

VAJIRAM & RAVI

ESSAY PROGRAMME

Test - 1

ADMIN. NO.:

Mains Roll No.

NAME:

*Mobile No.:

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UPSE CSE 2025

AIR - 446

Overall Performance

Essay 1

Essay 2

Evaluator Code and Signature:

Essay 1:

	Parameters	Below Average	Average	Good	Excellent
Introduction	Context building; Thesis Statement; Scope				
Body	Presentation (Handwriting etc)				
	Macro Dimensions				
	Micro Dimensions - Arguments				
	Supporting examples/facts				
	Objectivity				
	Content Relevance				
	Continuity/flow in writing				
Conclusion	Overall Summary; Vision; Tone etc				

Essay 2:

	Parameters	Below Average	Average	Good	Excellent
Introduction	Context building; Thesis Statement; Scope				
Body	Presentation (Handwriting etc)				
	Macro Dimensions				
	Micro Dimensions - Arguments				
	Supporting examples/facts				
	Objectivity				
	Content Relevance				
	Continuity/flow in writing				
Conclusion	Overall Summary; Vision; Tone etc				

Evaluator/Reviewer Suggestions





VAJIRAM & RAVI





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"Experience without theory is blind, but theory without experience is mere intellectual play"

It was the time of colonization, when British preached theory of 'white men's Burden'. People of India believed their aim to reform India, being unaware of the underlying exploitation of theirs. They got westernised, left their own roots and generated tendency to learn English language, adopting western behaviours and their clothing sense.

In contrast, British advocated values of liberalism, freedom and

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humanism, yet their rule brought famines like Bengal Famine of 1770 which perished ten million people. They ignored the suffering and experience of the very people they ruled.

These examples show how experience without theory is blind and theory without experience is merely an intellectual play.

More experience without a theory is passive engagement with the object. When we scroll reels on Instagram, it gives sensory pleasure, a lower order

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pleasure, as it does not follow
critical thinking. We forget that this
act is reducing our attention span.

It means, mere experience
leads to losing our reflection
capacity. It is Hitler, who treaded
many alliances and fought wars, just
for experiencing power.

Moreover, experience without
theory put status-quo in the
larger societal practices. In system
of patriarchy, men tends to
experience power over women. It
leads to practices like dowry, honor
killing. Lack of theory leads to
unquestionable continuity.

Such experiences can be irrational and harmful because the very pattern recognition among seemingly discrete events is not there. Multiple cases of corruption, seemingly individual acts lack wider realisation of lack of moral values in society as a theory.

Only experiencing situations shows missing moral compass and lack of ethical guidelines. Frequent violations of Forest Rights Act for the sake of profit making by industries shows this void.

In the same way, theory without experience overlooks the ground realities of society. Doing

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Initial Five Year Plans, trickle-down theory was thought to bring inclusivity, but today's indices show concentration of wealth (Top 10% people hold 77% wealth in India).

Similarly, relying only on theory causes loss of personal touch and sympathy to fellow beings.

Following science based advancement hypothesis ignore the problems of job loss or livelihood threat. Artificial Intelligence brings this challenge.

Moreover, theory based approach brings superficiality in actions. The approach of allocating funds solely to implement schemes

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is this superficiality. There is no
outcome orientation and feedback
loops.

Additionally, it can lead
to cases of narcissism. Disconnecting
from larger world leads to lack
of tolerance to others' views. Weber
describes multiple theories as only
ideal types or personal-highlighted
features.

Such theory without experience
creates vagueness that creates scope
of discretion to interpreters. Hence,
it limits theory to mere intellectual
play. Religious fundamentalists misinterpret
various doctrines and bring chaos in
the society.

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But, why do we have this disjunction between theory and experience?

Firstly, it is because of silos in studying and comprehending the world. This silos brings unhappy life. A person merely enjoying material life without having a purpose is living animalistic existence.

Secondly, it is the lack of critical application of mind. As this process gives cognitive load, people tends to ignore it. Overconsuming social media is the prime example of it.

Thirdly, lack of exposure to different worldview and experiences causes this disjunction. Maharsi Valmiki was a robber, living on egoistic

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existence. One day he crossed the path of Narddini, he got changed.

However, experiences with bad theories lead the way of destruction.

Kauravas had power; but their attitude of inequality and hatred led to Mohabharat war.

Similarly bad experiences with good theories are unacceptable and condemned. Communism sought to create equal society, but brought concentration of power and inequality in many countries. It was rejected and the very proponents of communism adopted capitalism in one way or other. But, what happens when good experiences and good theories come together?

Good theories with good experience bring contentment and harmony in nature. Gross National Happiness, a new measure of development is proposed by Bhutan. It includes development cost to nature and people as externalities of economic growth.

In the same way, it makes a better & peaceful world. Nuclear non-proliferation treaties and their adoption shows this process. Also, the Paris climate deal to reduce carbon intensity, brings peace to the nature.

Theories and experiences are mutually reinforcing. One effects the other in many ways. India adopted

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Democratic socialism just after
Independence. It led to open
opportunity for the growth of private
sector. Along with it, state acted
as welfare state and took care
of vulnerable sections of society.

"When you are stuck at
critical juncture of decision making,
remember the face of the poorest",
said by Gandhiji. This demonstrates
the criticality of social justice in
development of good theories and
cultivation of good experiences.

Our history is replete
with ground based reformers and
philosophers, who stood to such
amalgamation of good theories and
experiences.

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Raja Rammohan Roy propagated rationality and humanism. His efforts liberated women from bondage of sati. Similarly, Ishwar Chandra Vidhyasagar opened Sanskrit studies to Dalits and women.

Nelson Mandela created Truth and Reconciliation Commission despite facing bad experience of 27 years imprisonment. This poses, "individual can cast a stone that can create ripples in the stream".

To cultivate such harmony between theory and experience, Indian government implemented vocational training through New Education Policy. Here, students will learn to apply knowledge in real-time world.

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In the end, it can be said that right set of theories with right set of experiences is the need of present world.

Principles of Buddhism that is Astangik marg can be a guiding light - It proposes right thoughts, right action and right livelihood must be in tandem.

The world is facing new challenges. It is our theories of environmental stewardship, which bring good experience to human, animals and nature.

It is our theories of peaceful co-existence which bring cohesion and interactive experience to all countries.

It is our theories of higher order living that will make human beings to being humane.

Asto ma Sadganyya, James Ma Jyotaganey.
(God show me the light, lead me from darkness to light)

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E w/o F. → blind

T w/o Exp. → Intell.

➤ Assum. - Aw →

➤ Exp. w/o T

T w/o Exp.

➤ E w/o T → blind

passive engagement

do not give reflects

Put Status Quo

No Pattern Recogn

Moral Compass missing

Ethical Guideline missing

➤ Remi

➤ Why disjunction?

critical applⁿ of mind

Silos. - study

Bias, Anchoring

Confir. Bias

Not exper all.

not thotise all

➤ How to

➤ As to na. sadgama:

1857 → famine, wealth, → blindless exploitn
Masses unaware

in summarise sure way

B - NMB - exp grand real. - intell

T w/o ex - Intell play

Overlook realities

lack personal touch

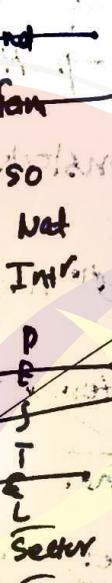
Superficiality

narcissist

put theory of no use

unethical inclination

Bribe, vulnerable



➤ Consequence

➤ When they come together

Deliberate attempt

socialisⁿ

Guided:

➤ Reinforcing mutually

➤ Righ T & Right exp

➤ Prevent moral bankruptcy

Directed vision

societal good

As you sow so shall reap

best source of good people
 @ Humanyly
 Ubelly -> Uling
 Uling -> Ubelly
 U -> Ubelly

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11/15
 11/10

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More learners
 equity
 equality
 in digital
 something
 sharing
 practical steps
 Collaboration
 something

only thing we learnt
 nothing

History

It was a period of IR ... Brokers Luddites ...

not last new ...
 1400 A1 -> 15000 cut Job
 SK -> 5% -> not ...
 UPRN

History is learning source

series of events - patterns -> Dalits

Reflection of mistakes - Versailles

lead to "concord" rich - Paris

Theories - patterns -> D -> source

We learnt nothing

B, J -> Materialism

IT -> Digital IT

pandemic plague -> not sharing
 existence of humanity

earn tool -> dilapidated

Spec Growth -> Resource level
 Nutrition

Philosopher -> VU
 Rights Social contract
 SOX -> 7%
 Nixon

Why we learned - we learn

Reinforcement -> repeat -> well
 well

Do counter action -> rights over
 week
 by fish -> snake
 many
 role models -> few

We learned this

passiveness -> Chaitan
 to fate -> Ratan & Corrupt
 Approval

to fate -> Disaster
 preparedness
 not prevent

them over -> disjunct
 action

learned -> Dougy
 help or not

Anchoring -> not
 lynching

thrust -> white/black
 many
 role models -> few

no, we have
 learned
 we do
 how we have
 done
 ILO, UN
 WTO
 Law policy DV Act
 Him to M Act
 BATS, BASI
 CAA, QAD
 BRICS
 BCO

Discourse space
 Synthesis
 3
 Apathy
 Violence
 Surveillance
 Capitalism

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"The only thing we learn from history is that we learn nothing".

The period of Industrial Revolution, a section of society called Luddites was protesting. Their concern was the onset of machines. These machines were replacing the workers from weaving and spinning. It means, there was massive loss of jobs.

However, they have not realised that it was the creation of new jobs replacing the old ones.

The same is happening in today's era of Industrial Revolution 4.0.

Yet, there is lack of deskilling, reskilling and upskilling.

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What does it show? It shows that the only thing we have learned from history is that we learn nothing from history.

History describes specific events in detail. It is the human intelligence put into practise that finds coherent meanings and patterns from those events. Dr. Ambedkar found such pattern of exploitation of dalits from individual events.

Also, history presents a reflecting mirror where we can see our mistakes. Treaty of Versailles and its harsh condition was one such mistake that led to events of World War II.

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Additionally, history posits a correcting path to ~~our~~ avoid the repetition of past mistakes. Climate deal of Paris in 2015 was a tool in this direction to correct historical mistakes. Common, but differentiated responsibility was high-lighted feature of this deal.

But, do we learn anything from history? Buddhism and Jainism provided a path of minimalism in order to move to higher levels of moral existence. However, conspicuous consumption of luxury items is a testament that we learn nothing.

Moreover, Our constitution of India has mandate to remove untouchability in any form. It was to correct.

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Unethical historical practices. But, today's residential segregation, digital inequality shows that we learn nothing from history.

Also, the historical plagues and pandemic like Black death, had devastated many lives in past.

Yet, we saw lack of Intellectual Property Rights sharing and vaccine nationalism during COVID-19 Pandemic.

But why do we avoid learning from history, even when it harms us?

It happens when we leave things on fate. This fatalism

prevent us from taking pre-emptive steps. We know that education is a tool of human capability.

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formation. Yet, we divert our resources to lead arms race, to project the power.

It also occurs when theory is prioritised over action tendency. Prioritising realism of remaining in

power over idealism of creating democracy at ground is one such case.

Lack of disbursement of funds and functions to Panchayati Raj shows this dichotomy.

We learn nothing from history when we show learned helplessness. Thereby, we give

implicit approval to ills of society.

Historically, sati was abolished to preserve women's dignity. Yet society rationalize downy as way of life.

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To add to this, society has anchoring bias, people tend to stick to the first known information. History is replete with examples of fake accusation led lynchings. Yet, there is a rising cases of such illegal and unfortunate lynching accidents.

We learn from history that we learn nothing, also because of fewer role models that actually changed the future. Sardar Patel was such role model. He prevented balkanization of India by integrating more than 500 independent units.

Also, the socialization to follow group thinking prevent us to take the path "less traveled by"

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(Frost). Smoking Cigarettes and using tobacco is cancerous as we all know. Yet peer pressure and societal values give acceptability to this and people blindly follow.

But, it does not show the whole picture. Indeed, we learn many of the things and we take corrective measures too. Today AI based disaster forecasting was based on historical data only.

The world had created institutions to correct means of world wars. For instance, United Nation and International Labour Organisation is bringing peace and harmony today.

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Various facets of governance such as laws, rules and regulations are the learnings of the history. Domestic Violence Act 2005, Hindu succession act put women on equal pedestal with men in terms of dignity and resources.

We celebrate the people who bring transformation to society. Annual Nobel awards, environmental awards highlight the zeal of such people to change the history.

Learnings of history is the reason of creating checks, balances and separation of power. Control of Montesquieu is important in that sense. Independent judiciary, sovereign parliament and empowered

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executive put forward the idea of historical learning.

However, sometimes, there are external factors that inhibit this learning. It stops us to take corrective measures.

Capitalism is one such example that manipulates the discourses and choices of humans in a society.

Apart from it, authoritarian state stifles the freedom of expression and speech that is a key to change the history.

Though it is said, "Injustice perpetuates" because good men do nothing" that shows the power that individuals possess to learn and change history even with the resistance of

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external factors. Here comes the question, how to learn something or everything from history?

To do so, we must have a receptive mind, having capability of active listening and tolerance.

Arjuna practised these traits to learn from Lord Krishna. It changed Arjuna's historical prejudices, and he took path of righteousness (Dharma).

Secondly, we must have a will and proactiveness to learn

and apply these learnings of history.

India applied this principle by creating AI based Tsunami Early Warning System after facing Tsunami in Indian Ocean.

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Thirdly, gaining insights out of history is a collective effort. Hence, we must have collaborative attitude, a culture of sharing in practise. Elon Musk shared his various researches inventions openly. He did not took the path of patenting to serve humanity.

"We must learn from other experiences, not just of our own".
In this way, global best practices and their adoption proves a necessary path for humanistic development.

For instance, the democracies should adopt the UK parliamentary principle of referring all the bills to parliamentary committees.

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In conclusion, history is a repository of knowledge. Unless we learn from it, it remains merely in academic books and texts.

We cannot learn from experiencing everything, we have to use others' insights, experiences, their way of dealing things.

Today, the global institutions like United Nations, World Trade Organisation are demanding reform. Unless we don't change them, we will repeat what historically has been done, that will lead to stark future.

Hence, we must apply our mind through educating it, having compassion, and humility to learn, develop capabilities and resources, ultimately the achievement of happiness will follow. (Vedhya dadati Vinyam, ... tateh sukham)