

18537

Roll No. _____

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- Both sections are compulsory.
- Attempt one 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).

Name Umaharathi

Mobile No. _____

Date _____

Signature

1. Invigilator Signature

2. Invigilator Signature

Remarks

E I - 57
E II - 60

SECTION - A

1. Child labour and poverty are inevitably bound together.
2. The current patterns of natural disasters clearly indicate inadequacies of development models.
3. Social media is about sociology and psychology more than technology.
4. The education system in India needs a grand overhaul to suit the requirements of the modern age.

SECTION - B

1. Conscience is an impractical guide to our life actions.
2. A leader is best when people barely know s/he exists.
3. Life without emotions is lifeless.
4. Birds born in cages think flying is a disease.

The current patterns of natural disasters clearly indicate inadequacies of development models.

Relevant examples
must
be brief

Kerala is one of the most progressive states in India. It ranks high on Human Development Index, higher than even some of the developed countries. It achieved this through a broader understanding of development as empowering every individual to realize one's potential. It exploited state's resources in an equitable manner so that every body benefits from the growth pie. Kerala became a model for development. However in the present decade the state has been disproportionately affected by natural disasters. The unprecedented landslides + floods in last three years is a case in point:

A close examination immediately reveals the inadequacy of Kerala model. The state is home to extensive mountain range - Western Ghats, which is a biodiversity hotspot. These play significant role in ecological, climatological, social and economical soundness of the region. But inadequate attention to this ecological imperative was only making development unsustainable.

Remarks

There is
no clear
distinction
between
the
intra
and
body

Be it intensive agriculture on the mountain slopes for benefit of tribals, or luxury resort-based tourism to fill state's coffers, or the flourishing mining industry - they were all contributing to disaster in the making.

The above case study of Kerala is only an example of what is happening across the globe - at regional, national to global levels. The developmental journey so far brought unprecedented prosperity, no doubt. Be it Agricultural revolution, Industrial revolution 1.0, 2.0, 3.0 & Biotech revolution - they helped improve the standard of living and made life easier for humans. But the cost at which this is achieved is only becoming clear or visible now, although always known. The atmosphere has filled with large amounts of Green house gases, is fuelling climate change - the ~~biggest~~ disaster in the making - highlighting the ~~biggest~~ inadequacy in our developmental model.

This inadequacy is immediately visible when one analyses the current patterns of natural disasters. First of all there is nothing 'natural' about these natural disasters - they are largely human-made.

Remarks

Sustainable
points

Humans are exposing themselves to hazards and increasing their vulnerability to disasters. This is because our developmental model doesn't adequately discourage dense settlements in fragile areas. For instance, some of the largest cities in India happen to be on the fragile coastal fringes. Similarly, tourism is seen as key development strategy for hilly areas which have low carrying capacity. So we witness cyclones, landslides and resultant loss of life and property. We know it is our inadequate development model to blame.

Repetitive
points
→
Avoid

Another very evident pattern of natural disasters is their increase in frequency & intensity in recent years. Several scientific studies support this observation and any individual who has been ^{anywhere on} earth in the last decade can attest to the same. This pattern is reflective of the cumulative damage that is being done by our technocentric developmental model. Take for instance urban floods in India. They have nearly become an annual phenomena. This only highlights that our developmental models are not learning from experience — a major inadequacy for any planning or development process.

Remarks

relevant point

Consider the fact that most natural disasters occur in fragile areas - islands, Mountains, coastal fringes among others. This highlights that our development model lacks spatial component. These areas are not only ecologically fragile but also inhabited by tribal communities who are very vulnerable. A top down model with same mining, industry, intensive agriculture is a recipe for disaster. They require ecocentric - bottom up models which navigate through fragility.

We often hear stories about how some pockets of population, generally indigenous communities emerged unscathed from a natural disaster. During 2004 Tsunami event some tribal groups of Andaman avoided damage by picking up traditionally learnt symbols they migrated to safe zones. This traditional knowledge is often not integrated in our developmental planning or disaster management. Combining traditional knowledge with modern science only makes our development resilient.

good example

Remarks

keep core
more
dimensions
↓
Avoid
dragging
the
point

It is well known that during a disaster it is the poor that is affected the most. It's a pattern found across disaster the world.. the award winning movie Parasite demonstrates how a massive flood is a mere inconvenience (canceling a holiday trip) to the rich, while is loss of life for the poor. This highlights that our development model is inequitable. When only few benefit from growth, the rest will continue to perish in natural disasters although they have little to contribute in the first place.

Moreover, the fact that disasters occur is itself indicative of lack of poor integration of disaster management in our development. An efficient disaster management can prevent hazards from becoming disasters. This requires that we integrate it at every step wise as individuals donot think of disaster resilience when building a house, or even when rebuilding a house after a disaster.

focus
more
on
approach
towards
development
than
disaster
management

Remarks

From the above discussion it is clear that that our developmental models are one of the reasons behind the natural disasters and patterns they exhibit. This calls for a relook and modification of our developmental models so that our development is sustainable in true sense - economically, ecologically and socially.

discuss
how we
need to
have a
long-term
vision

We must begin by understanding that development entails much more than economic prosperity in short term. Development is about living happily in harmony with nature and fellow humans. One cannot put a price on a walk through a forest track. We have to understand that nature has its right to survive and its own intrinsic value. Our ^{wise} ancestors worshipped nature and natural phenomena and gave it a place above themselves.

Even if we fail to grasp the above ethical dimension, we have to understand that we cannot flourish by destroying nature. Humans are dependent on nature for variety of things - captured in concept of ecosystem services. So development

Avoid
dragging
the
point.

Remarks

that ignores nature is only digging its own grave. So we better make nature a friendly partner in our development.

What this above understanding means in practical terms? It means we have to adopt ecocentric models over technocentric ones. Our decisions on development must be based on the carrying capacity of a region. A hill area must focus on ecotourism and organic farming instead of intensive tourism or agriculture.

It also means that we have to put the developmental responsibilities in the hands of people. People who live in a given region are more aware of the strengths, weaknesses and vulnerabilities. Thus bottom up approach brings a spatial component right from the scale of a hamlet.

Further we have to pay adequate attention to adaptation. We have to learn and build back better after every disaster. The disaster management needs to be mainstreamed into every sphere of our socio-cultural-economic existence.

Relevant
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discuss
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for a
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robust
EIA

Humanity is certainly taking steps in the direction. The concepts of green accounting, environmental management are gaining ground. Our protected area networks are expanding better. Developing countries such as India are paving way for new developmental paradigm reflected in their ambitious nationally determined contribution (NDC) made at Paris ~~deal~~ climate deal.

On the other hand people are becoming more aware that natural disasters are ironically human made. Environmental movements are becoming more common. Movement started by a teenager named Greta Thunberg is reflective of this trend. Citizens are demanding accountability and fair share in development.

Thus the process of relook and repair has begun. We are taking steps, although baby steps at the moment. Every natural disaster should not only be a lesson, but also opportunity. An opportunity to ~~ask~~ critically examine what makes us happy - the answer to this has never been economic prosperity for its

Remarks

It is own sake. We humans as social animals are happy when our fellow humans and fellow species & nature is happy. This wisdom is embedded in cultural practices and needs to be embraced today more than ever.

Appreciable effort. You understood the essence of the topic and touched key points.

- Can structure the essay better - have a clear & distinct intro, body & conclusion.
- Avoid dragging similar arguments - try to explore more dimensions
- Can discuss points like
 - Growth model must be comprehensive - have a long term vision with space env factors

- Environment Impact assessment must be compulsory & more robust in all development projects
- Consumers must judge any product-(cars, houses, travel destination) on the basis of its impacts on environment!

Remarks

Conscience is an impractical guide to our life actions.

Relevant opening

We are a sum total of our actions. Each of us is guided by different things in our behaviour and actions. Different traditions, norms, customs, laws, experiences guide human actions across the world. But at the same time there is a common guiding force across time-space continuum. It is nothing but conscience - an inner moral compass which helps us distinguish between right and wrong.

In order to judge the value of conscience as a guide to our life actions, we must first understand conscience. Conscience is an inner voice that all of us have. It could differ from person to person, but every body does have a conscience. This inner sense of right and wrong is developed as a part and parcel of moral development of an individual in a society. In fact individuals not living in a society too have an inner voice. Tarzan for instance always knew how to interact with fellow species in the forest.

Remarks # can end the intro by indicating briefly the arguments to be discussed in the essay ahead!

Good discussion
 of what
 is
 Conscience
 &
 no
 mole

Conscience is present.

Not only is conscience present in all of us, it can certainly help us distinguish between right and wrong. Mahatma Gandhi argued that we all have inner voice, no matter how small which tells us what is the right thing to do. Emmanuel Kant believed that following one's conscience is one's moral duty—that must be performed for its own sake. He argued that if everybody performed their moral duties, we would seldom witness any wrongs happening.

The above arguments are supported by real life examples. Gandhiji withdrew Non-cooperation movement when it was at its peak, despite wide criticism against it. His conscience was clear—violence was not the way forward. It was certainly a masterpiece as British could have easily suppressed a violent movement when Sachin Tendulkar was offered 20 crore to endorse an alcohol brand, he squarely refused. His conscience told him the negative ^{influence} effect such an action would have on ^{his} young fans with impressionable minds.

Avoid repetition
discuss how conscience helps in taking better decisions

so, all of us have a conscience, that tells us between right and wrong. And we have history + present to prove that conscience as guide produces practical + noble outcomes, especially in situations where ^{there are} no established rules, norms, codes etc. This could bring us to conclusion that conscience is a practical guide to our life action. But in reality individual's conscience + his/her relationship with conscience is more complex.

To begin with, conscience is subjective. What is right and wrong differs from person to person in many contexts + circumstances, if not all. An individual's socialisation, experiences, exposures are all ingredients in making conscience. ~~An hungry + impoverished child, living from meal to meal, picking up what ever he can just to survive. His sense of conscience is likely to be wedded to force and survival instinct - than sharing + compassion.~~

Relevant
This can lead to conflicting decisions

secondly, there is no guarantee that individuals pay heed to their inner voice. For centuries, Indian society imposed systematic discrimination on Dalits. They certainly had conscience, but were they paying heed to it? or as argued before, their ^{collective} conscience may not have seen it as wrong, as we do today. In such a case we cannot claim that conscience is a practical guide to our action.

Junk to the topic not clear

Remarks

Thirdly, it's not possible to hold individuals accountable to their conscience. ~~We can at best hope to create a sense of responsibility, but cannot extract accountability.~~ This makes Conscience less practical guide in many contexts — administration, police and similar public contexts.

Also, conscience competes with several other forces. An officer's conscience may tell him it's wrong to take bribe. But his ~~greed~~ want for material comforts, or desperation to achieve himself of everyday difficulties — financial or otherwise, might make him ignore conscience. In areas where corruption & malpractice are systemic, one might put his/her career ^{elite} at stake for doing the right thing.

Lastly, Conscience seems to have a level of tolerance to come into play. We read about numerous atrocities in news papers on a daily basis — without much reaction. However our conscience is likely to be shaken only in some guesome incidents (eg: Nirbhaya ~~incident~~) or when injustice occurs to our loved ones. So has to we rely on

Remarks

} not clear what is the point!

Con
science
may
sometimes
be in
Conflict
with
existing
norms.

Conscience if there is a threshold that varies from person to person.

Clearly conscience as a guide to human actions has its own limitations. But we must understand that most of the limitations of conscience are not with conscience per se, but with humans not paying heed to it. Even the ~~shortcoming~~ of conscience is not always bad or incurable ('if bad). Better late than never - the humanity certainly responded to the refugee crisis when the image of a syrian toddler's body ashore on mediterranean was displayed. so the question is how do we make correct best use of conscience and as a practical guide?

To begin with, individuals & society must pay attention to the process of formation of conscience. ~~value based parenting, value based education, society that follows established ethical norms~~ Good point helps in developing in right direction. Governments with laws, judiciary with its judgements is constantly providing us inputs & opportunities to prime our conscience. we must put our critical examining round into action to make use of these opportunities.

relevant
 way,
 forward
 but the
 points
 brief)

Secondly, adhering to conscience is not easy. But it is worth it. Like most good things this is to nature. We must foster values that help us adhere to conscience. courage, fortitude, rational bent of mind are some of the values. society and state must create conditions where people can freely follow their inner voice - without fear or favour. For instance, in administration + public services this translates into positive work culture, well designed & implemented laws to punish unethical behaviour.

Thirdly we as individuals + society reexamine our priorities. This is needed to counter competing forces discussed before. We have to understand that wealth for its own sake can never bring happiness. There is no evidence - scientific or experiential or anecdotal so we must stop chasing wealth mindlessly & instead examine what makes us happy, and pursue that life. From the existing wisdom we understand that life lived in ~~purer~~ pursuit of values is a happy one. Conscience is one such value.

Remarks

*Satisfactory
Conclusion*

Nearly all philosophers across time and space dealt on the topic of conscience. It's not a coincidence. It is because the subject of conscience is integral to humans. One cannot study questions of existence, values, mind (subject matter of philosophy) without appreciating the role of conscience. Today all humans as children of mother earth are facing a number of challenges - from hunger to existential threats like climate change. These are complex problems that those solutions must emerge from every single individual. And this requires each of us to pay heed to our conscience.

→ Good attempt. You have touched the key ideas.

→ But, your essay disproportionately focuses on how conscience might not lead to practical decisions. Balance the essay with focus also on why conscience is important.

- Can also improve the flow of the essay by using heading / sub-headings.
- Can discuss points like
 - conscience allows actions to transcend animal instinct
 - Helps to estimate the rightness or wrongness of actions in accordance with moral actions.
 - Inhibits us to do things that impulse urges us to do.

Remarks

Remarks

Remarks

Remarks

GS SCORE

Remarks

Remarks

Remarks