

EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

SECTION A

"BOTTOM OF PYRAMID IS A REALITY
AND NOT JUST A TERMINOLOGY"

The expression Bottom of Pyramid was first used by Franklin D. Roosevelt. A pyramid consists of fairly large base while with a pointed top. The gradual decrease in width of pyramid till the top may signify many notions. The skewness signified by the pyramid can be both positive or negative. Such positivity or negativity is exaggerated with skewness of the pyramid.

The essay hereby tries to explain the various notion of the expression "Bottom of the Pyramid". The second part of the essay will deal with the reality of

such expression. Further, the essay will try to put forth aspects of various thinkers who have proposed various theories and solutions to such a problem.

The multiplicity of various notions that the expression "bottom of the Pyramid" provide for in itself led a person to ponder the philosophical realm of the statement. The "wide base" suggests both greater number (numerically) and larger representation.

The base being at the "bottom" suggests both higher vulnerability and crucial foundation. The gradual increase in base at the bottom shows larger base holding

few (or smaller structure). The wide base at the bottom signify the "burden of above" borne by the foundation.

While the skewed pyramid gradually up to the top manifests gradual decrease in the structural space. The pointed top signifies how lonely it is at the top. The top also seems to be disintegrated from the whole pyramid. Although disintegrated there seems to be a special highlight at the top, being distinctly visible; rather than the base of which only the outer portion is visible while mostly hidden. The height of the top signifies privilege and prestige.

The reality of the expression with respect to the multifarious notions it provides can be seen in various realms of the present world. The overall expression with its totally different base characteristics vis a vis top characteristics manifests the differentiation between the two. The difference although stark takes a gradual path, thus arise slowly and gradually.

The reality of the bottom of the Pyramid can be seen in POLITICS where a handful of ruling class

rules the bottom billions of the world. When Franklin D Roosevelt used the term he referred to the political realm of the statement where the bottom of the pyramid are rendered helpless with virtually no political power. The bottom here signifies women, tribals and other aboriginals who does not govern themselves rather than ^{are} being governed by the others. With the lowest representation from such sections in the governance, the missile to ~~such~~ sections is common.

This is rather an intrinsic problem as pointed out by a political sociologist DIPANKAR GUPTA in his book —

REVOLUTIONS FROM ABOVE (DIPANKAR GUPTA). He proposes an argument that the political revolutions in most of the world and especially India has always been by the middle class intelligentsia, who tend to control the discourse and therefore the politics. Thus, rendering the vulnerable class intrinsically away from power.

In Educational sphere also the effect of Bottom of Pyramid is crudely visible. whereby the educated few controls the resources, power and discourse of the society. The Intellectual realm in a society controls the discourse and flow of ideas.

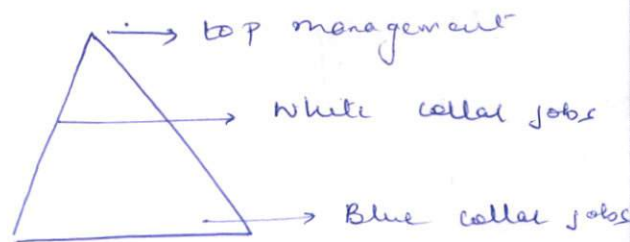
Such flow of ideas and discourse provides direction to the agenda in which the society moves. Being illiterate and uneducated the bottom of the pyramid do not set the discourse rather only blindly follow while the responsibility of intellectual class is to integrate the uneducated and show the path of progression; sometimes the selfish few diverge the very idea of intellectualism for the benefit of few.

Economical level of the expression bottom of the pyramid is very wide. So much so that many experts believe that such differentiation and discrimination at the bottom exists only because

of Economic Reasons. While more than billions of people live below \$ 2.5 per day (approx Rs 160) the bottom is wider while the skewness of the pyramid increases. This can be seen from the fact that in India more than 50% of resources are owned by top 10%. As per the survey published by The Indian Express India is one of the most unequal countries - manifesting not only the larger base of the pyramid but also a highly skewed pyramid.

The Economic status can also be seen in the institutional inequality in the country. The corporates are the

best example of such manifestation of pyramid, hierarchy of the corporation vividly manifests such phenomenon. whereby the management is run by few, with increasing no. of golden collar & white collar jobs. whereas at the wide base lies the blue collar jobs with least position economically, politically and socially.



PYRAMID OF A CORPORATION

In the corporate sector C. K Prahalad has focussed on the importance of Bottom of the pyramid in his famous book - Fortune of the Bottom

Of Pyramid.

Another, important realm is social, which is considered to be the most important and unequal with respect to India.

India is a unique country where the system of caste system is strong and intrinsically developed.

The caste system has rendered the upper caste to dominate the top while lower caste to bear the brunt.

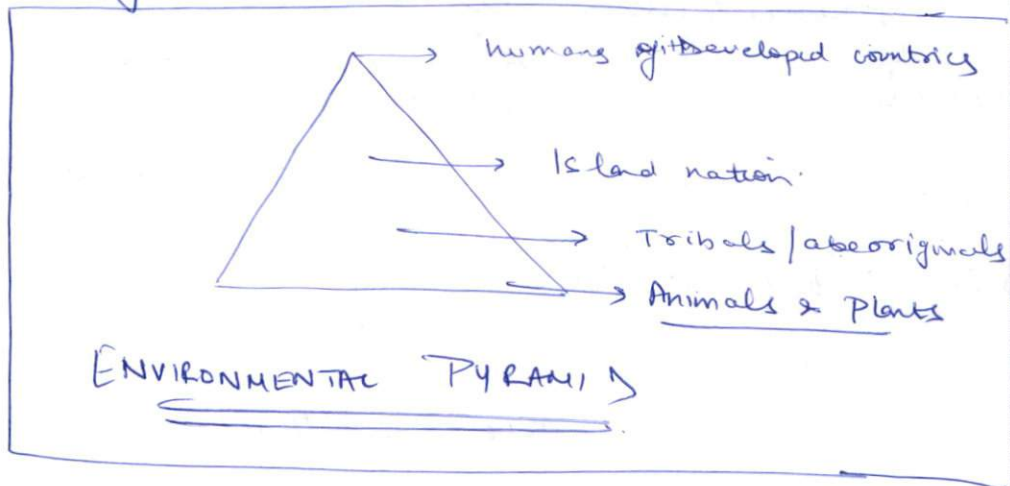
Many sociologist like M.N Sreenivasan believes that there is no such inequality in India as called CLASS INEQUALITY, rather only Caste Inequality

While another sociologist Andreille Betelle believes that class inequality in India exists only

because of caste inequality, thus, it is universally agreed by sociologists that in India the pyramidal differences are dominated by social factors. Social factors not only include caste but also women and their position in society, who again fall in the bottom with their vulnerable socio-economic conditions.

Another interesting aspect of this could be ENVIRONMENTAL REALM whereby the wider base of bottom of the pyramid is formed by animals, and plants who got extinct because of their vulnerability. They

take the fall of the pollution produced by humans and thus causing 6th Mass extinction.



Geopolitically and in the international arena the pyramid plays a role where the world power manipulates other nations and international organisation for their own benefit. Whereas the developing world who forms the bottom of pyramid is not able to assert its sovereignty.

Various thinkers of the time have put forth their theories of bottom of pyramid and tried to reach the solution or at least suggested some ways. While, some thinkers are as radical as Karl Marx, who believe in rise of working class, who will take on a Blood Revolution to get a perfect equality in the world. This shows how the bottom of pyramid signifies revolutionary power.

There are others who believe that such revolution can be brought with peace and harmonious construction.

Gandhiji put forth the theory of TRUSTEESHIP & Harmonious Construction where the bottom of the pyramid has entrusted the top with resources. And now it is the ~~top~~ responsibility of pyramidal top to take care of the bottom by lending ~~resources~~ hands.

The whole debate of Development vs Growth gets its essence from the situational pyramid whereby a skewed pyramid never symbolises development, therefore, the need to develop the base for sustainable and continuous development.

Our constitution also has provided for such sustainable growth and equality so as to develop the wider base of the Pyramid. Article 14 of constitution provides for Equality for all and positive discrimination. Even the Directive Principles of State Policy envisage minimum disparity & checking concentration of wealth.

The philosophical development of India right from the freedom struggle emphasise on "WARRAJ" which emphasise on self rule on the basis of equality. After all -
"A chain is as strong as its
weakest link"

SECTION B

DISSENT IS ~~THE~~ HIGHEST FORM
OF PATRIOTISM

"Dissent and Democracy are two sides
of the same coin"

- J. FALI NARIMAN

The above lines of J. FALI NARIMAN
shows the importance of dissent
in any ordinary democracy. Not
only democracy but also any form
modern society shall be open
to dissent for itself to move
towards progression, both nationally
and internationally

The modern India has witnessed the various aspects of dissent historically. Not only political dissent but India has also witnessed social and Economical dissent. We can trace such dissent in India with the very advent of British East India company in India in the 18th century.

The revenue system of British saw the rise of traditional settlers who oppose the oppressive revenue system of British such as Auctioning system, Permanent settlement system or Mahalwari system. The oppressive

Revenue system and structural changes introduced in the agricultural sector led to the rise of peasants and tribals against the British for change in the policy.

The British very well realised that such an oppression is not workable as this would lead to their own decline, leading them to accommodate sufficient changes.

Early 19th Century saw reformist and revivalist movements in India manifesting high form of Cultural Dissent. With

leaders like Raja Ram Mohan
Roy and Ishwar Chandra Vidyasagar
the society went through radical
changes making India progressive.

Such constructive dissent
led to the Abolition of Sati,
Widow remarriage, Abolition of
Child marriage, and better
status for women and untouchables
(now abolished after constitution). Thus,
such dissent led to the cultural
development of India.

Middle of the 19th century
till the middle of the 20th
century the modern colonialism.

India saw political dissent combined with social and Economic dissent against the colonialism and imperialism in India.

Such dissent was curbed with utmost force using physical and legal force. Article 124 A of the Indian Penal Code (IPC hereinafter) was one such legal method whereby the the erstwhile rulers sought to suppress any dissent towards the government. The provision punishes any kind of hatred, disloyalty and distrust shown towards the government. As argued by the then "extremists" that such

Provision was instituted for prosecuting radical leaders and dissenters of the time like Lala Lajpat Rai and charge them with SEDITION

Later India saw an innovative form of Dissent → Peaceful Dissent - in the form of Passive Resistance and Non Violent Satyagrah.

Gandhiji, the creator of such Satyagraha was an ardent believer in dissent. He believed that "one shall never follow what's unworthy to follow". He believes that if "one shall —

"One shall rather choose to
live in pain than live in
agony of one's own principles"

— Gandhi

The methods used by the
Mahatma such as the Non Cooperation
movement, Civil Disobedience
Movement and Quit India
movement eventually led to
India's independence.

The year 1947 saw a
rising sun when India finally
achieved its long fought independence.

The next big step was the
making of Constitution by
the Constituent Assembly. with
wide representation and

Parliamentarians from all walks of life. The constitution making exercise was rather an exercise of dissent and democracy when each section came forward with various suggestions suited and demanded by their section of society. Such wholistic dissent & building led to the development of world's most amazing document known as CONSTITUTION OF INDIA.

The constitution itself envisaged right to speech in Article 19(1)(a) whereby every citizen has right to speech subject to some reasonable restriction penned down in A-19(2).

The conscious constituent assembly

deliberately kept Sedition out of the
ambit of article 19(2)

The early years of Indian
democracy saw a vibrant democratic
parliament in the form of
Congress system where importance
of dissent is recognised and
given value keeping personal
differences aside. The formative
years provided India with
strong foundation.

Later years also saw
some form of violent dissent
with respect to the Emergency
proposed in 1975 and dictatorial
governance. Here the citizens

of India used the biggest
form of dissent in democracy
i.e. RIGHT TO VOTE → Voting

Out a Party working against the
nation in the biggest form
of dissent

Later years of the 20th
Century saw many social dissent
with respect to the reservation
and positive discrimination for
the socially backward class
thus getting it realised in the
form of Mandal Commission
reforms. Further 73rd and 74th
Amendment of the Constitution
also came with the dissent
of the people for decentral-

-ation of Power to the rural
and Urban local bodies

Development of Women's

movement in India was also
the result of popular dissent
against the crimes against
women and socio economic
movement of women. Crimes
such as Dowry Deaths, Domestic
violence etc. became rampant,
which were then opposed by
women & feminists for progressive
movement of India.

Recent case of
Nirbhaya / Jyoti rape on 16th
December 2012 led to the
dissent in the form of

Candle march and India gate protests for stringent laws & fast trial. This led to the Justice Verma committee providing guidelines for trial.

Similarly Temple entry movement by Tropti Desai in Sabarnala Temple finally led the gates open for women, asserting their equality and ending decades/centuries of discrimination.

Environmental Dissent in the form of Chipko movement, Nalbada Bachao Andolan etc led by Arundhati Roy, Medha Patkar and Yogendra Yadav

are successful in keeping the environmental cruelty at bay.

We have also seen dissent on social media, internet and other platforms in the form of the intellectual dissent and educational dissent. Recent struck down of draconian Article 66 A of IT Act ~~is~~ in Shreya Singhal case was such an example.

Another important dissent movement led by Aruna hasare for Jan lokpal shows importance of Dissent

in Democracy.

Dissent is not bound by international boundaries but all also used at international fora

India expresses dissent of the hegemony of few over Nuclear Weapons in the forum such as NPT (Nuclear Non Proliferation Treaty). India is also vocal about its stand on CBDR (Common but Differentiated responsibility) in Kyoto protocol thus demanding equal treatment with developed world. There are instances of NGO's such as Amnesty International showing dissent for human rights violation

We can clearly see from the evolution of dissent that how the dissent is not only the highest form of Patriotism but also Humanism. Where in a progressive society dissent is necessary for development of humans and the world as a whole.

Although there is a need to regulate dissent, such responsibility also lies in the self where one soughts to constructive dissent & not destructive. Various safeguards and options of dissent have been provided in the Constitution for the better development of India as a country.