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FIAS – MGP2020 – ESSAY4

ForumIAS
ACADEMY

GENERAL STUDIES

Name Of Candidate	DIVYA MISHRA		
Email Id.		Roll No.	1910007 7935
Mobile No.		Date:	26/12/2020

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE		
Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
Total Marks:		

Remarks:

INSTRUCTION

1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).
2. There are TWO Sections. Each Section has FOUR topics printed in English. You have to write on 1 topic from Each part.
3. One question in each part is compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.

Start Time 09:00 am	**End Time** 12:00 PM
Mode Of Examination :	**Online** ☑ **Offline** ☐
ECN CODE:	**Evaluation Date:**

2nd Floor, IAPL House, #19, Pusa Road, Karol Bagh, New Delhi – 110005

MARKING SCHEME

Parameter/Criteria	*Aspects Considered*	*Total Marks*	*Essay 1*	*Essay 2*
Basic Format	Introduction + Conclusion	10		
	Body	15		
Content	Data/Facts/Interpretation/ Analysis	25		
Organisation	Flow of ideas/ Absence of Deviation from the topic	25		
Language Skills	Punctuation/Grammar/ Sentence Formation/Spellings	25		
Examiner's Discretion	Perception/ Innovation/ Engaging	25		

Parameters	*Very Good*	*Good*	*Average*	*Poor*
Coherence				
Language				
Handwriting				
Pre-writing				

Very Good	*Good*	*Average*
120 and above	100-120	Below 100

SECTION – A

1. Social media: Balancing freedom and responsibility.
सोशल मीडिया : स्वतंत्रता और उत्तरदायित्व को संतुलित करती है।

2. Reimagining India in a post-Covid world.
कोविड पश्चात् विश्व में भारत की पुनर्कल्पना।

3. Multilateralism is dead, long live multilateralism.
बहुपक्षीयता का अंत हो चुका है। बहुपक्षीयता अमर रहे !

4. Indian Cinema as a medium of social change.
सामाजिक परिवर्तन के माध्यम के रूप में भारतीय सिनेमा।

Reimagining India in a post-covid world

... Institutional sclerosis, societal schizophrenia, individual alienation has become a new normal. Masked identities, socially distanced but virtually joint, losing out on meaningful relationships, job cuts, economic crash, de-globalization is the covid world of now.

... comprehensive universal health coverage, equitable vaccine access, digital revolution, realization of environment-animal-human connectedness and shared vision of national development and global peace, is the light at the end of this yearlong tunnel of COVID-19.

One cannot deny the unprecendented and unsurmountable tsunami of COVID pandemic on the whole planet. The above mentioned excerpts show the chaos, confusion and conflict due to COVID and how we must evolve to stay fit to 'exist, resist and persist'.

In this essay, we will look at the contours of COVID world, what lessons are there to pick from which fabric of post-COVID India can be reimagined? Task cut out for us is behemoth. Indeed it is a challenge and a challenge is an opportunity.

COVID CHAOS

We heard murmurs of a 'corona-virus' in Wuhan around December of 2019. It's been almost a year now and WHO has warned again of not being complacent, realizing that this Covid war is long drawn. Virus has been mutating itself. This chaos has impacted every species on our planet.

Beginning with economy, IMF and WTO have predicted recession, worse than 2008 sub-prime crisis. India has seen its fiscal deficit rise from 3.5% target to 8.2% with public debt to GDP ratio soaring at 72% against 60%. Migrant exodus (137 million people) was a humanitarian crisis due to nationwide lockdown. Economy while being affected by health affected social, political, international spheres of our lives.

This has created domestic political pressure where populism and pragmatism are blurring. Be it PM Garib Kalyan Yojna (SHGs, widows, elderly as beneficiary) or Rs 90,000 Crore capital injection in DISCOMs, the existing economic woes are multiplying with political priorities misplaced. Worst sufferers like all other disasters have been the vulnerable section eg. poor women elderly etc.

Not only we saw overwhelmed public health infrastructure but also systemic issues of low health capability within private sector too. 'Federalism' was tested when GST compensation dues reached Rs 2.35 lakh crore and lockdown being imposed without widescale state government consultation. Agriculture already reeling under distress crashed with MSME existential crisis.

It all gave a multiplier shock. In a country where internet penetration is just 48% in rural areas (TRAI) where 70% of population lives, the governance access became difficult. Digital divide translated into education divide, gender divide etc (Only 30% student households have access to internet). This has further complicated our resurgence efforts as vaccine development remain in doldrums (COVAXIN, Zydus Cadilla vaccine candidate are still in trial)

While we were fighting the corona, our Ladakh sector saw Chinese aggression, who is irked due to loss of credibility (delay in sharing COVID potency information). Online radicalization has increased due to youth, being locked at home. Individual depression, anxiety have also increased, and so has increased domestic violence against women (NCW).

Revisit the old problems, Reinvent ourselves

Corona is the world's 6th health emergency after H1N1, Zika, Ebola etc. (WHO). It has taught us to invest in preparedness, prevention and mitigation (Sendai framework of disaster management). "By failing to prepare, we are preparing to fail." Hence, first step is to diagnose the root cause.

It is speculated that the virus was transmitted from bats, civet cats. It shows issue of increasing human-animal contact cum conflict. This is due to encroachment and fragmentation of wildlife habitats. Deforestation, unplanned urbanization, exotic wildlife species trade needs to be regulated as per Cartagena protocol.

Enabling above condition, itself requires to look at development not in quantity terms but quality too. Brundtland report (1987) has talked about 'sustainable development' that emphasises on "people-profit-planet." A resource efficient and circular economy model is needed. What we have today, means we need 2.7 earths to fulfill our annual consumption demands.

Besides environment, sustainable consumption and production (SDG12), we need socially inclusive growth. Migrant exodus was the largest since partition (1947). A solution could be to construct affordable rental housing complexes, vertical housing (NITI Aayog). Further agricultural reforms are needed. It has to be seen as an 'enterprise' not just a livelihood.

Our farmers (55% of population) needs to be encouraged to take up off-farm activities like poultry, fisheries, animal husbandry and beekeeping. It will reduce rural distress migration while augmenting their revenue stream. Workers' skill upgradation to fit in Industrial revolution 4.0 world is needed. Skilling, reskilling, unskilling is needed for India to become an innovation driven and knowledge-based economy.

Further women empowerment through SHG (eg. Kudumbshree, Kerala model), digital literacy, financial inclusion, skills training etc. is needed. Better response mechanisms for crimes against women like SWADHAR GREH, NIRBHAYA fund will enhance their agency.

linked with this is, the requirement for strengthening health, education, digital, fintech infrastructure. BHARATNET is poised to connect 1.5 lakh panchayats through optical fibre. Further ISRO's Bhuvan portal, common service centres need to be upgraded to link the underserved population. Tele-medicine, Tele-law, Tele-education needs to be promoted. Device/internet access training, affordability should be solved via subsidised purchase

our health system need an overhaul. While Ayushman Bharat has given healthsecurity to 50 Crore people, out of pocket expenditure is 67% (world's highest) which pushes 55 million people to poverty. From 1.3% to 2.5% of GDP need to be allocated for healthcare (National Health Policy 2017), within which health expert demand 67% to be allocated for preventive healthcare. Primary healthcare could be solely handled by government but PPP model can be envisaged in tertiary and secondary care

Further, e-governance initiatives need to be ramped up. eNAM (agricultural marketing), INGRAM (customer grievance redressal), e-sanchid (customs clearances) can be a game changer to

create a post-covid inclusive, participative and citizen-centric governance model.

The joblosses during covid are a result of distressed NBFC, bank NPAs, fledgling MSMEs scenario. A virtuous cycle of investment led growth is needed. While we need inbound FDI (Ease of doing business ranking increased to 63rd) self-employment is needed too. We have world's third largest number of startups with many in unicorn club.

This energy can be used in burgeoning defence sector (indigenisation, make-in-India) and space sector (IN-SPACe programme). It gels well with our vision of Atmanirbhar Bharat (with Rs 20 lakh crore package). Our international projects of INO (neutrino observatory), LIGO (gravitational waves) and ITER (fusion nuclear energy) need to be scaled up for technology transfer and local production.

With this another key area of interest is growing anti-globalization which is antithetical to our aim of "$1 trillion export target every year for next 5 years" (union commerce minister). We need FTAs, RCEP negotiation, BTIA separately

with EU and UK (due to Brexit). our diaspora strength (Kamala Harris, USA vice president elect, Satya Nadella, CEO - Microsoft etc.) should be channelled for the object of free, open, inclusive multilateral world.

Yet, for a reformed multilateral world we need 'NORMS' (MEA bid for UNSC). WHO's pro-china bias allegation, UNSC - P5 thwarting attempts inimical to them and trade related hegemony of China (OBOR, south china sea dispute) shows the urgent need of robust global governance. India, in a reimagined post-COVID world should lead the way (with QUAD, RIC, BRICS, BIMSTEC, JAI etc.)

An important component of this reimagined India is infrastructure, demand, democracy and demography (65% population in working age). our efforts like International solar alliance (with France), Asia Africa growth corridor (with Japan) is our soft power, and shows the world our vedic message of vasudhaiva kutumbkam.

Further, vaccine nationalism as hinted by WHO is a concern. India with 270 million poor people (Tendulkar committee estimate) needs to form alliances with GAVI, WHO, Pfizer etc. to

come up with regionally balanced, unbiased fair and democratic vaccine distribution.

Perform, Reform and Transform

COVID is a tragedy, that tested not just our social, political and economic resilience but also moral equivalence. 'Health professionals' risked their lives to serve humanity. The limited resources had to be allocated selectively. To prevent right to life, health emergency was impaired, which itself caused livelihood loss and consequent deaths. It shows the need to see the whole disaster in a bird's eye view.

We, as individuals have to pickup the lessons which are lying everywhere. The South-Korean model of localized lockdown worked despite being closest to disease epicentre. The western advanced nations failed miserably. The "immunity drink" of ginger, black pepper etc. which is our traditional knowledge has provided a security. migrants brought some good urban values of rationality which could replace caste prejudice and women discrimination.

Every tragedy brings lessons. let us learn them, adapt ourselves and be prepare. 'Earth' is highly unpredictable from the narrow lense of our humanistic finitude. While we reimagine India in post-covid world, let us remind ourselves of that promise enshrined in our preamble that lay immortalized, " we the people of India... justice, liberty, equality, fraternity, dignity of individual and ~~fraternity of~~ integrity of nation...."

Let us keep corporate conscience like Gandhiji asked in trusteeship model. Let us not have wealth without work, politics without principles, commerce without morality and science without humanity let us promise that we will 'keep the face of most dertitute person, we have ever seen in front of us, while deciding the next step's beneficence potential' (Talisman of Gandhiji). To reimagine India, we need to internalise,

" we don't enter our future, we create it."

Reimagining India in a post-COVID world

① Introduction → COVID
→ post-COVID

② description of chaos

③ What is COVID chaos

3.1) Economic issues, humanitarian crisis
3.2) political challenges
3.4) health, education, job, vulnerable sectors
3.5) agriculture, banks, MSME
3.6) security issue - China (ladakh), Pakistan

④ Revisit the problems, reinvent approach

4.1) preparedness, prevention (Sendai framework
4.2) environmental: One-health approach
4.3) sustainable dev't need
4.4) Housing, migrant.
4.5) farmer, worker, women. youth
4.6) health overhaul
4.7) education, digital, fintech revolution
4.8) e-governance
4.9) economic model changes
4.10) defence, space, science and technology
4.11) globalization requirement
4.12) Indian global role
4.13) vaccine distribution

⑤ perform, reform, transform

5.1) issue summary
5.2) Individual level - moral angle
5.3) constitution
5.4) Gandhiji's Talisman (policy) ⑥ Conclusion

(Don't Write anything in this

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Parapgraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

SECTION – B

1. The human spirit must prevail over technology.
तकनीक के ऊपर मानवीय भावना को अवश्य ही प्रबल होना चाहिए।

2. It is our choice of good or evil that determines our character, not our opinion about good or evil.
यह हमारे अच्छे या बुरे का चुनाव है जो हमारे चरित्र को निर्धारित करता है, न कि अच्छे या बुरे के बारे में हमारी राय।

3. With greater power comes greater responsibility.
महान शक्ति व्यापक उत्तरदायित्व के साथ आती है।

4. Those who would give up essential Liberty, to purchase a little temporary Safety, deserve neither Liberty nor Safety."
"जो लोग अल्प अस्थायी सुरक्षा प्राप्त करने के लिए आवश्यक स्वाधीनता को छोड़ देते हैं, वे न तो स्वाधीनता और न ही सुरक्षा के अधिकारी होते हैं।"

It is our choice of good or evil that determines our character, not our opinion about good or evil.

Renaissance of Indian socio-cultural consciousness it was, at the dawn of 20th century. A great social reformer 'Keshub chandra sen' fought against the practice of child marriage. He was friend and a colleague of Raja Ram Mohan Roy and together they unleashed reformatory forces through 'Brahma Samaj.' To the surprize of many of the followers, Keshubji married off his underage daughter to Raja of Cooch Behar. Such was the dissonance among his followers that they factioned off and created 'Sadharan Brahma Samaj.'

Many a times, we come across people who would talk about environment, need for afforestation, waste management etc. But when we see them throwing wrappers around, it creates conundrum. The 'thought-behaviour' consistency shows integrity of one's personality and strength of character.

Like Keshubji who preferred about the ills of child marriage and when time came for him to exercise his choice, he backtracked. "choice-opinion divergence" is about "thought-action". It corrupts our conscience, weakens our resolve and erodes ~~our~~ our virtuosity.

In this essay, we will look at the continuum of opinion and choice, and how determinants of character, they become? What happens when good opinions are not materialized in right choices? and what we can achieve as an individual and as a humanity with this synergy?

Option $\boxed{\text{Opinion - choice dialectalism}}$

Plato, asked "to know is to be". By this he meant, it is not enough to know the truth, one must as well become the truth. What is truth, but the values, ideals that we hold as universal, objective and immutable. our truth is fairness, equality, justice, truthfulness rectitude, probity and uprightness among many.

opinions are ephemeral, subject to change. An opinion is not even 'knowledge proper' because it doesnot qualify the criteria of clearness, distinctness, verifiability and indubitability. It, therefore cannot offer us a consistent framework from which we can make coherent set of 'life choices'.

Therefore, an opinion cannot be a true determinant of good or bad character. On the other hand 'a choice', is conclusive action, more informed than opinion and many times it is irreversible. Since choice, lies at the higher end of 'attitude-behaviour' model (as proved by Secord and Backman), it is a better judge of one's character.

For, what is character? but a consistent predictable behavioural response in diverse psychological-social conditions. Gandhiji, stood true to his belief in non-violence when he withdrew Non-cooperation movement (after Chauri-chaura violence, 1922). It is one of the reasons why we say, he 'did what he believed to be true'. Hence, he is called 'Mahatma' Gandhi.

Similarly, many Germans in Nazi party might have had contrary opinion to that of Hitler's anti-semitism. But, they chose to execute jews during holocaust of WWII. 'Nuremburg trials' where Nazi supporters spoke, shows that their choice of racism, discrimination and totalitarianism is their character, not what they would have believed otherwise.

Failure of opinion as a character determinant

Beyond an individual level assessment, at societal level, if we practice untouchability and gender discrimination (eg. sabrimala - menstruation related; Triple Talaq - muslim women rights), we become a society of patriarchal character. We have 37% child brides, our working women face dual burden of home and office and glass ceiling during promotion. Hence, our mere opinion of gender inclusiveness doesn't make us 'engendered society'.

Similarly, our progressive opinion about LGBTQ+ rights, and deprived castes will not do much. It will be our choice to do something about it, that will determine our character.

Centuries old discrimination persists even today, (54000 manual scavengers, as per current Loksabha answers). It shows, that our 'tall claims' of 'equality' as our character has not materialised.

Further, the idea of fraternity is far from being realised even in western world. USA's revolution happened in 1776 and civil-political rights to Blacks were granted in 1860s. #Black lives matter, shows their fight is far from being over. As a nation, USA fights globally for human rights and raises questions about Uighurs in Xinjiang province of China, while its own national character is not imbued with 'equality of outcomes'.

A pertinent evidence of this could be the Amartya Sen's idea of justice. He said that our idea of equality needs to be adjusted for functional capacity. A 'person with disability' is not just 'a cripple' but should be called 'differently abled'. While we hold this opinion, yet the policy measures fall short of a functional choice to provide seamless accessibility. Hence, mere opinion in absence of choice do not hold water.

Character in choice

A 'choice' is a symbol of empowerment. No unempowered person / society / nation can exercise a free choice and unfree choice is a self-contradiction. When Nelson Mandela spent 10,000 days (27 years) in prison, his choice of action judged him, and declared his character. We call Subhash Chandra Bose and Bhagat Singh 'patriotic' because of their choices of self-sacrifice.

A similar self-sacrifice is also shown by suicide bombers and jihadists but, their choice may not mean their character. For, they are radicalized. Hence, before judging a character based on choice, the 'nature of choice', was it free will or forced needs to be ascertained too.

Many people hold opinion that poverty is an ill, waste should be segregated, water must be saved, corruption is evil. Yet, inequality exists. The choice of wealthy to co-exist within ocean of poverty shows 'corporate character'. Oxfam report shows 10% Indian population own 77% wealth. It judges our choices and labels us hypocrites (if we are not doing enough).

While on the other hand, there are those who acted and made tough choices. Be it the climate saving campaigns of 'Greta Thunberg' or education campaigning of Malala Yousafzai. their sincerity of choices sheds light on their character of living for others.

Our society is undergoing sanskritisation of corruption as per Subhash Bari. It shows, all those who merely hold opinion that corruption is bad while not missing a chance to oil the wheels of it to get a driver's licence, pan-id etc have a 'corruption-prone' charactor too.

Even at international level, WHO is being judged for its delay of advisory regarding pandemic. Had it chose to not be bias (allegedly) towards Chinese confirmation and acted pro-actively, it would have saved millions of lives and dollars and earned itsely a humanitarian praise.

Ongoing turle for international reforms at UN security council (dominated by WWII victors), Bretton woods organizations (WTO, IMF) shows, their failure to showcase the character of multilateralism. Their choices of

favouring powerful countries like USA, China etc. painted their undemocratic character.

Turning our attention to environmental issues. We can see, what Garrett Hardin calls 'tragedy of commons'. Plastic is littered in Oceans. Today we have 'great pacific garbage patch'. Article 6 of Paris deal couldnot be finalised even in COP25 at Madrid. Such choice of developed economies to not share their 'common but differentiated responsibility' of climate change, shows that their character is self-centric.

Similarly, our technological footprints need to be made humanistic. Ongoing space debris, weaponisation of space, asteroid mining (Japan's Ryugu mission) shows 'unguidedness.' Our choice of technology devoid of ethics will label us as exploitative. Our future generations will judge us harshly (Kofi Annan) if colour and character of our technology is not for cosmos but against it.

While USA, declared 'war on terrorism' and acted as global police, its recent negotiation with Taliban has put Indian policymakers in moral dilemma for we held there is no good taliban or bad taliban. This transactionalism on the

other hand was not seen in New Zealand's response towards christchurch attack. It opted for reformative justice, spreading love not hatred. The two different choices of war and pacifism show two different characters of nation.

INFORM THE OPINION, MAKE THE RIGHT CHOICE, BUILD A GREAT CHARACTER

Above discussed examples from individual societal, national and international level shows the translatability of opinion into choices. The choices define our character. Hence, it is important that our choices should be informed. Here, comes role of value laden education, critical thinking and scientific temperament. 'Socratic' thought of 'unexamined life is not worth living' needs to be inculcated.

Once, we have informed opinions, our choices must be consistent with it. This requires courage of conviction, fortitude and will power. Right opinion if not converted into right choice will not mean much. Meaning that we must help elderly, not lie, respect our teachers,

have companion for animals, is not enough, unless one practices it too. Rani Laxmi Bai, Martin Luther King Jr and Kailash Satyarthi (for child rights) are stalwarts of exercising the right choice.

To enable a free and right choice, there has to be equity and social justice. A poor person with deprivation of wellbeing cannot make the right choice. Hence, we must fulfill our goals of SDGs (2015-30). We must eradicate hunger, poverty, ensure health, education etc. An inclusive society will make right choice. The level of corruption and crime is much lower in Scandinavian countries which shows the outcome of equality of opportunity of choicemaking.

Further, courage to exercise right choice should be supported by legal and constitutional measures. For instance, whistleblowers should be protected. When choices are right and made freely, an organic outcome will be 'good, sound character', 'informed opinions, moral individuals, just society, inclusive nations' is our task. Now its upto us 'to be or not to be' (sincerity or self-deception).

It is our choice of good or evil that determines our character, not our opinion about good or evil

① Introduction

② Keshub chandra sen

③ thought - action consistency

④ essay objective

⑤ opinion - choice dialectalism

5.1) Ethics
5.2) knowledge / opinion - Plato
5.3) attitude - behaviour - theory
5.4) Gandhiji
5.5) Hitler - Nazi

⑥ failure of opinion as a character determinant

6.1) individual, societal, national, international
6.2) women, sabarimala, LGBTQ, caste / Blacks' right
6.3) disabled - Amartya Sen, American.

⑦ character in choice

7.1) Nelson mandela
7.2) Terrorist
7.3) poverty
7.4) climate
7.5) corruption
7.6) WHO
7.7) UNSC reform
7.8) environmental campaign
7.9) Technological issue
7.10) USA vs New zealand

⑧ Inform the opinion ...

.. link opinion → courage → choice → character

⑨ Conclusion

(Don't Write anything in this

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Parapgraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading