th and 18th century. The Marathas were at war with Mysore states and Afghani invaders. In Bengal there was a power struggle and in Punjab many factions/misls existed. Economizing on the spectre of political fragmentation, British conquered India.

Thus, we see that in the past, there have been many instances where one

has economized and seized the opportunity  
Similar instances can also be traced  
in contemporary times.

OPPORTUNITIES FLOWING FROM ECONOMIZING:  
CONTEMPORARY TIMES

Singapore, a small city state, gained  
independence from Malaysia <sup>in 1948</sup>. It was not  
a developed country and its economy  
was poor. However, its strategic location  
on the strait of Malacca meant that  
many industries set up bases in Singapore.  
Lee Kuan Yew, the leader of Singapore  
economized on this aspect and ordered the  
industries to not only employ locals as  
labourers but also upgrade their skills.  
This led to Singapore becoming one of the East  
Asian tigers in 1990s.

During the COVID 19 pandemic, many business-men economized on the booming stock market. As per a report by Oxfam, the ten richest men doubled their fortune. Further~~er~~, new billionaires were minted every 26 hours. This shows how many economized on the situation and prevented agonizing and losses.

Even in geopolitics, the Ukraine's lack of militarization and threat of NATO was economized by Russia to invade Ukraine. Similarly, China is also economizing on its economic clout to stake claims to Hongkong autonomous region and Taiwan.

Thus, we can see how economizing can be important and how it has been done in many instances. Now we shall

proceed to discuss various scenarios where the failure to economize has led to agony.

IF ONE WILL NOT ECONOMIZE, ONE WILL AGONIZE

When Europe was industrializing, Asia and India in particular were ruled by dynasties. There was conflict over succession. This led to neglect of military, obsolete military and lack of manufacturing industries. There was also very less innovation. The situation which was economized by Britain, was not done so by India. This brought agony in the form of imperialism and colonialism.

In contemporary times, we see how the Afghan government and US forces failed to economize on the situation to drive away the Afghan Taliban, to bring

democratic reforms and ensure that terrorism from Pakistan was curbed. This led them to agonize, as the Taliban took over and sieged the opportunity created by weakening US involvement in Afghanistan.

On the economic front, we see that the cryptocurrency was capitalised by many in its early stages. They were the people who understood the blockchain technology and realised the potential. Those that did not do so in early stages find it hard to invest money in cryptocurrency as prices have skyrocketed.

With the COVID 19 pandemic - as the billionaires increased their wealth, the poor got poorer. around 99% failed to grab the opportunity due to incapability.

and were driven into extreme / deep poverty.

However, this begs the question: Must one always capitalise? Even at the cost of other's life?

ECONOMIZING WHILE OTHERS ARE AGONIZING

COVID-19 pandemic not only saw the rich getting richer due to stock markets, there was another kind of wealth, vaccine development. Producers of vaccines wanted the intellectual protection rights on vaccines. This would have increased cost for the victims most of whom were poor.

China also used India's cash load and focus on pandemic, to cause incursions in Galwan valley across the line of actual control. We see not just on the international arena but back home

in India as well.

In Odisha, the Vedanta steel group wanted to economize on mine in Orissa. However, this was at the cost of causing agony to residents of Niyamgiri hills. Many such industries have caused pollution of water bodies in Odisha which has affected the health of tribals.

### FUTURE OPPORTUNITIES AND THE PATH AHEAD

India's window of opportunity of demographic dividend is fast closing. By 2041, India will clock peak of working age population (15-59 years) at around 60%. Thus, India needs to economize on this situation. This can be done by increasing gross enrollment ratios, investing in health and education and skilling. The New Education Policy is a step

in the right direction. In this it can <sup>also</sup> ~~take~~ <sup>also</sup> ~~take~~ a leaf out of Singaporean case.

India must also economize on peacetime to enhance defence capabilities to face threat emanating from China and Pakistan.

Moreover, India along with South Africa endorsed a proposal at the TRIPS to wave off patents for COVID 19 vaccines and treatment facilities like drugs.

Recently, this proposal saw the light of day as it was accepted by <sup>the</sup> developed countries. Vaccine developers must also

learn from the case of polio vaccine developed by Tomas Salk to not economize on every opportunity which can be used to alleviate agony of people.

Thus, as Confucius has said, "He who will not economize, will have to agonize" as we saw from various examples

above - be it economic, diplomatic,  
military or social. However, one must  
also learn to empathize with others'  
agony and not economize when lives  
are at stake.