

ESSAY

Time Allowed: 3 hrs.

Max. Marks: 250

Instructions to Candidate

- Both sections are compulsory.
- Attempt an essay from each section.
- Each essay carries 125 marks.
- Write each essay in about 1000-1200 words.
- After finishing the first essay, attempt the next on a fresh Page.
- Any page left blank in the answer-book must be crossed out clearly.

(Examiner will pay special attention to the candidate's grasp of his/her material, its relevance to the subject chosen, and to his/ her ability to think constructively and to present his/her ideas concisely, logically and effectively).

Remarks

- ✓ On both the essays — few things are just repeat
- ✓ There is a difference between definition & illustration — explanation must take care of this.
- ✓ Fundamentals are good but very well explained.
- ✓ Discuss this paper with me - Manoj - 9582778114.

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Name SHUBHAM SINGH

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Date 18-9-2016

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SECTION - A

1. Success is not the key to happiness; happiness is the key to success.
2. The starting point for all achievement is desire
3. Quality is pride of workmanship.
4. If you know the enemy and know yourself you need not fear the result of a hundred battles.

SECTION - B

1. The illiterate of the future will not be the person who cannot read. It will be the person who does not know how to learn.
2. Wealth is the ability to fully experience life.
3. Men have become the tools of their tools.
4. Since we cannot change reality, let us change the eyes which see reality.

Remarks

"If you know the enemy and know yourself, you need not fear the result of a hundred battles"

The world is witnessing huge dynamism, a feature that had started early in this century, and has since continued unabated. We have seen rise and fall of political ideologies, nations, economies, societies, and such turbulence has caused huge impact on the academia, business models, scholars etc. Even a universally condemnable incident like the Jewish Holocaust, is slowly gaining ~~legitimacy~~ political legitimacy in many European nations. In such scenarios, it becomes utmost important for governments and politics, to be vigilant enough to ascertain, the degree, scope and impact of such turbulence and devise adequate mechanisms to prepare the societies, so that the incoherence between pangs of disturbance and desire for stability is minimised. If there is a discrepancy between the in this mechanism, then the dystopia imagined by a famous thinker, might not remain just an imagined world.

Remarks

Such macabre hypothesis, may be laughed off as a mad-man's ruminations, yet astute politicians realise that there is more substance to such prediction, than it seems. When Winston Churchill, famously quipped - "democracy is the worst form of government, but it is the best we have" - he was responding to the basic reason behind the destruction wrought by WW II - ~~absence of~~. He sought to apprise the future generations of the need to be fore-prepared, to avoid another global destruction.

Similarly, the context might have changed, but the need to prepare, mitigate and offset any disasters, remains true as ever before. Global annihilation concerns, have given way to other more potent problems like rising xenophobia, climate change, global terrorism etc, slowdown in growth etc.

These problems, though not as straight forward in effect as a world war, still have the potential to slowly play out its effects and cause long term damage; the dynamic effects of each of these problems, ~~if not~~ must be

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prepared for, predicted beforehand and impacts internalised.

For such an approach, the politicians must focus on two broadly separate strategies - they must ensure that there is always a mechanism to ascertain the strengths, weaknesses, inclinations and aberrations in society. This would ensure that the impacts of disturbances are properly assessed. Alongwith this, they must also ensure that the context of disturbance, affected sections, extent of impact and the imminence of the disturbance, are appropriately assessed. This will ensure smooth formulation of responses and counter-measures. This process, like its creator, has to be inherently dynamic, where both the strategies act in a loop.

The twin-pronged approach can be used to counter the rising xenophobia across the world. We have extremely nauseating incidents from USA, where the Presidential elections has thrown up a candidate, who is running his campaign on the back of caricaturing a community as murderers and rapists. Similarly, we have incidents from Europe, where, in serious abnegation of basic human sentiments, countries

Remarks

like Slovenia and Hungary, have erected barbed fences, to keep out migrants fleeing from war and persecution in their countries.

Though not a sentiment shared by the citizens of these countries, xenophobia is attracting followers at an alarming rate. The reasons for this are not hard to fathom.

Globalisation, which was put forward as a panacea to the ills of the world in post WWII era, has not had equitable effects, on all sections of the society. Most affected were the individuals from a not so affluent class, who formed the middle class chunk gears in these countries. The impacts of globalisation in the form of outsourcing of jobs, introduction of new cultures and ideas, was seen by them as harming their way of life and left them disconcerted and distraught.

Thus, xenophobia found acceptance and on display was hatred towards anything foreign - religion, cuisine, idea, all of it. It is too easy say that my culture is supreme or my religion is supreme, when you stone wall yourself from foreign winds.

Remarks

Politicians must realise that though there has been a failure in globalisation, resorting to xenophobia, and segregating the world into neatly divided groups, faces the dangers of enhanced enmity between groups, due to non-intermingling of ideas and the fear emanating due to ignorance. Thus, it is a moral duty of global leaders to look at globalisation, not terms of not only its positive effects, but also its drawbacks and seek to ~~wrap~~ engage the academia, media, civil society in remoulding the perceptions of the people. There must be a sustained and concerted campaign against divisive politics, which must respond to concerns of all the stakeholders.

Another problem, connected to fears arising out of ignorance is global terrorism. This is a problem, that has caused the positioning of one religious ideology as solely dedicated to death and destruction of the world as we see. Though, the extreme generalisation is laughable, the reasons behind such a picturisation is not.

The greed for oil to retain its economic pre-eminence, forced USA to subvert democratic nations

Remarks

in oil-rich areas, who happened to follow a particular religious ideology. Foreign interference invited local backlash, which was selfishly popularised as terrorism, and thus the vicious circle endured.

Unfortunately, the religious fraternal bonds, so attractive young men, unconnected to the context, hail from developed societies. They resort to such an action, due to deep divide between the dominant interpretation of their holy texts and the society around them, which develops in them a desire to verify it, by sacrificing themselves. This, unfortunately, emanates out of a faulty understanding of religion and lack of space in society around them to verify the fallacy.

Thus, the ignorance and of people is fueling a machine that sows seeds of distrust, ~~sowing~~. The absence of inclusiveness in societies is fertilising these seeds, ultimately reaping fruits of destruction, and the cycle continues.

The dangers of radicalism are out there for us to see. We have around us examples of counter-religious outfits with extreme right propaganda, against one religion. This has potential of deteriorating into

Remarks

a scenario, where norms of fraternity, community give way to distrust and suspicion. The astutely preserved global peace, has already developed cracks, such actions will only turn them into searasses.

It is therefore, extremely important for the politicians to frontally attack this suspicion and separate the wheat from chaff. They must differentiate between religion and community, text and norms, people and ideology. The dystopia, exemplified by one of our neighbours, is in offing, if we fail to do so.

Connected to a dystopic future, albeit with unrelated causes is the surge of climate change. Among, the major global concerns, climate change shines out with the most devastating impacts. This is a problem which is secular, in its effects, without consideration of religion, caste, culture etc. A reduction in coal-based energy, will hamper economic growth, which affects everyone. Similarly, the food crisis due to changed cropping will leave everyone undernourished. Also the water scarcity, due to erratic rainfall, will immense economic harm, due to destruction of property in water-wars.

Remarks

However, while the other global concerns have a deep sociological reasons, the agents of climate change are extremely superficial and belong to this century only. The shameless consumerism, the astonishing denial of scientific evidence and the ever-sustained rate of ~~our~~ rapid economic growth, were not a prominent features of societies, pre-1900 era.

Though global efforts have been made by concerned inter-governmental agencies, yet the tickling down of appraisal of imminent crisis, is less than efficient. There are ever-newer beauty creams with disastrous nano-particles, we consistently are engaged in out-shining our neighbours in the game of power-guzzling appliances and vehicles.

As a society, we have become immune to the dreariness of the future for our children, who would curse us for indulging in ~~our~~ shameless usage of resources ~~of~~ and forcing them to fend for a living in ~~so~~ extremely ~~with~~ depleted and sparse environment.

Remarks

The politicians must realise that the grave manifestations of the climate change and launch a vocal campaign to curb over use of resource, sustainable life-style and cleaner forms of energy.

As our fore-fathers, bequeathed to us this beautiful earth, we owe it to the posterity to do the same.

Even, if we resort to abnegating future concerns, we must realise that climate change ~~is~~ will be the cause of next world war - water-wars and with the scale of nuclear capability, ~~and~~ one can only hope for survival.

Thus, we must realise that the preparedness is the best form of attack. We must analyse the ~~strong~~ characteristics and impacts of our enemies and formulate response, keeping in mind our capabilities and weaknesses.

In the Indian context, the defeat in 1962 war, can be cited as an example of lack of preparedness. The romanticism of the then establishment, was laid waste by a belligerent nation. Similarly, the romanticism with constitutional ideals was laid waste in 1975, when emergency was imposed.

Remarks

It is imperative to realise that situations, perceptions, conceptions are ever dynamic ~~and only~~ and ~~we~~ we must always factor it. The insistence of BR Ambedkar, on passing the Hindu Code Bill, was out of a realisation, uncharacteristic to that era, that religion is chief oppressor of women and that a nation develops only when everyone contributes. He understood that political democracy is unviable without social democracy, a concept which fleets the minds of many even today. There was a preparedness, realisation that Indian emergence on global stage, must be democratic, as its freedom struggle. The ideals of struggle catalysed similar efforts in USA and other countries, thereby heralding an era of ~~low~~ women empowerment all around the world.

Similar, to clausonance of our founding fathers, we must always remain cognisant to changes. ~~and as~~ someone has rightly said

"Fore-warned is fore-armed"

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Remarks

"Men have become tools of their tools"

Human race is a perpetual innovator. It is so cognizant of the need to simplify, standardise and shorten its surroundings, that it has sought to develop religious, political ideologies, technological instruments and democratic nations. This has ably benefited the race as well, as evident from the immense creation of collaborative knowledge, a relatively good standard of living. However, in its pursuit to end randomness and standardise the surroundings, it has un-suspectously forgotten the prime reason for which, he was developing such tools. The aim of better interaction, better assimilation has been replaced with an aim of conformation with the developed knowledge and a perceived reluctance to acknowledge any aberration. This has resulted in a situation where ~~group entities~~ we are witnessing an era of exclusivism and discomfort that emanates from it. There is urgent need to acknowledge the reversal of master-servant relation, between man and his tools, lest we may fall prey to progressive depletion of innovation.

Remarks

~~One~~ The master-servant relation that is being referred to here is the relation between various implements created by man to help him understand his environment better, as well ensure smooth usage of that knowledge.

Thus, we invented religions, political ideologies to define action of men and bring about uniformity in living, thereby ensuring smooth inter-personal coordination. ~~we~~ Thereafter, we invented governments to ensure an over-arching authority that exercises punitive and legal power to ensure uniformity in lifestyle. There was still some shortcomings in standardisation of approaches by government, which caused us to invent mass-media. It helped us in ensuring the smooth functioning of government mechanisms. Still deficient, we further invented NGOs to aid the government in development, the lack of which had caused huge variance in lifestyle in rural and urban areas.

All this was done in an effort to ensure that we interact without inhibitions. Technology tools were also invented to keep these interactions

Remarks

hassle free - for example telephone, economic growth by machines resulting in income equality, etc.

However, somewhere in this pursuit of ensuring greater collaboration, we faltered and exclusionism and segregation emerged as ideals. This was not a deliberate effect, but an indirect result of over simplification.

~~and~~ In this context, we have the gravest example of religion. The religious tenets laid down by all the holy books premise respect of human as its deification ideal. ~~Yet~~ These religions were invented so that certain morals, ethics, customs, traditions that bind people together, ~~are~~ remain supreme, instead of inadvertent divisions on class or race basis. ~~Yet~~ what we find in the serious negation - this spirit.

In an effort to project a religion as supreme, accusations are hurled against ^{those} who question certain texts and even on to those who follow a different religion. The evaluation that a religion is meant to bind people, has been replaced ~~that~~ by ~~the~~ notion of supremacy of religion over human life. Thus, a tool, that was supposed to bind, is now the result of division.

Remarks

in society.

Similarly political ideologies like communism, liberalism, were expected to lay down the role of ~~govt~~ state in ensuring human relations, ~~yet what~~ and ensure their growth. The cause of society, forms the under current of any political ideology, be it socialism, monarchy, democracy - yet, what we witness that seeming warriors of an ideology, public berate each other, even resorting to whole-scale wars. They fall prey to the grave error of keeping ideology supreme and failing to realise value of society, thus reversing master-servant relation.

In this vein, one can further cite the examples of governments. They were supposed to ~~work~~ for the people, ensure their ~~well~~ welfare and uphold their interest. Elaborate differentiations of executive, legislature, judiciary were created so as to prevent oppression of people, via concentration of power. Humungous constitutions were also created

Remarks

to clearly lay down ~~of~~ limits on government. The ultimate aim was cause of individual and the society.

Yet, the ~~of~~ reversal of relations, can be most conspicuously seen here. Governments, all over the world indulge in promoting their interest over people's, be it unsustainable development, non-sensical wars, blatant corruption or shameless abuse of authority, ~~at the~~

Another modern innovation is the mass-media, that was designed for the specific purpose of checking the government and highlighting public voice. It was expected to act as a sniffing dog and ~~on~~ the morning alarm, without which human life, would ~~to~~ fall prey to the mighty government.

Again, the interests were betrayed and the mass-media allied with the government, abandoning its role and instead acquiescing with government to suppress people. Notable examples notwithstanding, the story of decline media has followed a similar trajectory all around the world. Ministers or their cronies own media outlets, ultimately making the servant, act as a master over people.

Remarks

going further, the institution of NGOs was done so that the inequality that had become perversely visible in the society, could be rectified and an equitable society ensues. It was expected to take the developmental schemes of the government to the grass root and ensure provision of basic needs of food and water to people, leaving them free to explore income generating opportunities.

However, the astonishing number of only 10% NGOs being registered, only points towards the collusion that undergoes between government and NGOs, to siphon off public money and abrogate the cause of the people.

The tools in the ~~public~~ popular sense of the word points towards the technological implements like ~~gizmo~~ gag gadgets, appliances etc. We invented these to ensure a more collaborative society, for example vehicle for easier commute, ~~car~~ which brought us closer, telephones for better interaction and so on.

Remarks

However, now we have become so dependant on these implements for our daily needs, that we are slowly losing touch with our immediate surroundings, remaining completely transfixed and ensconced, within the comfort that these provide. We might call thousands of miles away daily, but would not wave a hello, to the watchman of the building.

Moreover, the segregation that these implements, create in the binary of haves and have-nots, cause further distortion of the purpose that they were created for - i.e. to interactions between humans.

An outlining of the grave obfuscation of societal aims and tools created for it, should be followed by an enumeration of dangers of not realising the effects of it. Among, the most notable is the populace rebellions and uprisings, in countries, where oppressive dictatorial rulers, have been in power for decades.

Though, here the crisis was frontal and evident, there are numerous examples across the world, where mini-revolutions have taken place, to protest against an ever-bearing government. Prime among

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These are Brexit, democracy agitations in Hong Kong, Jal Samadhis in Narmada, Puleo Andolan.

Similarly, large scale en-masse conversions from one religion ^{to another}, also show the effects of positioning religion over human life. Emergence of social media, with its ever continuous criticism of government, has rightly taken the place of media, which is now fighting an existential crisis.

In the realm of technological ~~tools~~ tools, the leisure afforded by gadgets has caused progressive reduction in application of mind ~~a~~, thereby creating a horde of zombies, perpetually dependant on appliances, with no incentive to innovate further.

These dangers and obfuscations are real and we must be cognizant to it. Human race, with its capability to innovate is also mirrored by its capability to destroy itself. We must realise that human and its environment are supreme and all other entities, implements, must always prostrate before it; and not the other way around.

Remarks

Fortunately, even amidst the gloomy scenario, certain examples shine out. The government of Bhutan has abandoned economic growth and instead solely focuses on happiness of people. The recent online game Pokemon Go, has forced people to come out, walk around, interact, instead of being seeped up. Ever newer religious denominations like Kabir Path are coming up, where sole message is equality of all. The libertarian political ideology of Robert Nozick envisages a economically conservative and socially liberal political setup - a mix never tried before.

Thus, we have certain positive examples, where enterprising individuals realise the real use of implements. It is only unfortunate, that such individuals remain very few.

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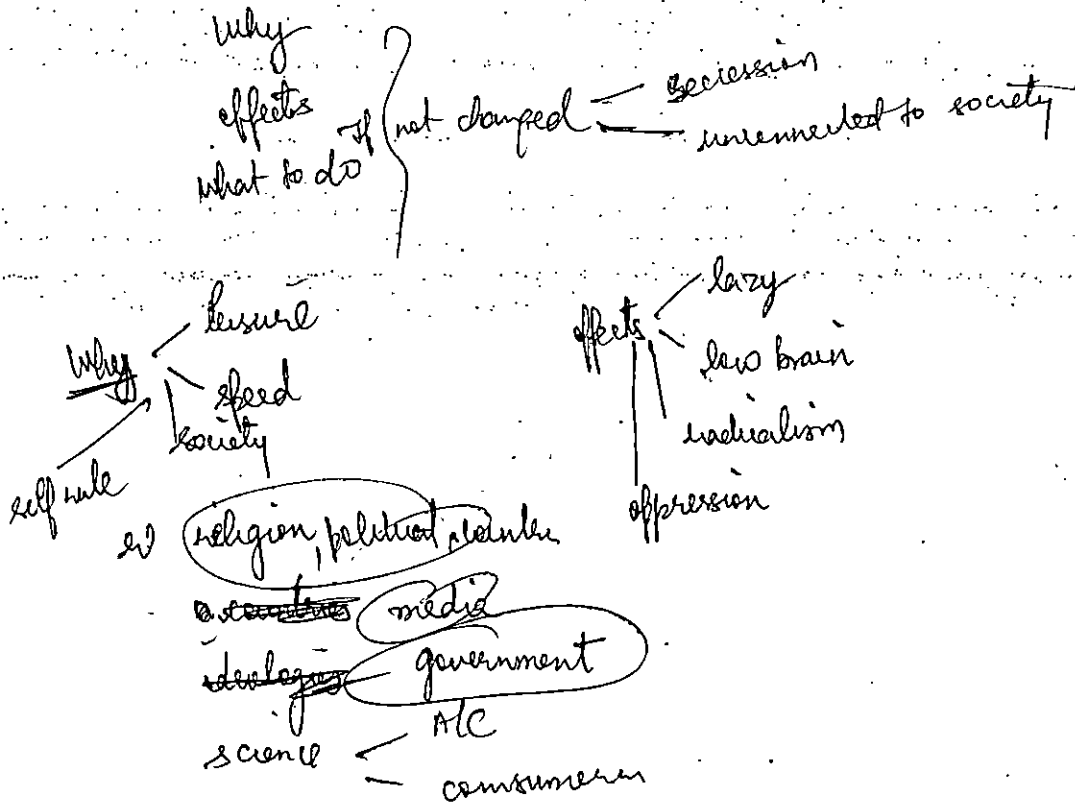
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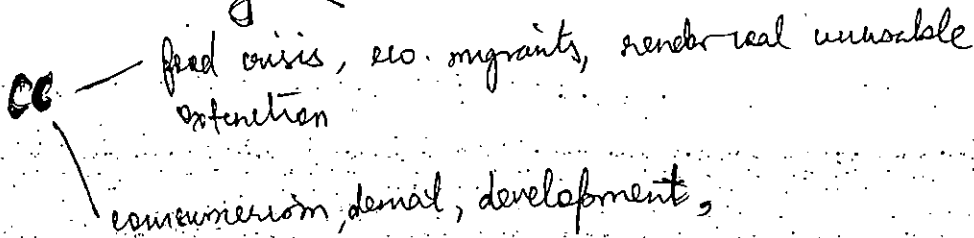
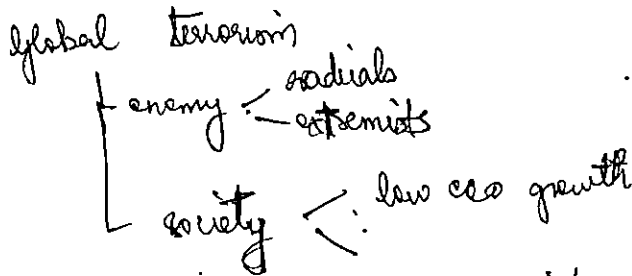
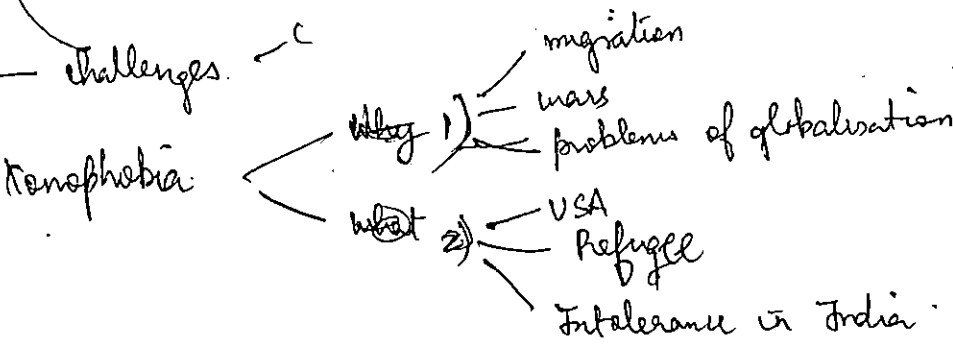
dynamically - need full information
to prepare
to mitigate

~~low~~ economic growth, drought, intolerance, terrorism

Why do we need such an approach? - 180

what does this approach entail? - 600

~~What else~~ what if we fail - 150
what to do



Remarks