

ESSAY MOCK

TEST = 3

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Module -

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PART A

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"To Improve is to change, to be perfect is to change often"

Till as recently as 1990s, Microsoft was the sole ruler of the computer industry - manufacturing softwares, operating platform, office suite and even the IIS. But now the market abounds with numerous rivals - Apple, Google, Facebook, and Microsoft is forced to play second fiddle to them. How did this happen? Why was Microsoft forced to trail in a market, it built up, in the first place?

Well, the simplest answer is lack of innovation. But that would be false, since it has continuously churned out newer products - Windows 97, XP, Vista, etc. and also continuous improvements in office suite.

However, what is similar in the innovations in Microsoft, is its narrowness and specificity. Microsoft did not care to build new products, and insisted on tinkering with the old products. It decided that change in computer industry would be dictated by ~~the~~ Microsoft.

This passive strategy failed - miserably, when Google launched its Android platform and revolutionised

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the computer industry. A new industry of handheld smartphones, I-pad, touch screen computers spawned. Adding to the mix, was Apple's Mac platform.

These new firms decided that they would create a new consumer market - something which Microsoft had abandoned long ago. Microsoft indulged in changes ^{later}, but the efforts were conservative at heart and responsive in practice. On the other hand, the Google, Apple, adopted an approach aimed at continuous change, institutionalised change, backed by a clear vision, and informed decision making. The approach was not reactive to external stimuli, instead there was a genuine desire for continuous change.

The result is for everyone to see. Microsoft entered the smartphone market late and now its Windows platform is not a preferred choice among the consumers. The linkage afforded by other platforms between smartphone, I-pad and laptop is forcing it to lose its computer operating platform as well.

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There is a clear lesson to be learnt from this saga - that any society, organisation, nation - does not exist on a vacuum. Instead, it is beset on all sides by other sub-systems ~~like~~ of political, social, cultural, economical and technical nature. Hence, in order to maintain survival and ensure progress, within itself, there must be an ingrained culture of change to adapt and customise the effects of external stimuli, from the environment.

Moreover, this mechanism of change should not be restricted to momentary, sudden, reactive responses. The reactive approach may benefit, but only in the short term, for palliative relief. In the long term, the continuous dynamism of the surrounding environment, will demand change; and if there is a delay in response, then there will be a threat to survival, ala Microsoft.

It would be even better if there are systems and mechanisms put in place, that continuously scan the external environment, monitor the changes, and prepare the sub-system for change. This will ensure that there are no sudden surprises and that there is a planned approach to change.

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Winds of change

Tarpti Desai - a name that brings about instant revulsion on the face of Hindu traditionalists in India. The lady is the public face of a rights movement, that seeks to ensure that the religious places in India, are equally accessible by women as well. This assertion flies straight in the face of conservatives. They seek to uphold the decadent tendencies of the yore, in a world established on the fundamentals of liberty, equality, justice. They seek to hold on to their scriptures and religions, which have perpetually subjugated women, in the name of laugh laughable metaphysics, and prevent equal status for women. No wonder that there is a deep antagonism in the Indian public, on the righteousness of Hindu traditions.

~~Moving on to~~

It is not just that the ethos of liberty are shaking up religion only, - it is also swaying the roots of our political culture. Long have been the politics in India run by a coterie of economical, social and political elites, resembling into a semi-oligarchy. There is an urge among the public now to revert the model

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of politics and institute a mechanism of leadership, that is genuinely concerned about the people. We witness the rise of AAP and Mr. Modi as the new PM, as a part of this phenomenon.

Even newer ideas are sweeping the world as well - good or bad. Xenophobic paranoia displayed in the Brexit and the American Presidential elections or the normalisation of disaster and misery, as depicted by world's apathy towards Yemen and Syria. Though these ~~new~~ phenomena are not new, yet the rate of their seepage is astounding.

Linked to globalisation, is the economic fluctuations. Gone are the days when, effects of open borders was limited to migrants and ideas. Now, the free movement of capital, has truly transformed into a global village. The effect of quantitative easing in USA, generated genuine scares in the Indian financial market.

Unlike the relatively slower speed of capital, ~~the rate~~ in flowing across borders, the pace of technological tools, is lightning fast. Companies like Apple, do not differentiate between developed and developing countries, while launching their products. What this does, is bring about a cultural homogenisation - we see teenagers in all the countries, glued to their smartphones. Families, preferring

to converse electronically than do it face to face. There is an increasing rift and generation gap within families, as a result of this, something that is not good for society.

Bringing about change

The above mentioned dynamicities of the world, demand that there must be an adequate reorganisation in nations, societies to respond to these changes. These changes seek to re-define the underlying values of the world, and thus make them amenable to changed realities.

Generally, the mode of change exercised are - proactive or reactive. Proactive changes are as the name of suggests, come into motion, in a proactive manner, there has been an upheaval, and then the changes are instituted to rationalise and internalise the upheaval.

Though this may appear as a logical thing to do, since the full effects of change are only visible in a post-up manner, and that is when change can be applied. This approach allows the system to prepare for another

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stimuli of the same kind, however, it does not provide for exigencies, if there is a stimuli of a different nature. Moreover, the approach conveniently ignores of the interim period of upheaval, which was characterised by low productivity, enmity between groups, dissimance or the nation.

Thus, the preferred approach for responding to change, as advocated by thinkers, is the proactive approach. In this paradigm, there is an intelligent and informed realisation of inevitability and imminence of change, and institutionalised structure have been put in place, to internalise, customise and adapt the change process.

For example, in the case of rights of women to enter the temples, it can be said that, to denigrate Hindu religion for its inability to change is a falsehood. There were effects from Buddhism, which led to ban on cow slaughters, or from Shankaracharya's Mathas - that unified Hindu practices all over India. Even the Bhakti movements had brought about a nominal change in the rigid caste structure.

However, as we can see, the changes were always reactive, to external exigencies and were never

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out of an institutionalised culture of change. Thus, what we see today is a crisis of morality in a devout Hindu and a gradual attrition in the behaviour in Hinduism.

What should be done is that there must be a willingness in the adherents to respond and respect the SC judgements, that seek to reform unethical practices. Moreover, there should be voices in religious leaders, that must advocate change. The Pope in Vatican, recently, said that gay-marriage was not necessarily anti-Christian.

Similarly, we can find that political parties, that are able to continuously reform are the ones that gain followers and remain in power. We have the case of BJP - a party that has been popularised to vote based on a vote base, primarily made up of the social and economic elites. However, there are effects on the party now to specifically cross the opposite spectrum. There is a realisation that unless the vote base increases, expansion is difficult. Thus we see continuation of MGNREGS and special Sabit outreach programmes.

The need for positive instruments to change in order to attain stability and perfection, was in sheer-

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consequences, when the USA decided to pull back Quantitative Easing. Had it not been the protective monetary policies of RBI, that ~~protected~~ ^{insulated} India from volatile capital flows, we would have witnessed a significant market crash, loss of savings and possible financial depression.

The ~~shrinking~~ increasing generation gap due to advent of technology can be assimilated ~~and~~ if there is a desire to adapt in the affected parties. Thus, we see increasing digital literacy in the older generation, and a realisation in the younger generation, that to navigate the complex world, sage advice from elders is essential.

Way forward

It is the utmost responsibility of the lawmakers to be abreast of the various shifts in ideologies, geopolitical relations, environmental forces etc occurring around the world and its possible effects on the society. There must be an understanding that the rapidity and the frequency of change will not give any quarter if responses are delayed.

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To be perfect, one needs continuous changes, to stay ahead of all the uncertainties ~~as~~ by modifying behaviours according to it. Hence the society is a collection of individuals, and hence there cannot be any sudden behaviour transformation - there must be more focus on proactive approaches.

There should be an attitudinal transformation in society, that abhors status-quo and demands continuous changes. The political parties, will then ~~resound~~ the conservationist approaches and institute ~~continuous changes~~ reform institutions, whose sole purpose is to ~~undertake~~ ~~that~~ advise and supervise change mechanism.

The need for change is an animalistic instinct, however, unlike animals, our changes should not be a punture, but instead sustained and proactive.

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Censorship is at odds with a knowledge economy

"Every idea is a rebellion against status quo"

The quote captures the essence of the perils of censorship. It seeks to establish that the current status quo being observed in the world, ~~is~~ must be paid attention to. We have deep levels of economic inequality, signified by the fact that 80% of the world's wealth is held by the top 2%. Coupled to this is the intense social inequality depicted by the gender relations, race relations, caste relations and ethnic relations. There is an intense disappointment in the communities at the receiving end, which would turn into a rebellion, if adequate efforts are not made.

Fortunately, the world today abounds with ever newer ideas in political, social, anthropological and economic theory - coupled with ever newer mediums to foster and efficient dissemination. The new ideas seek to overturn the status quo, instill new sensibilities and develop newer ~~to~~ visions for looking at the world.

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They seek to alternative vision of the society and economy, that is more inclusive and more participative.

However, it is only natural that these developments stand opposed to the interests of entrenched sections whether on the social or economic sphere. It is only apparent that the ~~new~~ structure of politics and administration are then used to curb the pace or even arrest the pace of developments. Marxian theory sees politics and administration, as venues to aggravate social and economic differences - a scenario, those living today, will genuinely identify with.

Thus, censorship is used to ~~prevent~~ prevent new ideas from spreading. However, what this does is create a ~~free~~ climate of fear and aversion in the development of new knowledge and thus severely disadvantage not only individual autonomy and enterprise, but also social interest.

There must be a reverse opposition to the effects for censorship, if one wishes a more egalitarian society. Efforts to reduce inequality must be proactive

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otherwise an armed upheaval on the lines of Mexican revolution is inevitable.

Need for knowledge economy -

Youngsters whizzing around on bikes, with T-shirts displaying logos of Jeffers or Suggs is a common scene now. While people simply take deliveries and pay off the deliveryman they fail to notice how technology is transforming the lives of millions of such youngsters.

Aggregation platforms like Ola, Uber etc. are a tool for the economically disadvantaged to reach up the ladder and provide their children with good education. The economic gap is closed getting bridged and the ~~society~~ ^{economy} is becoming more inclusive. The metrics of 22% India leaving BPL hurts and if there is a desire to reduce the number, then knowledge economy must be respected.

Similarly, the medium of books - which seeks to propagate ever newer ideas to increasingly larger section of population, are a tool to generate social consciousness.

There was a library movement during the independence struggle wherein, newspapers and pamphlets were read publicly in remote corners of India, so that vision of leaders can seep

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in the masses - This was essential so as to generate a critical mass, that can raise unfed opinion against the Raj.

Even before developing an opinion, there is a need to highlight the issues. For example movies like Akshay, Uda Punjab, etc are aimed at highlighting certain pressing issues, ~~either~~ ~~is~~ by displaying the which must affect our conscience as a moral citizen. The prosecution of a citizen for his sexual revelation, is condemnable and the visual media seeks to stir up our emotions by displaying the pungent struggle.

More grave than the issue of social corruption is political corruption. Knowledge economy seeks to set straight the market of politics, by ensuring that the public has adequate information about the leaders and their actions. Corruption generally thrives in dark spaces, and hence the searchlight of journalism is needed to prevent it. Spread of information ensures that decisions, while voting are informed and needs articulated are realistic.

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Knowledge economy, thus seeks to relax the deathgrip of oligarchs and institute a genuine democracy - a democracy that works for everyone, involves everyone and is not a tool for the elite.

Menace of censor

The Shreya ~~Kamath~~ judgement, recently enunciated by the honourable Supreme Court, ~~was~~ involved a very critical observation - that it has a chilling effect on freedom of speech.

Censor refers to curb on spread of information or ideas, due to political, social, religious or ideological intransigence. Thus, it seeks to impose the views of certain dominant section, on the diverse society. It seeks a conformatory attitude, by either using force or legal instruments, and scorching new ideas. It, hence leads to a situation, where the urge to speak out and act against certain anachronic practices is absent, and there is an overall descent into regression. By protesting against oligarch, sections ensured that there is no further effort to highlight all practices like

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Tarbiyah-ul-bidat or the khula practice. It ensures that to satisfy the conscience of distant elites, the real miseries of those affected are never discussed.

Similarly, the current protests against GM-Arhar, developed by Delhi University. It is nobody's guess that GM crops ensure that there is increased productivity, increased nutrition and less herbicide usage. Yet, due to certain perceived and unsubstantiated dangers, there is public mobilisation against GM crops, preventing its introduction. What this is doing is prevention of faster economic growth. Whenever, spread of knowledge will be curbed, there will be a premium to be paid by a reduced economic growth.

Connected to political opposition, is the issue of media. We frequently witness instances that news on corruption allegations against political heavyweights are censored or even dropped altogether. Journalistic ethics are laid to rest and political opportunism and ~~what~~ wheelbarrow-dealing takes centre stage. Such

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abrogation of journalistic norms, prevents, future talent from considering journalism as a career option and force mediocre staff journalism elsewhere. Thus, dilution of the aura of the noble profession of journalism continues unabated and with it entrenched political corruption.

Very relevant to the current Indian climate is the exercise of censorship, especially in the context of increased hostility with Pakistan. We increasingly see bombastic TV anchors, shunting off guests, who wish a more diplomatic approach to solve Pakistan issue, rather than a muscular approach. Muscular approach, can soothe frayed conscience, but as a long term strategy to mend relations, it is disastrous. War wastages and sacrifices of lives, is not the way out of crisis. By suppressing opinions of those who demand more talks, cross ensures that there is increased enmity, increased expenditure on army and increased diversion of country's interest from real economic issues. Knowledge economy seeks to use spread of information by mutual talks, so as to improve the real economy,

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but war hawks prevent all such efforts. Censorship also does a huge dis-service to the diversity of Indian society. Very recently we witnessed a cabinet minister denigrating Mahatmas and the supporters, smothering any critics of her view. This was all done, while conveniently forgetting that certain tribes in India worship Mahatmas. Thus, there is a premium towards homogenisation of Indian society, discarding its long standing ethos of diversity. The soul of India is sought to be crushed, just to soothe certain ideologies.

Deer with censor

The premier movie certification body in India, the CBFC, is currently more of a political appendage than a truly independent body. There is a dearth of individuals, who genuinely sympathise with the great power of visual media, in alternating series. Routinely there is an indirect opposition to movies that seek to shake the

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confines of entrenched elites. The CBFC must be made independent, going to the extent of making it a constitutional body, which the emergence of knowledge economy actually demands.

There must also be an attitudinal transformation in people to punish the political parties that side with mobocracy. There should be a growing liberalism, which seeks to work on information and not on tendencies and intuitions.

There is also a dire need for independent publishers and media houses to prevent political pressure on certain authors. However, in the age of social media, authors and writers do not really need an outside entity to get their message across. The explosion of blog posts, facebook feeds, ~~and~~ tweets and the blitzkrieg of speed, now makes sure that censor remains a fiction. Internet has truly rendered any attempt at censor inconsequential. Ever newer pieces of information, hitherto unknown are now accessible.

However, without a genuine desire for rationalism and liberalism, these attempts will be naught. Knowledge

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economy that seeks to truly alleviate the social and economic misery, must be allowed to flourish if we wish a modern and progressive India.

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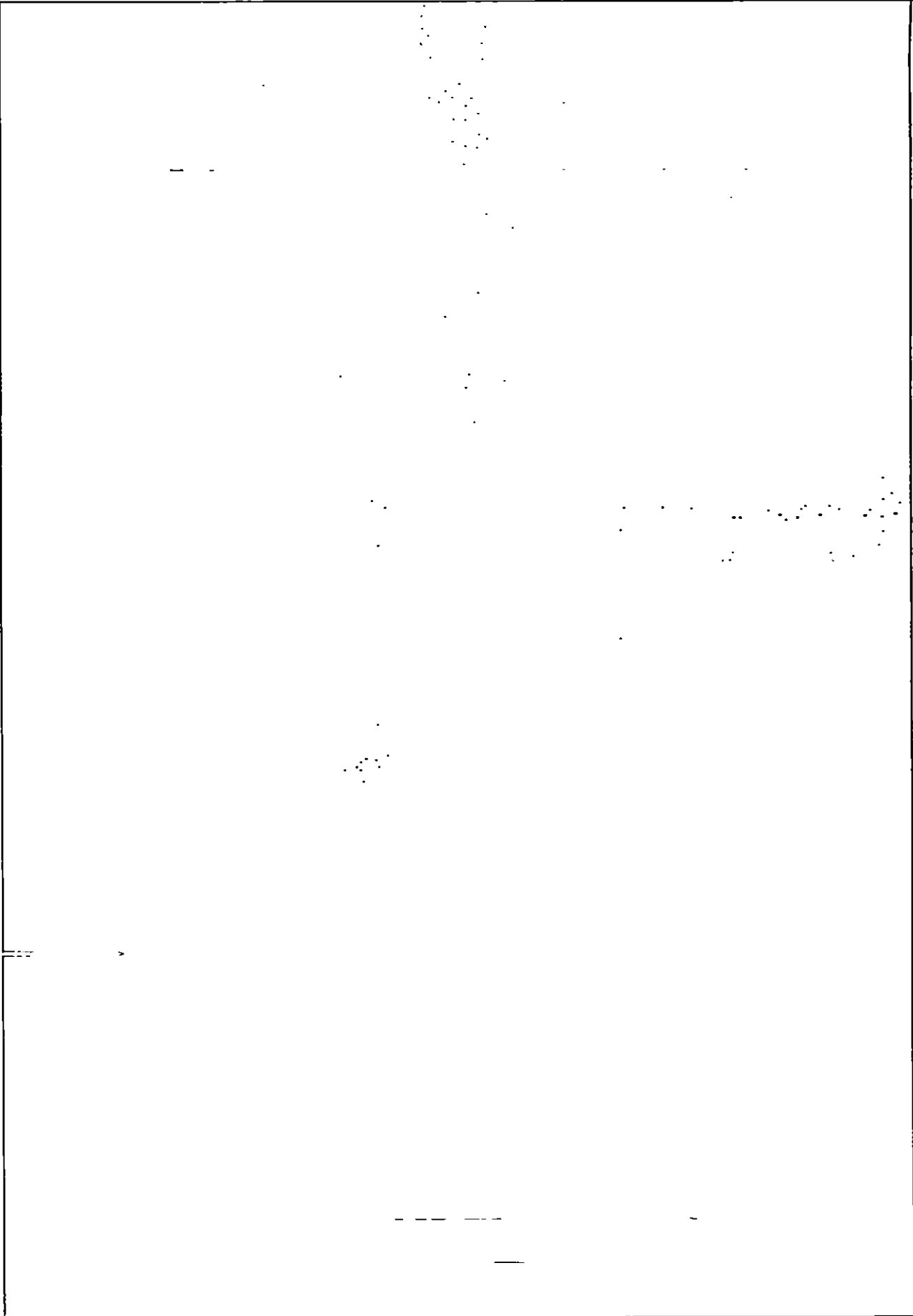
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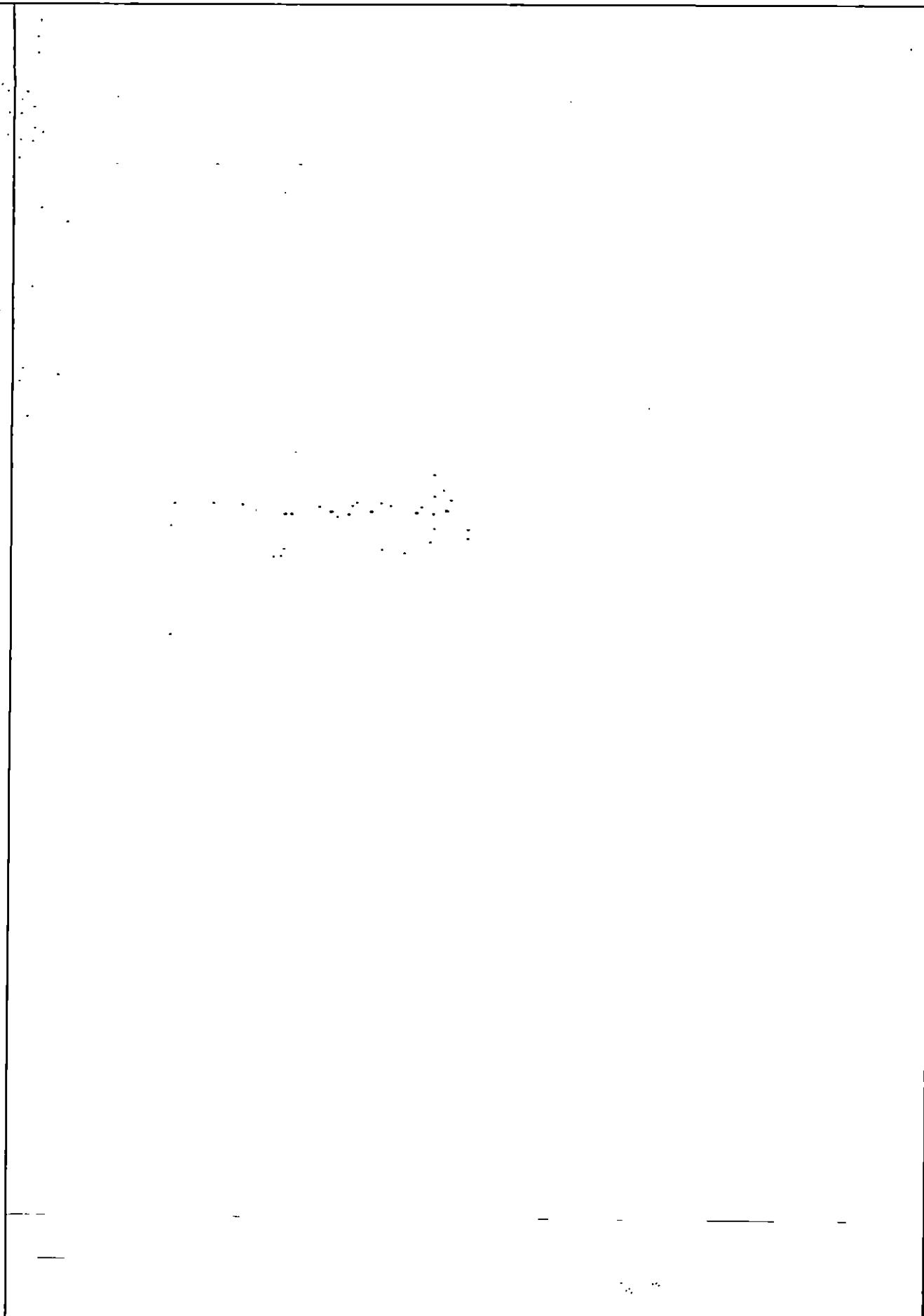
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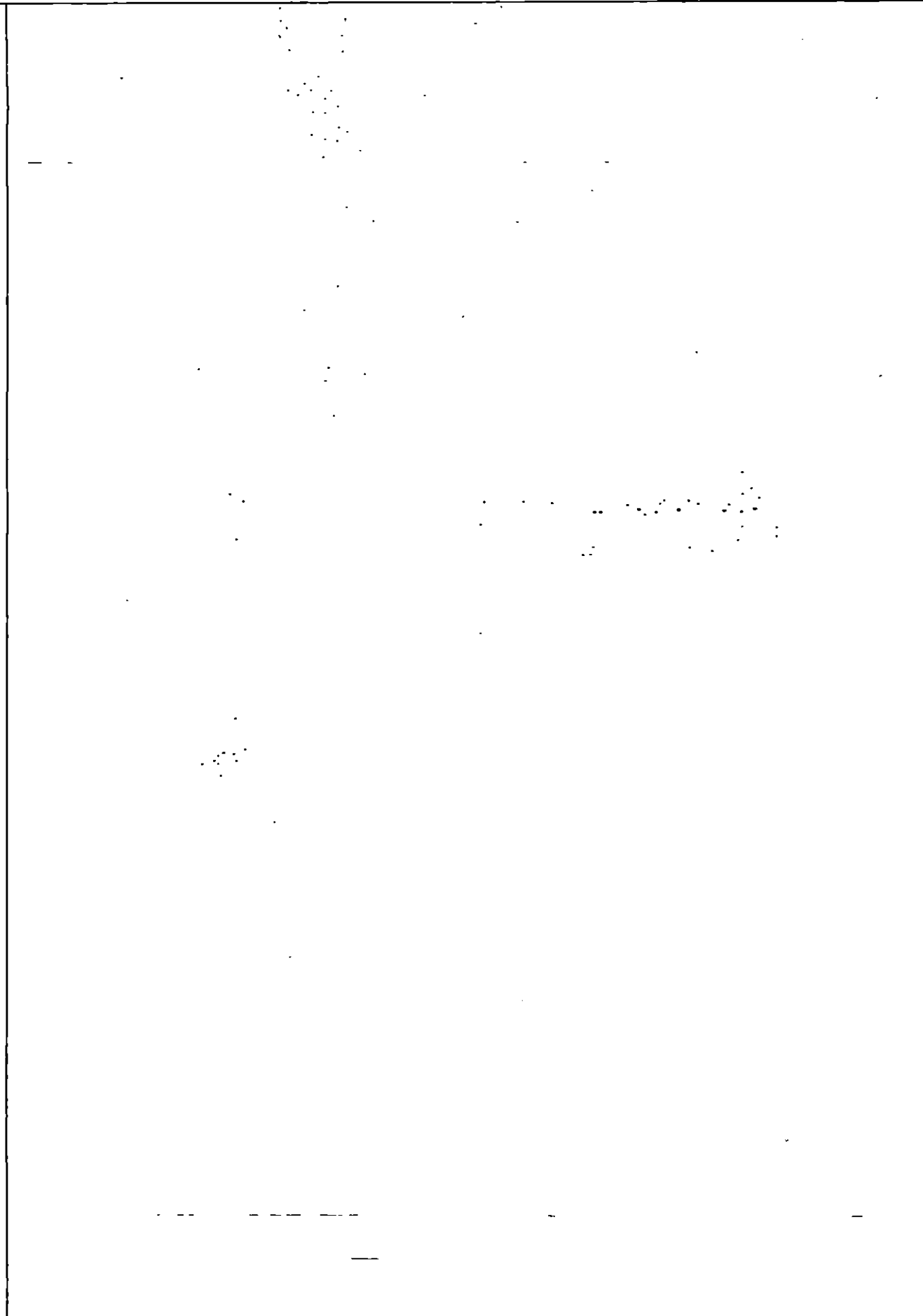
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Censorship is at odds with a knowledge economy

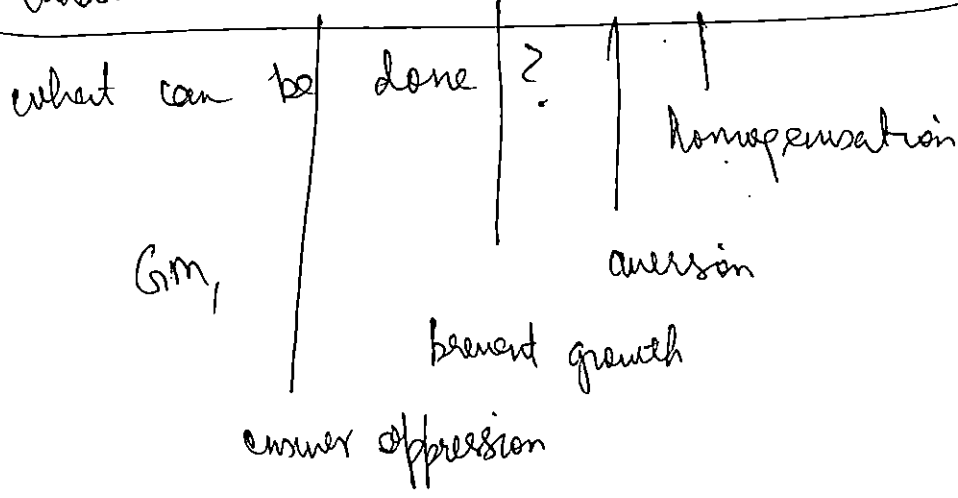
every ~~the~~ innovation a rebellion against status quo:

~~In an era, where~~

In an era, where the multiple problems of economic, social ~~and~~ inequality demand ever newer, low cost ideas for remedy, if there is a climate of censor, then it shall be a huge disservice to social interest.

- Why need knowledge economy
- What is knowledge economy.
- How does knowledge economy help
- What is censor? GGA.

What does censor do to knowledge economy



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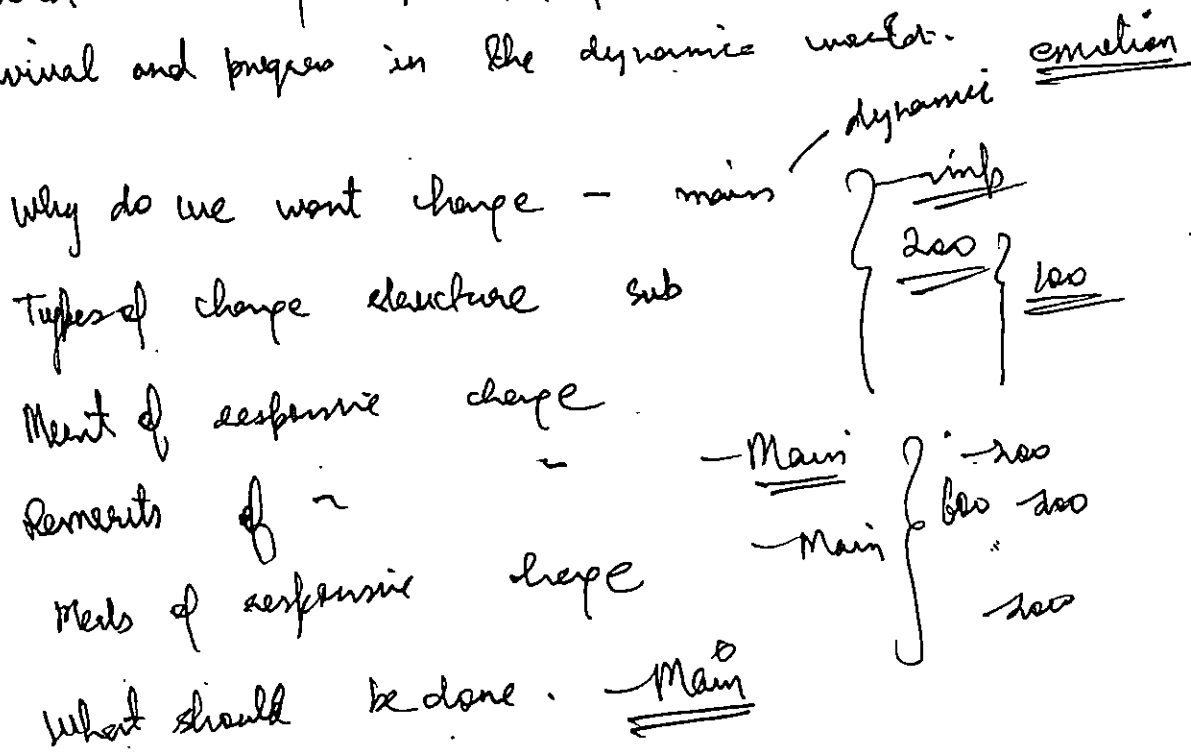
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Ren.

To embrace is to change, to be perfect is to change after
transient, fleeting

Since the world is highly dynamic and hence requires
continuous customisation and adaptation, there must be
a continuous, proactive, informed, visionary emphasis towards
change, instead of a reactive, sudden, momentary response
to external stimuli.

Adopting a continuous, proactive, informed, visionary approach
to change, should be the norm, instead of a reactive,
sudden momentary response, if one wishes to ensure
survival and progress in the dynamic world.



Change should be decided by the environment, not by me.

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