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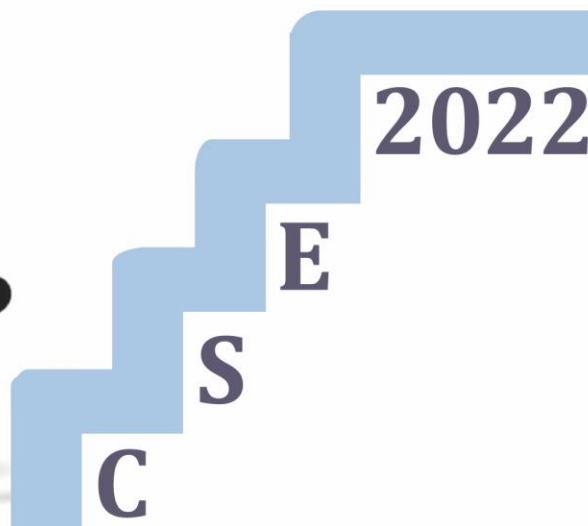
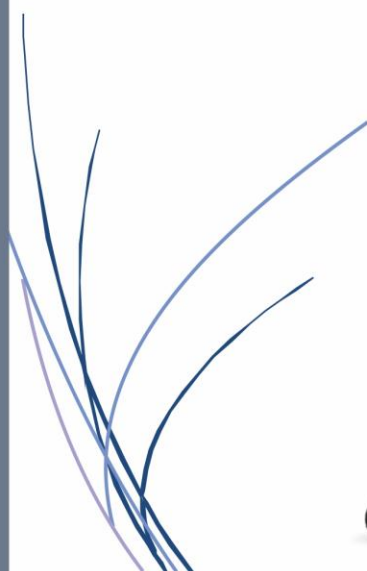
I am Manoj Kumar Yadav, Rank 381 in UPSC CSE 2021. I had enrolled in GC, Public Administration as well as essay test series 2021 at Lukmaan IAS. The quality of test series, feedback and guidance was very good. I am thankful for the support provided by the entire team of Lukmaan IAS.

AIR 381
MANOJ K. YADAV

Manoj
Manoj Kumar Yadav
AIR-381
UPSC CSE-2021

ESSAY MARKS
143

”



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I would like to extend my heartfelt gratitude to Lukmaan IAS for my success in the UPSC Civil Service Examination 2021. I was a student of the Ethics and Essay Test Series from Lukmaan IAS. The Quality of questions and the post-test analysis by Ansari Sir allowed me to develop a deep conceptual understanding of the subjects, especially the philosophical topics, and ensured that I perform well in the Examination.

Gourab Kumar Agarwal
AIR - 86, UPSC CSE - 2021



**ESSAY
MARKS**

131

AIR 86
Gourab K. Agarwal

I am thankful to Lukmaan IAS for helping me secure 99 marks in Ethics and 123 marks in Essay. I had joined their batch of 2019 which formed my base of preparation. I am grateful to S. Ansari Sir for the Ethics course and would express my gratitude to him.

Aghg... Rank - 131
Atullesh Jha UPSC CSE - 2021



**ESSAY
MARKS**

123

AIR 131
ATULESH JHA

CSE 2020

AIR
36



JOSHI MRUNALEE AVINASH

I am Joshi Mrunalee Avinash, I have got 36th Rank in CSE 2020. I have attended Public Administration Enrichment course (2019), Public Administration Test Series (2020) and Essay and Ethics Test Series (2020) at Lukmaan IAS. The clarity and content with respect to Public Administration - which I got from S. Ansari Sir - I am grateful for that. Sitting at home and attending online test series and discussions indeed proved helpful for understanding 'demand' and 'structure' of answers. Thank you Sir for your honest evaluations that help us improve!

MARKS IN
ESSAY
137

Joshi Mrunalee Avinash
AIR 36 UPSC CSE 2020

CSE 2020

AIR
98



AYUSH GUPTA

Hello everyone,
I am Ayush Gupta, I have secured 98th rank in Civil Services Examination, 2020. I was part of Lukmaan IAS test series for Essay and Ethics paper. It was very helpful for me as the Essay Test series covered almost all types of topics. Ansari Sir's guidance helped me to write essay in a manner that covers the topics holistically. In Ethics also, the questions and case studies covered all possible types of topics which helped me to complete paper in time and with confidence. The evaluation was also upto the mark and it provided me with the shortcomings which I could improve. I thank the entire Lukmaan IAS fraternity for helping me achieve the target.

MARKS IN
ESSAY
133

Ayush Gupta
AIR - 98
AG

CSE 2020

AIR
171



SRISHTI GUPTA

I am Srishti Gupta and I have secured an AIR 171 in CSE 2020. I had enrolled for Lukmaan IAS's Essay Test series for 2020, and had found it to be very beneficial, for it provided me with a broad list of probable essay themes, alongwith quality evaluation of my exam sheets. I would like to express my gratitude to the team of Lukmaan IAS for helping me realise my dream of becoming a civil servant. Thank You!

MARKS IN
ESSAY
133

Srishti
SRISHTI GUPTA
AIR 171
CSE 2020

CSE 2020

AIR
40



ANANT DWIVEDI

I am Anant Dwivedi and have secured 40th rank in the civil services examination 2020. I had enrolled in the Public Administration test series (2020). The discussion sessions of the various tests were helpful in understanding the concepts of different parts of the syllabus. The emphasis on understanding the demand of the questions and structuring of the answers by Ansari Sir was helpful in the process of improving the content of the answers.

MARKS IN
ESSAY
123

Anant Dwivedi
AIR 40, CSE 2020.

TOP RANKS FROM ESSAY TEST SERIES CSE 2019



NUPUR GOEL

AIR 11 | CSE 2019

I owe my success to you Sir. Had I not been there, I would not have given this attempt at the first place. The personalised guidance, direction along with the motivational support that I got from you Sir helped me sail through the journey and achieve my dream. He helped improve my conceptual clarity, presentation style as well as the answer writing structure. Last but not the least, it's not my success but "His" in every sense. Thank you Sir for making an officer out of me!

~~Nupur~~
NUPUR GOEL
AIR-11
UPSC CSE-2019



ASHISH KUMAR

AIR 53 | CSE 2019

Dear LUKMAAN IAS team,
This is Ashish Kumar - I have secured AIR 53 in UPSC CSE 2019.
This is a thank you note to the LUKMAAN IAS team whose guidance especially in ESSAY and GS4 has been crucial to my success. I had taken the ESSAY PROGRAMME (test series) at LUKMAAN.
The topic selection for essay, the discussion video and especially Ansoni's Sir guidance has been very crucial in ensuring that I get a good rank. I will forever be indebted to LUKMAAN for their role in my success.
Thanking You,
Ashish Kumar (AIR-53)



RIDDHIMA SHRIVASTAVA

AIR 74 | CSE 2019

Dear Sir,
This is Riddhima Shrivastava. I have been ranked 74th in UPSC CSE 2019, and was one of the recommended candidates this year. This is a thank-you note for the Lukmaan IAS team, for being an integral part of my Ethics preparation. I was subscribed to the GS-4 [Ethics] test series.
I think that practising 6 extra tests for ethics was a useful strategy that helped me finish the paper in time. The feedback left enough space for innovation, and helped me improve my presentation skills. I was able to walk confidently out of the exam hall.
Thanking you,
Riddhima



CHANDRIMA ATTRI

AIR 72 | CSE 2019

To the entire LUKMAAN team,
I have been a student of Essay and ethics test series (GS-4) at Lukmaan for main examination. The test series proved extremely beneficial. I used to cover all ethics topics from solutions of tests.
The feedback provided helped me to improve my answers and I felt confident while attempting the actual exams.

THANK YOU !
CHANDRIMA ATTRI
AIR 72, CSE - 2019

ESSAY MODELS ANSWER OF UPSC (CSE) 2021 EXAM

HOW TO WRITE AN EFFECTIVE ESSAY?

Essay paper is the most casually approached paper by most of the UPSC aspirants. I am not saying this, for the articulate or the experienced veterans. In the first category I keep those who are very organized, who have intellectual back grounds and those who are focused. In the second category I keep those who have learnt it after appearing two or three times in the UPSC (M) examinations.

The question is why the majority takes it casually. They have a wrong impression; they can write a good essay in the exam. hall itself. Nobody can help naivety. The reality is essay paper carries 250 marks; roughly 14.28% of the total of mains written exams. Since every single mark matter, one has to give attention, energy and time to get good marks in essay paper.

My advice to UPSC aspirants is; don't assign 2 or 3 months for essay preparations separately, make it round the year practice session. Let me give you some idea of the concept of essay. Essay means presenting something in a whole. Supposing, you are serving somebody a meal, you give him or her one or two chapatis, some rice, some sambhar or pulse, some curd, may be some pickles, some chutney and when he or she has finished the main course, some sweets also. In deciphering this metaphor, in the context of essay writing, this simply means presenting the write up in a planned or in coherent structure.

Those who are genius; they need not follow any rules, they can follow their own style of presentation. They can write a story as an essay, a long poem or the whole essay in his or her own unique style. The ordinary mortals must follow some modalities. There are many experts of essay writing in the market, they all have some qualities in them. They might say one thing or two things extra than the other or something less.

My discussions with my own students after their exams. and after evaluating their more than six or seven essays, who have got 140 to 161 marks in final examination, I have developed a model structure as follows; first you introduce the topic of the essay in 125 to 150 words, I will come to this later, how you can write this; the next is elaboration i.e. write everything relevant to the topic in 400 to 500 words, then you analyze or dissect the real causes, this may be unpalatable but do write in a moderate way in almost 150 to 200 words, then you suggest or popularly you write the way forward in 150 to 200 words and finally a conclusion in 100 or 125 words.

Remember; introduction and conclusion are the most important parts of your essay. In reality many of you do not know, how to write an introduction; this requires some imagination, quoting some quotes and some effective presentation in whatever way you can do it. Conclusion is the brief and effective summary of the whole essay; your last paragraph should have quotes and effective sentences.

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Types of essays: You can easily identify the broad types of essays yourself; because nobody can match the ability of the aspirants to scan the pattern and substance of the essays or anything related to any exams., including the UPSC exams. The broad types we identify are philosophical, analytical, descriptive, issue based or debating and aspirational types.

The philosophical are those which do not have a particular topic rather sometimes a quote, a general idea or even a popular phrase. In 2019 essay paper, with the celebrated unpredictability of UPSC, all the four essays in section A were philosophical. I always advise my students to avoid such essays; they fetch less marks as I have gathered from, off the cuff remarks of the examiners. In most cases, it is not possible to avoid them. In the last five years; in 2018 there were five philosophical essays, in 2017 there was only one, in 2016 they didn't give any, in 2015 there were four philosophical essays and in 2014 there were only two. So, the best approach for philosophical essay is, you have to be prepared to write a philosophical essay.

In 2020 there were four philosophical essays in section one, that means you had to compulsorily write one philosophical essay. The tragedy became perpetual in 2021, when they gave all the philosophical essays. These essays were really tough in the sense, they were not easily understandable. The advice I have for you is to read very cursorily on the google about six western philosophers i.e., Plato, Aristotle, Emmanuel Kant, J J Rousseau, Georg Hegel, Karl Marx and Frederic Nietzsche. Don't go into the details; only basic philosophical ideas. Rest you can do by critiquing them, applying them in India and their present status.

In the Indian context go for Gandhi, Ambedkar, Vivekanand, Subhas Bose, Nehru, Tagore and Sardar Patel. You may find them interesting, boring or drab. Do read the book by Ram Chandra Guha 'Makers of modern India'. There are books on all of them from the publications division. Those who have the patience; get a book of dictionary of philosophy. Don't read everything, only basic things for example find idealism, materialism, dialectics, have a look on Freud and his libido. Remember, in essay you write as much as possible. Don't waste your time in mugging quotations. You know the famous quotations, simply brush them up.

Philosophical essays are very often related to values, sometimes to philosophical ethics, very often to administrative pragmatism, the quotes of philosophers; earlier Gandhi and Tagore were in vogue but the trend has changed, now Vivekanand, famous Indian saints, foreign philosophers and statesmen have become more sought after. Prepare from now on, the topics related to pragmatic administrative policies. That popular problematic; if there are two officers, one is honest but inefficient and the other is dishonest but efficient, whom would you prefer, naturally the efficient has to be your choice. Anticipate the philosophical topics after reviewing previous year's questions.

Analytical essays are those which require finding out the real causes, attempts to uncover those aspects of a problem which are generally hidden from the surface. Remember the essay of 2016 on women, roughly it was, if a developmental programme is not engendered, then it is endangered. This is analytical; one has to analyze why gender or women concerns must form part of all development programmes. The western world particularly USA has witnessed a gender revolution; the old way is not acceptable to women in the west.

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There must be deeper probe of the causes. The 2019 essay topics; South Asian societies are organized not around states but around their plural cultures and identities, biased media is a real threat to democracy etc. are analytical essays.

Descriptive essays are rare; in 2007 probably, there was an essay BPO boom in India. This is a classic example of descriptive essay. In 2019 the essay topic, Neglect of primary health and education are causes for backwardness, the 2017 essay topic Impact of the new economic measures on fiscal ties between states and union of India, the 2016 essay Water disputes between states in federal India and the 2014 essay Tourism: can this be the new big thing, are all examples of descriptive essays. Prepare on the startup boom, the tv series 'shark tank India'.

The next type can be issue based or debate oriented essays. Remember; the typology I present is not the last word on types and the essay topics, my categorization is not axiomatic. There can be and should be other bases and typologies as well as categorization. The issue-based topics are those which have clear cut two sides, so you have to debate in detail both the sides or multiple sides and after giving the plus and minus of different sides, take a stand in the way forward and give the plus points from your end. There are many examples and every year these topics are asked. In 2019 the topic, Rise of artificial intelligence: threat of jobless future or alternative job opportunities through reskilling or upskilling. In 2017 Fulfillment of new woman in India is a myth are issue based.

I say there are some aspirational type essays, the topic can be, 50 gold medals in the Olympic, India as a super power in the next ten years or the quest for 5 trillion economies. Such essays are not imaginative; they have to be attempted in a realistic way. You have to present facts; how the aspirations can be fulfilled, what are the impediments or what can be the potential threats to the aspiration. You must have facts, if you have the facts, you should write.

Broad expected areas: The question; can there be a pattern found in expected essay topics or can we say probably, these are the areas from where essay topics are set. I think yes; we can attempt a possible categorization of areas. One such area is women issues; you can definitely expect one essay on women. Note; all women issues are not same; normally what you do is; start writing from the Vedic age, this is wrong. Read the essay topic very carefully and then write. You must remember women in India still value their families more than their careers; there is a report; 21 percent women of the supervisory cadre leave their jobs for the sake of their families. So, the discourse on woman has many shades.

Other than women, nothing is certain. The celebrated unpredictability of UPSC as I often say, can be very problematic. You simply scan the essay topics of the last five years, you will realize, how diverse they are. Even then, we can anticipate some of the broad areas; one is economy which includes industry, agriculture, animal husbandry finance etc. Then there is politics, not international politics but national politics; it can be democracy, federalism, media, elections, administrative policies etc. Then is education and health or broadly the social sector. Science and technology are very often popular topics; remember science and technology topics are generally issue based i.e. how these are beneficial or harmful for humanity.

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The infrequent essays are from varied topics; one more expected among these is ecology and climate change. This is a broad topic which includes pollution, industry and ecological degradation and which can have many dimensions like the role of developed countries and developing countries. International relations, sometimes become important if some issue is in the news. Related to this is current affairs; they cover all the above-mentioned topics. Last but not to be neglected is the area of culture, cinema and sports.

The craft of essay writing: Up till now we have been talking about the theory of essay writing, now I want to tell you the practice of essay writing. I said earlier an essay is a coherent whole; it means the essay should begin with an introduction of the topic and it should end with a conclusion. I said earlier, these two are the most important parts of the essay; most examiners may be relaxed to an extent in other parts but they definitely see the introduction and conclusion very intently. I don't want to say other parts are not important but intro. and conclusion should be given more care. Introduction should be followed by elaboration, then analysis, then way forward and then conclusion. I don't say this is the only structure of essay writing, there can be many more but every structure should be integrated.

Then the major question how to write an introduction. I give you a clue; you are an anchor in your college programme, you have to invite a participant, you will not call only his name but will say something about the participant, this is what an introduction is. I said in the beginning this should be impressive; should have quotes and some impressive sentences. Sometimes, aspirants are not able to write on their own, copy the introduction of the toppers, you will change them, when you write.

The same is true about the conclusion; you have to write the summary in as impressive way as possible, can add quotes and couplets. What I have gathered after examining many thousand copies; you generally write 'so, we can say in one paragraph, that there is ...' This style is completely unacceptable. Write, the summary, end with quotes or impressive words, the essay. Supposing, you are not able to write this on your own; copy it from toppers and frame it with your own essay topic.

Next is elaboration; most comprehensive part of the essay. Write all the things related to the topic. The better way is to start with history; in the case of women or education don't start with the Vedic age, it is always better to start with modern times i.e. 1750 onwards. Every phenomenon has certain plus points and certain minus points; write both, give examples, paragraphs should be small, they should be logically interconnected and keep the thematic differences i.e. don't mix up way forward, analysis and elaboration.

Analysis is sometimes called interpretation; whatever you call it, you have to write real and internal basic causes e.g. you are writing an essay; Sino-Indian relations: from Wuhan to Mammallapuram, in the analysis, you will write, Indian economy, military capacity, trade balance are not in India's favor so, at the present for India, engagement is better. This or analysis means try to enter the realm of basic causes. This may not be very palatable as I wrote earlier; India and China were at the same level in 1970 in terms of GDP but now they are poles apart, we do not like it but this is the reality.

Way forward is the part of your suggestions, this is not for corrections but for suggestions, this means since you are not an expert but you are going to become a

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responsible office, you must have your views. Write practical and pragmatic suggestions, not high-sounding impractical things, that make you unrealistic. Way forward is an important part of your essay; you have to take it seriously.

Last is conclusion; as I always say, this is very important part and always casually approached. Write the summary of the whole essay barring the introduction. I have told you to write around 125 words. Don't be in haste; maintain your cool, use effective language as far as you can. End the essay with some quotes or couplets, use always the Roman script. I have said, if you find it difficulty, get the toppers' conclusion copied and adapt it to your topic.

How you begin: Essay paper require more time to understand the topics. Take at least 15 minutes to select both the topics. Underline the topics to mark parts of the essay. You have to make rough work, make the rough very brief, in points but should be clear and legible, when you are writing the essays, be articulate, see the rough and write and write carefully. Give relatively less time to the first essay and more time to the second essay.

Dos: There are some do's and some don't do's in essay writing. You write in a Sequence and that too logical sequence should be maintained in between the paragraphs i.e. in one paragraph, you write history and connect with the present. Sub-titles should be given and underline them. Give as many charts, diagrams, tables and maps etc. as much is possible. They should be relevant. Give quotes, phrases in the introduction and conclusion, write only those quotes which are relevant. You may remember many, do not write all those you remember. Write cautiously and carefully.

Don't dos: The don't dos are also important; some people say write in a flow, I say don't write in a flow, ideas run fast, your hands can not match the flight of ideas, so write carefully. Maintain the structure; begin with the introduction, then go on to elaborate, then analyze, then suggest or way forward and then conclude. A sequence has to be maintained, don't mix up this structure or sequence. Don't repeat your arguments and ideas at any cost. Don't care for your writing and language, they will take their own care in course of time or even if you have bad hand writing the examiners have enough time to decipher them. Don't give too many quotes or maps or charts, they may disturb the structure.

Last words: Remember, no amount of direction, advice works for essay writing. This comes by writing. You join us and we will force you to write before us and we will examine your essay before you. So, why hesitate; start writing now. First write on any topic in 200 words; but mind you, maintain the structure even in 200 words. Then write an essay in 300 word, then gradually go on increasing the word number. Even in your final examination don't write more than 1000 or 1050 words. Brevity is the best policy, the instruction is don't write more than 1200 words, no where it is written don't write in less than so many words. So; ready, get set and go.

With lots of best wishes from

- LUKMAN IAS

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
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SECTION -A

1.THE PROCESS OF SELF- DISCOVERY HAS NOW BEEN TECHNOLOGICALLY OUT SOURCED.

The more humans have aspired for freedom, the more they have been embogged by society and its institutions. These words first emanated from the French philosopher; Jean Jacques Rousseau but later with the onset of more technological innovations, many joined the chorus of 'technology has ruined us.' The most devastating revelation has come from the mouth of the Israeli philosopher; Yuval Noah Harari who in his book 'lessons for 21st century,' said some 10 years later; corporations would know better what an individual wants.

The problematic is not only of human wants and aspirations rather it is; what humanity is all about; what a person is born for, what is his mission in life. Many have said; even earlier it was not under his control, religion, the Goliath, has always decided why a person is born, what is his duty in this life and what one is destined to. The critics say, there were lots of space for the heretics to go astray; establish heretic foundations, even they have formed the sects. Afterall; what Veer Shaiva sect which culminated in Lingayat sect is meant for.

What has happened in the last 30 years?

All agree the last three decades have been a period of fast changes; now men and women could discuss, next day's menu with their daughter from any country in the world; one can talk to his employees the world over either on zoom or google talk. Raghuram Rajan in his book 'The Third Pillar' showered all praise on the forces of market, aided by technology; one can order meal from one's home, book tickets for all the stations, air, rail, bus, steamer from his home. There is confusion; what is real and what is virtual. It is a plastic world, everything becomes airy, men have been devoid of sharing their personal tragedies, glories and the things deep in his/her heart. One does not have a shoulder on which to weep.

The developments which have not created a revolution; if at all one means by revolution; a radical redistribution of power, privilege and prestige. No, it has not happened, rather the contrary has happened. Power is now concentrated in few hands; resources are concentrated even in more fewer hands. Prestige is something subjective. It cannot be objectified. One cannot force people to respect him or her. There are attempts to control even prestige.

The question is after all what has changed. It is technology, that has changed. Name an area, where the technology has not changed but even there; the more qualitative changes are in the field of information. Now; really the world has become a global village. One person can contact anyone in the world at any time. On line, board meetings can happen, examinations, recruitment tests can happen. And what not?

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One important Innovation is the gradual minimization of chips and gadgets. This is simply called, the nano technology. This has been going on for decades but one has to note, it has been so fast, people have forgotten when this happened.

The process of finding one's own self is in the hands of others

It sounds quite queer, but it is true. Today, everything is designed. Your life style, your travel, your leisure, your music or you name it and it is planned not by you but the market. The career options are fixed, the Ivy leagues are there to choose from. How you should teach your off springs, this pre-programmed. Robotics are not creative, their masters are. One has to decide his/her purchase according to set design, if you do not like the cold cream; you are an idiot the advertisement declares on the 'You Tube' or the television.

The adolescents, the teens and the new jeans young men who wants to express his love for the girl next door; cannot do it by sharing a cup of tea from the dhaba, he has to wait for 14th February, he has to learn the posture of bending on his knees, buy a bouquet and then say the 'old words'.

The premium careers are planned. Some parents say, it has been his/her lifelong dream to become a doctor or engineer, but who has given you the right to force your dreams on your children. This is done everywhere. The age is not of creativity. This is not the age of Bob Dylan, who was in the jungle, when the nobles of the Nobel Committee decided, he should be given the Nobel.

The Rebels have been always there

Everybody is aware of that witty man; Charlie Chaplin. He made a film 'Modern Man' in 1936. The film shows the development of technology; he could easily communicate the message; one should be the master of technology but not the slave of technology. Men have become independent, they say, they can live on their own, they are mistaken, they need a cigarette before they ease themselves, they are waiting for the newspaper before they can go for wash.

No, there are rebels, those who will not accept the dictates of the powerful. Michel Foucault, in his discussion of post -modern society said it is very regimental society. It is almost a prison, an asylum where people are under surveillance. They are robots, they have been programmed to think in a designed manner.

In the name of democracy; they face the most undemocratic rulers. In the past, the rebel was respected, by rebelling against the social order he became the guide of the society. The moment a society or a group, decided one person is very exceptional, very different, very unique, they called that person a saint or good soul. The tragedy is, in this age of super technology, an exceptional man is very often called mad or derailed, he is not adored but abused. The technological society is not a liberating society.

The Summing Up

In the modern age; technology has advanced like anything. There are not only positive consequences of technological revolution and change. They can be disadvantageous to human beings. It is true; technology is the basis of human superiority over all other species. Technology makes the man creator. It is technology which has taken humanity from the savage age to the hypersonic age.

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Technology can be disadvantageous particularly when it is under the control of those who have forgotten humanism. The system, now prevailing in the world which according to De Tocqueville has everything good but humanism. The technology of modern or post-modern times is very advanced and very powerful; it is highly constructive as well as highly destructive. It is good and courageous to ride the tiger, the only thing to care about is; the tiger must not devour the rider.

*

2.YOUR PERCEPTION OF ME IS A REFLECTION OF YOU; MY REACTION TO YOU IS AN AWARENESS OF ME.

The interactions we have with others, might seem to be simple and casual; in reality it involves a complex process of evaluation of the other, one's reaction to the other, also involves many things like one's interests, the other party's power and also what should be the appropriate behaviour towards the other party. The psychologists, the world over have tried to uncover the drives and motivations which go beyond or beneath the apparent. The most interesting thing, Karl Jung said in one's relations and reactions to others, the individual is telling more about oneself than the other.

USA have seen tremendous development in the field of individual or the mind of the individual. The individual matters in entrepreneurship; he has to be agile, innovative, inspiring, intelligent and calculating. That great country of business and industry; USA has been the capital of market economy. The important thing is when the board wants to know about a person, they ask him/her to describe, someone else and the board understands what he or she is capable of.

One group of post graduate students were discussing this very phenomenon. The discussion soon turned out to be a running match between those who said 'yes' when a person is describing the other, is basically describing him/herself and the others said, no, when one is describing the other, he is basically describing the other.

Group A: You see, Sigmund Freud said, when a person is talking about others, he is doing that according to his/her perception but more important is the person is seeing himself in others. He imagines, the other person must not violate rules, he has limits on the capacity of adventure, he is intelligent but not laborious, he cannot take dangerous risks and if the company demands to pursue more innovative ways to increase sales, he will not do it.

Group B: No, everybody realizes the other party is different from him. Freud also said, there is always an 'I' which is the indication of one's motives, aspirations, desires, wishes and unique dispositions. 'Me' is the significant others or those with whom a person is close but at the same time those he emulates. The others or the society at large is the super ego. He or Freud said in his or her evaluation of the other; all these things matter. Those who say it is just a reflection of one's own desires, simply is ignoring the role of super ego. In one sense, if 'ID' is the peculiar self of the individual, can one person deny the role of his individual drives and idiosyncracies or individuality.

Group A: No matter how much you deny, the imprint of one person of his evaluation of the other is always there. One must remember the very famous psychology experiment about individual cognition, Rorschach test; developed by Hermann Rorschach. In this test; ink blots

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are provided to individuals selected for the test. We can represent the ink blots to other individuals. These blots are life less symbols, different persons call them different things. The reactions of respondents represent their own self. This test is used to test the personality traits of a person. In the same way; when some one of us, is giving his opinion about others, he is in fact describing him/herself.

The group further added the name of George Herbert Mead, the famous Chicago philosopher and psychologist. Mead has been famous for his concept of the Significant Other. Mead said whenever a person meets another person; both of them evaluate each other. The more important thing is, they cognize and react with each other. The same persons when they report to other persons about their meeting, they in fact talk about their own self and not the other. In the same manner if somebody advises somebody else, the frame is the person who is advising and not the other person.

Group B: The point you are presenting; seems to be appropriate but don't you think, it is a question of perception. My perception of you, all cannot be about me, there has to be something of the perceived person. Yes, all perceptions are subjective perceptions but is there no truth in the perception about the other.

All the major exchanges between countries and corporations are based on perceptions, mutual exchanges and if you remember the famous theorist, Erving Goffman who said everybody is presenting a wrong picture. Everybody is playing a role, it is all drama, the front is not real. Something else is going on behind the curtain. The whole human behaviour and interaction is a drama. We do think there is some truth in the formulation, every perception of the other is really a self -perception but one has to remember, there can be aberrations. Erving Goffman has been recognised as one of the eminent interactionist scholars.

Then both the groups seem to agree on the point the reactions of each other are basically self- reactions. True; when one is seeing the other, he sees him through his eyes. This influences the perceptions. Though perception is subjective, there has to be some amount of objectivity in that perception. On one thing both the groups agreed in any perception of others, the perception is a reflection of the person. Raidas, the poet of the medieval age; wrote it is up to you to decide what a thing is, if your moods are up, you will see the Ganga in a big bowl.

So, a compromise was reached between the two groups; hey agreed, perceptions are not only subjective but they are always coloured by the person concerned. So, both the groups agreed in perception of each other or even in other objects perception, the self is heavily imprinted. The perception changes according to the condition of the parties concerned. The first group still held; it is entirely the person concerned whose self is expressed but the other group viewed some Objectivity is inherent.

Psychologists the world over have engaged in finding and probing the mechanism of perceptions, body language, gestures, postures etc. The management institutes train the personnel to perceive correctly what the other party means by their postures and gestures. It is true, the perception of the other is very often strongly coloured by the individual who is perceiving but there is some amount of objectivity also.

This statement also is a reminder of the fact, in mutual interactions people should concern themselves with the objective side also. In most personal interactions where things

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of private mutual interest or intimate aspects are involved, people are not very serious. The interactions where top diplomats are concerned or heads of states are concerned, then they try to be keener and more systematic. No matter whatever is the situation in mutual interactions; perception of one individual by the other is the reflection of the self.

3. PHILOSOPHY OF WANT LESSNESS IS UTOPIAN, WHILE MATERIALISM IS A CHIMERA.

Wantless ness has been the creed of many saints, Sufis, philosophies and religions who have advised men to desist from luxuries and possessions. The life of pleasure is debasing for it takes out humanism out of human character. People who have advocated zero desire have attracted derision as impractical. Critics say man have wants and basic needs of food, shelter, security, sex, company. One cannot deny them; people will not survive because they have been constituted to consume to survive.

On the other hand; there are materialists; this does not mean to be luxurious always, it means people have to earn and produce to survive but once; some body is after the possessions of material goods and services, he cannot look back. India has many schools of philosophies; they are Sankhya, poorva mimansa, uttar mimansa, Vaisishek, Nyaya and Yoga. These have materialist as well as renunciation philosophies. Materialism knows no bounds; exemplified by Chaarvak, who said, if you don't have the money to take ghee or clarified butter, then take loans to eat ghee.

Wantless lessness is too exalted to achieve

Want lessness has been advocated by many great saints and religious prophets. In Brahminic prescription for life stages of well to do or rich farmers; it is said the first stage is of Brahmacharya, the second is Grahasta or life full of possessions, sex, family life, then Vaan Prastha or process of renunciations and then Sanyas or preparing for death. This means renunciation only in a later stage of life.

Jainism is a religion without a concept of God; it is materialistic in its ideological or theoretical explanations because it says whatever can be observed by our organs only, they are real and rest are simply a chimera. The Jaina religion in its precepts for life as the 23rd Tirthankar Parshwanath said; aparigraha or no possessions, ashteya or no stealing, satya or be truthful, ahimsa or no violence. The 24th Tirthankar Mahaveer added one more Brahmacharya or celibacy. Jainism since prescribes total want lessness. It says Aparigraha meaning no possessions.

It was sometimes very popular in the state of Karnataka and later it became popular in parts of Maharashtra, Gujarat and Rajasthan. Jainism had its heydays in 7th century according to Huen Tsang. Later, it became weak. It could not cross the boundaries of India but it was pursued by very rich business persons. One scholar said since they stuck to non-violence, they could not develop industries but they were great traders. It seems strange, prescribing want lessness but pursuing trade.

Materialism is an endless pursuit of material possessions

In philosophical terms the categories of materialism and idealism are different from the debate of want lessness and materialism. The materialism here indicates Epicurious who indicated a life of eat, drink and be marry. The Indian social milieu represents two examples

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of the Yogi who doesn't possess anything other than the basic minimum survival needs. The other end is of Bhogi or the king or the person who believes in enjoying life.

The modern society is based on an economic system which encourages accumulation and over consumption. This system promotes relentless efforts, competition, accumulation and endless consumption. This promotes luxuries, this encourages consumerism, this motivates people to enjoy as much services as possible. The modern age is based on this philosophy. This forces people to abandon human relations, social concerns, neglect of one's own people.

The middle path is the best path

It is a fact, the path of want lessness is not possible for most people. In Jainism those who are laity or are normal house holders; they don't have the commitment to pursue a life of want lessness; they have the pragmatic way out of leaving the things to those who have sacrificed their family, they are the like the Shramans of Buddhism.

Buddha said the life of self-mortification is not normal. This is painful to the practitioner, this will not inspire people to come to this fold, this self-denying life might be apparently attractive but in reality, this may dispel to follow this very religion. On the other hand, Buddha said people are unhappy because there is no end to their desire. Desires must be controlled. Neither the life of desires nor the life of mortification is natural so, a middle path is to be followed. This would be life of right thinking, a life of right action, right view or the positive attitude to look at things, positive lively hood, right effort, right mindfulness, right speech and right action.

Not only in precepts but even in practice Buddhism has been a pragmatic approach to life. Buddhism did not make people pacifist as is very often perceived. Ashoka left wars but he never dismantled his army. Buddhism because of its middle path or pragmatism, even the non-deification of its theology could not prevent it from becoming a world religion. Buddhism not only crossed the borders of India but became a world religion, the whole of West Asia, Far East and even South East Asia became Buddhism. In all sides of India; Buddhism was the major religion. So, we socially closed our borders and said crossing the oceans is a great sin.

The want lessness is too good to follow; materialism is a blind alley, so, what is the way out

Jainism to an extent prescribes want lessness. It is based on self-mortification and self-denial but it remained popular for a long time. Materialism is crass and denies humanism. There are ways to avoid both. The way is Buddhism or to follow the middle path. One need not be in a self-denying mode nor in a mode of get everything. The way out is to follow a humanitarian way. A way where Gandhi can smile with his notion of humanity has everything for its need but not for its greed.

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4. THE REAL IS RATIONAL AND THE RATIONAL IS REAL.

The rational was the spirit of the civil society. Western civilization is characterized by many attributes; the central attribute is rationality. The modern age in the western countries had its echoes from the age of Mercantilism itself. The age produced luminaries in the field of mathematics, philosophy, geography. Among them, there were many exceptional scholars; one of them was George Wilhelm Friedrich Hegel. Hegel said in the preface of his book 'philosophy of right (1821)' real is rational and the vice versa.

This philosopher, whose philosophy is deeply embedded in idealism or in the realm of ideas or consciousness; said man is the child of his times. So, is philosophy. No philosophy is immanent or for all times. The meaning of things is based on a dialectical process, first we observe the apparent, then one presents the opposite consciousness or the antithesis and only then the real appears. Even the real is not real for all times. Real is based on the one hand on reason and on the other hand, dialectical process.

The idea of real in ancient philosophy

Hegel started the discussion of real with a critique of western ancient philosophy. Plato was on his target but more than him it was Aristotle who said real is that which appears to men or what is the apparent or what is the phenomenon. Everything has two aspects; one which is open to eyes or which appears but there is something behind. Aristotle claimed the thing behind is noumenon. The apparent or the thing which appears is the real. So, this is an essentialist conception of real; i.e., there are certain essential features of the real, which one sees.

Hegel opposed this view. He says; no fixed criterion is there for real. It is dynamic; this dynamism can be appreciated by dialectics. Dialectics indicates a synthetic view, a view which has taken the multiple dimensions in to consideration. The dimensions are opposite and contradictory but they synthesize to present a unified view. Hegel criticised the ancient view of reality because that assumes certain features as priori or as essential.

Empiricism is based on experienced perception

Emmanuel Kant was a major figure in the field of philosophy before Hegel. European philosophical tradition has been to criticise the earlier realms and then propose a new proposition. Hegel criticised not only Plato or Aristotle but Kant too. Kant is the master of categorization but more than that he is an empiricist. Empiric means the experienced reality, the thing we see, we hear or if somebody has collected the experienced reality i.e., empiric. Hegel said this has no substance because which is apparent need not be real. The reality lies beneath the appearance. One can think a couple who are in the market with good clothes may be happy but the reality may be otherwise.

What is Hegel's general tenor?

Hegel was an idealist. He said consciousness is the reality. He did not say like Frederic Nietzsche 'I think therefore, I am.' Hegel indicated, idea or consciousness is the real arbiter. Unlike Nietzsche he said matter is not use less. The only thing is idea is primary and matter follows. Marx who became more famous than Hegel, almost altered the whole appercept of Hegel. Marx said matter is primary and consciousness follows. He erected his whole intellectual edifice on the critique of Hegel. Marx took the dialectical methodology from Hegel, he simply replaced it with dialectics in matter. Therefore, Marx declared Hegel

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was standing on his head, I have made him to stand on his legs. It is true and Marx realized 'if there wouldn't have been Hegel, there would have been no Marx.

Hegel proposed and popularized the scheme of change rooted in dialectics. Hegel said ideas or consciousness is always in a state of flux. There is always a dominant idea, which is the idea of the age. A new idea emerges from the womb of the dominant idea or thesis. The new idea has the potentiality of defeating the old idea. In its infancy, the new idea or the anti-thesis is weak but gradually it becomes strong and ultimately it defeats the thesis. This clash and dialectics produces, the synthesis.

Synthesis is not entirely new; rather it has many elements of the new idea, some elements of the old idea or the thesis and some entirely new ideas which no body had expected beforehand. Reality is also not constant; it changes according to time. Man is the product of his time, so ideas are also product of time. One thing is constant i.e., the basic idea. This basic idea or absolute idea is the monopoly of God. So, reality is also the monopoly of God.

Reason is the basis of reality

Reason is a central idea in Hegelian philosophy. Hegel gave an entirely new meaning to reason. He said reason is idea reached by dialectical method and logical inferences. Reason in the human realm has its limitations. Absolute reason is the monopoly of perfect spirit and perfect spirit is the monopoly of God. This reason has another bearing in state. The social conditions are moving towards perfect spirit and therefore, towards a perfect state.

This movement is also a movement of reality from the immature consciousness to more substantive consciousness. Real is therefore, according to Hegel a dialectical view of things around or encountered by people. Reality has many layers, so the view of reality is always multi-layered. This is something else for people who are powerful at one time. The state is controlled by those who have a better, multi-layered and dialectical view of reality.

Rational is real and the real is rational because; in the consciousness of reality, reason is the criterion; in the rational again reason is the criterion. In reality the perception is marked by different layers and which is a dialectical view, a view in which different perceptions are clashing with each other and a dominant perception emerges. In the same manner, in rationality reason is applied or reasoning is applied to the substance. So, both reality and rationality reach the same conclusion.

Why Hegel faced challenges?

Hegel in his own lifetime became famous but he attracted bitter criticism too. Marx was never a student of Hegel, in his Berlin university days Marx was a member of Young Hegelian club. It had many others like Feuerbach, from whom Marx got the idea of materialism.

They criticised Hegel for his meaningless abstraction including his idea of reality. Idealism is based on consciousness and ideas but Feuerbach said how reality can change with time. In the case of rationality, Hegel has not made his idea of reason, clear and perceptible. He is right in saying reality is rationality but he is not able to make straight answer despite the correct approach of dialectics. Feuerbach particularly criticised his defence of the German state as the embodiment of perfect spirit.

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Summing up

Hegel was very insightful philosopher. His analytical ability was excellent. He gradually evolved his ideas; in this process his abstraction and analytical ability advanced but he became more subjective. His concept of perfect spirit and his idea, religion or God is the perfect embodiment of truth and the German nation is heading towards it, is erroneous.

In the case of reality and rationality his method of dialectics is much appreciated but reality being a partial perception and that too along with rationality they become abstract concepts. They could have been expressed as set of attributes. All said and done Hegel was an incisive analyst and imaginative philosopher.

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SECTION B

5. HAND THAT ROCKS THE CRADLE RULES THE WORLD.

Mother is mother; an old legend in Punjab is, a person's wife was cruel to the mother-in-law. Under the spell of the wife, the man assured his wife, he would present his mother-in-law's heart to her. He killed his mother and took her heart to present it to her beloved wife, as promised. The man fell down on an uneven road, the mother's heart yelled, are you hurt.

In an old movie, two brothers; one a ruffian but rich because of his rogue ways confronts the honest but modest police officer brother. The ruffian asks, I have cars, bungalows what you have. The honest brother says, I have mother on my side. A famous Urdu poet in one of his celebrated couplets said; after the death of my father property was partitioned, I was the youngest, I got mother in my share, I am pleased

Mother in literature

World literature is full of descriptions of the glories of the mother. The quote which is an ode to motherhood is part of a poem written by William Ross Wallace in 1865. The poem says the woman who is mother is really a person par excellence, be the home; a palace or a

hovel, mother is the heroine in her own theatre. Wallace says women is the shield who protects every threat to the home. She protects her children like the hen, feeds them no matter how pitiable are the conditions. Michael Faraday, one out of four poor children to his parents, later recalled; they may be deprived as she was, she always claimed, don't be concerned, I am here, you will not starve. Very often she slept without food, but she always provided something for her children. This has been written by many but in a very lucid way by Charles Ludwig the biographer of Michael Faraday.

Probably, the best is Maxim Gorky's mother. The story is cast in a very different mode. A revolutionary struggle was going on all over Russia. Russians are great story tellers. Gorky writes, if mothers come to share the pain and pathos of the struggling men and women, then the struggle gets the tears and wishes of the mother. They are great inspiring force. The factory men of Russia were greatly inspired by this imaginary mother, who was always there to tend the injured, console the bereaved dependents of a slain labour turned soldier.

Bengali writer and nationalist Bankim Chandra

Chatterjee in his book 'Anandamath' wrote mother is warrior, mother is protector, mother is the ultimate force to advance the interests of her off springs. He presented the simile of mother for nation and nationhood but in this context; he described the mother of ordinary mortals. He rightly says; mother is the first school; no teacher is better than the mother teacher. No security is better than the mother security.

Brave mothers in the battle field

Mother is really great; when left to her own self, she can do anything. Rani Luxmi Bai denied by the British her legitimate right; took to the battlefield. There were many fighters but no fighter was like Luxmi Bai. Another mother in Maratha history, Tara Bai was a great mother and a great fighter. In the male bastion of Maratha politics, she was the lone woman

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warrior, she knew all the terrains of the mountains and knew by names all the commanders in her command. She ruled by design and by winning over the hearts and minds of the subjects she ruled.

Oh, mother I worship you and none else

There are many religions; where mother is the supreme God. In India Saktism is mother oriented denomination. Bengal, Assam, parts of Odisha and in parts of Bihar too; mother Goddess is supreme. Not only in north India but even in south India, there are lady Goddesses who command singular respect. The worship of Vaishno Devi and in south India, various names like Meenakshi or Durga represent the might of the Goddesses. In Indian theology woman represents power. In various ways woman is the symbol of fertility.

The modern age has denigrated the mother

The modern age presents a contested position of women. In the west particularly in the Scandinavian countries; women are reluctant to produce children. In all west European countries fertility has reached negative rates. In USA as one respected woman scholar Martha Nussbaum said, US women prefer adopting children from Vietnam, Philippine, Bangladesh etc. but don't want to produce their own children. On the other hand; males in the western countries do not like independent women and they are marrying non-western women than western women.

In an interesting study Pakistani sociologist Farida Shaheed said Pakistani men want to marry Indian women because they are docile and obedient. Motherhood has been always undermined by men. The present age has made her a commodity and her sexuality is exploited for commercial purposes. Motherhood, even in this modern age is sublime, graceful and enduring. A very prominent philosopher and activist of USA Martin Luther King (junior) said, the orient has in all times respected the relations and they have really exalted motherhood to the levels of deities. They know the sanctity of mother, the west has not given her, the regard and respect she deserves

The modern age is an aberration, it has destroyed the family and home, the place mothers ruled and still they rule. Family is threatened today. UNO declared the year 1994, the year of the family. It has not contributed in any way to prevent the decline of the family in the west. Even the industrialized east like Japan has not abandoned family and women. Japanese families are called Dowry, quite large in relational networks and in soldering the stress and strain of life. Many say, family is the place where the mother rules but family as such is according to many a place of tyranny for women.

The lessons of history we must learn

Women really rules the world in an indirect way. Those men who have got the kind affection and love of their mothers in their infancy and adolescence have really risen high to rule in any realm they have pursued. We can in concluding this essay can take the example of Shivajee, whose mother was not educated but she was a humble and religious soul. She inculcated such noble ideas in the young Shivajee, that he became an adventurous and dare devil warrior and ruler but he never debased the honour of any woman. He was never cruel to his subjects. He was never a bigot.

The historical references to the greatness of mothers are many but the Russian literary descriptions of motherhood by Maxim Gorky in his book 'mother' is superb. Mother

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is so amazingly empathic and cathectic that any good relation is called motherly relations. Mother rules the family and home.

In modern age women have empowered, they have become presidents and prime ministers but they have at least in the west have shed their motherhood. They in most cases do not want to become mothers. Mother is really great in her kindness and benevolence. Long live mother.

*

6. WHAT IS RESEARCH, BUT A BLIND DATE WITH KNOWLEDGE.

Research has been seen in different ways; it is a fact the basic purpose of research is to find out the truth. The real causes behind a phenomenon. In the ancient age People learnt things by trial and error. In feudalism, they took up religion and, in many cases, churches became centres of great knowledge. Gregor Mendel experimented with pea plants and brought out the law of inheritance. He said both parents contribute in the formation of the zygotes. Many more like Robert Thomas Malthus, the educationist Ivan Illich etc. were related to the church. These were not from the feudal age but linked to the church. Mercantilism promoted research. It was trade which pressed people to find out improvements in sea voyages.

What is research?

The question is what is research. Though there is no unanimity on the definition of research, there is a broad agreement. Research is deliberate attempt to know the unknown. It is designed, it is systematic, so involves different steps. Among these steps; the first is, to select a problem or subject which is to be investigated. Then one can on the basis of preliminary information collected by the researcher or already available information, propose or assume an explanation of the problem. This is called hypothesis. After the information is collected and explanations are searched or causes are sought. The cause or causes, if per chance are found, it contributes to knowledge. Most researches fail to find an explanation.

The failure of the research is not the end of the research. Every failed attempt in the research process, is a step in the search for the truth. Other researchers who later pursue the same subject take guide lines from the earlier effort. Research is of different types; one is in the field of natural sciences, then are social science research and there are professional researches like the market related research, researches of the diseases or medicine.

Research became popular only after trade between two or more nations started. Researches in the early phase were seriously opposed by the church and on the behest of church, the state. Trade challenged many of the assumptions popular at that time. Galileo was punished, those who said the earth is round were hounded by the church. Those who said man has evolved and not made by God were declared heretics. Trade did not stop. People tried to find new routes. It was also research. Many died in the search for a different route to India after encircling the cape of good hope on the southern tip of Africa.

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The Motivation for research

Many things we know today were not known to people earlier. Research is to find out cause. The moment one is able to find out the real causes and he or she can establish a cause-and-effect relationship behind a phenomenon, they have developed knowledge. After all, what knowledge is. It is nothing but the verified explanation as to what is the cause of this phenomenon and object.

Why people go for research? They want to know the reasons behind anything. Research emerges because of many things or causes; one is curiosity, the second is necessity and the third is coercion. Most important inspiration is necessity or need of a particular type. Take for instance; the incidence of Covid 19. This pandemic killed more people than the 2nd world war. The unique disease and the more unique its rapid spread in the whole world through air planes was investigated very fast. People were dying in score; though a world government is not there but world institutions have developed. They coordinated the whole research related to the medicine or vaccine for Covid19.

The second cause is curiosity. Many people wanted to know the taste of cyanide. It was so toxic, people died just after taking it. Then many assembled together to find the taste; they mutually agreed to write a letter before they died. So, by sacrificing their lives, they could find out the taste of the most potent poison of the world. It is sweet.

Another instance of curiosity-based research was the search for central Africa. Henry Morton Stanley investigated the interiors of central Africa and found Congo. It was later colonized by Belgium. Columbus wanted to go round the world from the west to east. He was curious, his curiosity led to Europe's colonization of America.

Another motivation for research is coercion. This is nothing new. The small state in Italy forced Leonardo Vinci to find out poisonous arrows, many rulers of Germany forced scientists to find out weapons of mass destruction. There was more weapons and weapons in the war periods than in peace times. It is well known, computers first emerged in the weaponry of USA amidst the 2nd world war.

Research is a jump in to the sea of unknown

Research is done to know the unknown. Today humanity leads a comfortable life. They have mobiles in their hands, a small computer they carry in their hands. This has been made possible by research. Any attempts to know simply fail to deliver. Doctors and researchers are trying to find the causes of the common cold without any success. So, is the case with carcinoma or the dreaded disease of cancer. Hundreds of researchers are engaged in this search but without success.

Summing up

Research is the elixir of the modern world. People have started systematic efforts to know why there is day and night, why after all songs and modes of entertainment change after new gadget come. It is a fact human life has benefited from research.

Can everything be known? Still, we do not know why there are symptoms of remote sensing in ordinary human life. When somebody stares on a person or look intensely towards a person far away from him, he or she looks back.

Research is a hunt in a dark room. Most researches fail to deliver. They are not useless; they prove all failure are stepping stones in the path of success. Research has been

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like throwing stones in the sky; it seems they are all in vain but it is also said, someone has not thrown the stone with sincerity. There are more researches as times have passed. Most of these researches are motivated by the market but even there, research is a jump in the deep sea.

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7. HISTORY REPEATS ITSELF, FIRST AS A TRAGEDY, SECOND AS A FARCE.

Karl Marx was opposed to any idea of recurrence. He was inspired by many philosophers basically Jean Jacques Rousseau, Hegel etc. He by his study of Europe's history, proposed a theory of social transformations from the earliest possible stage of tribal communities to a stage of communism. Every successive stage was more progressive and qualitatively different than the former stage. He said history never repeats itself; if at all there seems to be an assumed repetition, it is either a parody of the previous system or a kind of poor representation of the previous form.

Many people mostly severe critics of Marx said Marx was mistaken, history has examples where it has repeated itself. Many like Mark Twain, the celebrity literary giant said, no history recurs and recurs with different forms. Most serious commentators said, any conception of circular historical movement is wrong. The recurrence is only a wrong perception. The apparent repetition is only a reflection of the old systems.

How Marx realized and expressed the idea

Marx had already proposed a sequence of history which was spiralis and followed epochs in sequence. In the division of epochs, the first was the stateless tribal society called by Marx the primitive communist society marked by egalitarianism and equality but the equality of want and deprivation. The second was slave society, where the slaves were the productive forces. Yes, Marx had said mistakenly about an Asiatic society marked by community living which prevailed in Asian societies from Turkey to China.

The next was the feudal society where in land was supreme, religion was powerful, heredity ruled, women were subdued commodity and kings ruled from their small and large kingdoms. The next was capitalism which is prevailing even now in most parts of the world. Then he proposed socialism which is popular more or less in 13 countries headed by China. Marx proposed a future communist society, which would be affluent, egalitarian society without state and class institutions.

Why any aberrations in the scheme is not possible?

Marx since accepted the formulation of dialectical course formulated by George Hegel, thought there can be minor changes in the scheme but to envisage any qualitative shift is not possible. In a society in a particular epoch may continue for long but somewhere else it may be very fast. This happened in Europe where things moved very fast after the 13th century. The story of the world almost became the story of Europe. That does not mean other societies were not powerful. In the 16th century the Mughals were very powerful, the Turks defeated the Europeans at that time. India and Turkey were feudal. The progressive force might be weak at a time from the old system but ultimately, the new force will win.

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This is the reason Marx said old forces cannot be repeated again or they cannot re-emerge again and if at all they do, they will be the caricatures of the old. Even now; there are some feudal states among the Arabs or even the Iranian theocracy survive but how long they can survive is the question. They are bound to be wiped out in course of time. At one time Iran was social democratic and one minister Mohammad Mossadegh nationalized the petroleum industry. Then the Iranian society went back and with foreign backing became a theocracy. Will it endure? Marxian formulations say no. Others say may continue.

The historical background to Marxian statement

Marx said history never repeats itself. He categorically rejected any cyclical theory of social change. In fact, no scholar has ever said the old order comes again. There might be only some similarities. The famous engineer, economist and sociologist Vifredo Pareto said only the type of rulers circulate, systems never come back. In his very famous theory of circulation of elite, he said only the type of rulers i.e., the rulers with different temperaments may change but not the political systems.

Marx said in his book, 'the revolution of the XVIIIth Brumaire' wrote about the coup by which Napoleon Bonaparte became first Consul and apparently ended the revolution. Marx said it was the tragedy when Napoleon took over. Remember; most scholars including Hegel and Frederic Nietzsche praised Napoleon.

Napoleon apparently killed the revolution but carried the message of the revolution. Most kings and rulers of Europe did not fear much the might of Napoleon but they feared ideas of liberty, equality and fraternity. Marx said this restoration of monarchy and feudalism was a tragedy; it could not sustain.

The same happened and again the republic returned but there was return of monarchy. This time; Louis XVIIIth returned in 1830 and tried to restore the glory of feudal lords and clergy. After him, his grandson succeeded adopting the name of Charles X. The historian Wellington said 'Charles X neither learnt anything nor forgotten anything from the history of empires. His regime was said to be a rule of the priests and for the priests. This repetition was farce. History again revived the doctrine; history never repeats itself, if at all it does, at first this is a tragedy and next as a farce.'

History has peculiar developments

Humanity has followed different courses. Marx realized the unique developments. The whole of Africa was fixated in a time warp. Most parts of central, inland Africa remained a tribal society. Marx recognized the uniqueness of historical developments; therefore, he gave the concept of Asiatic mode of production and Asian society. Even then, he said the course of history follow the broad pattern of primitive communist or tribal society, slave or ancient society, feudal, capitalist, socialist and the final communist society.

The summing up

Marx commands respect among a large number of scholars. All over the world no scholar has affected so many people and particularly scholars of social science. He on the basis of the works of scholars before him proposed a sequence of historical epochs. He did realize, there are regions where there are unique developments; he therefore, proposed a social formation from the Turk land to China, as Asian society.

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Most scholars of Europe and particularly Georg Hegel, who influenced Marx very seriously, proposed a sequence of history on the basis of mode of thinking. Hegel said idea is the basis of material conditions which prevail at a time. Every epoch has a particular thesis or idea. The new idea challenges it; initially the new idea is weak but eventually it defeats the old idea. Marx follows it but instead of idea he proposes a mode of production.

Marx realized, humanity is full of uniqueness and in some places unique systems may remain as in India and some other societies. Marx said what he is proposing is no concrete history of any particular society but a broad outline. Actual history of all societies is unique and it has its wars, unique developments but every society follow a broad pattern.

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8.THERE ARE PRACTICES TO 'BEST PRACTICES.'

Raghuram Rajan said in recent times practices have changed so fast, the moment they are evaluated, they change and a new practice comes. Even then, the best practices are the best practices even if, for a limited period. This is the spirit of all the times. Now practices change in years; earlier they changed in centuries but they changed. Men are insatiable animals and they go on improving the practices or methods of achieving the goals. At one time; division of labour was the best practice but in this post-modern age, it has been discarded.

At present; the best practices in business are; involve those of the workers and employees who are efficient but for some reason or other, are alienated right now. This is difficult but the role of the management is never easy and this is tested at testing times. The second in general but not in written form and neither accepted universally is to recognise talent and reward such nuts and bolts who are good at performance. The next is to show the man responsible is vulnerable. This is typical but the world over; this is accepted as a better management practice.

The ever present opportunities for doing better

In USA after the first world war production was declining. There was research to see why the scientific management theory of Frederic Taylor was not working. Elton Mayo was entrusted to see it. He launched the study in 1924 which continued for many years. Mayo felt, times were not favourable in the post 1st world war. His Hawthorn study found the relation of the management with the employees was distant, they need direct relations. Mayo became famous for his human relations theory. This was an improvement on the scientific theory of management.

Best practices in the field of governance

Governance became the sine qua non for delivery of welfare measures and efficient administration in the age of liberalization. Many developing countries faced problems. The world Bank and UNDP or United Nations Development Programme provided a blue print of governance. It said; the government should have a legal sanction for the development programme, the delivery of welfare measures, accountability, transparency and information and communication. This formulation has provided a sound frame work; in all situations; improvement is possible. The best practices can be achieved by regular monitoring and evaluation of the delivery and information.

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Improvement in Social relations

Raghuram Rajan in his book 'The Third Pillar' wrote in any society and in any system, there are three pillars; the state, the market and the community. The best practice is; there should be a balance among the three. In recent years an abnormality has occurred. The market has become very powerful, the state has coped to control the market, so that could not violate public order and public welfare but the community has been neglected. This has resulted in the disruption of social life and has given birth to frequent social movements.

Community life and the autonomy of community means; they have developed a system of self-help where by; children who grow, they give their clothes to those who are growing up. So; is the case of text books. One group of students give their books to younger ones. This is only one side of the story; relatively big communities have their own newspapers. They publish their grievances and of other communities in the newspapers. The communities command power and respect among people. They can check any irresponsible products and services of the market. This type of communities makes a balance among community, market and state.

Other scholars like Bhanu Pratap Mehta said in modern times the need for balanced social relations is linked to political and economic institutions also. In this context; the best practices require the polity should be democratic. Mehta said democracy is the most popular type of governing system all over the world. In the same manner capitalism is the most popular economic system. They are i.e., democracy and capitalism are related and they require too; there should be free expression of views. This makes a healthy social life. The curtailment of any area would create imbalances.

Best practices are challenged by violation of rules

The modern age is defined by many things but the most important is rationality. Rationality has been perceived in many ways but in every conception; there are interests, calculations, exact material gains and scientific measurements. One of the important dimensions are the rules. German political economist Max Weber said modern society is based on rational rules. It is expected all the parties involved in the exercise of their obligations would abide by rules.

Max Weber gave a theory of bureaucracy as the best and most effective rational organization. He said the modern society is different from the earlier societies in many ways but the most important is the lack of rationality among the earlier ones. He said rationality has prevailed over all the areas of human life. The city is rational because it serves the large population with rational arrangement of sanitation, lighting, roads etc. These are must or there would be chaos.

In the same manner hospitals are rational organizations. They need immediate attention to the suffering patient. There has to be a coordination of different departments. Though this is a rational organization, there must be sufficient leeway for disregard of the rules. In case of emergencies, the bureaucratic rules should be discarded in the service to humanity. Victor Hugo in his classic 'La Miserable' said the doors of hospitals should remain open all times for all.

Weber said no rules should be violated if good results are expected. The more rules are violated the more rational organizations become ineffective but he said in case of

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hospitals and even offices in case of emergencies; rules must remain flexible in response to human needs. The modern society has invited the criticism of being inhuman. In general, capitalism is also stigmatized as inhuman.

Capitalism has provided mankind with the best possible medicines, services, gadgets and information devices. At the same time, it has produced some poor and deprived people. There is the need for the better and not the best if the former can serve better the masses.

Better practices have the possibility of best practices.

Human beings are never satisfied with the present. They need better; this was the case even in primitive societies. They had lesser opportunities even than they tried their best. The modern society is a quantum leap; scholars said human society has changed so much in the last three hundred years, that it could not change in the last three thousand year.

In modern times the pace of change has been fast, in the 21st century this has been even faster. There has been a search for the best practices from the better practices. This has been attempted in the field of business and industry, in the field of governance and politics. Even in social relations there have been attempts to improve them. In the west as well as in the oriental societies many attempts have been made to improve things. The threats; the better and best practices may pose in, are many but the only motto should be human happiness and fulfilment of human creativities. In all cases as Bertrand Russell pointed out the modern society is all good but it should invest more in humanity and humanism.

Heartiest
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