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ESSAY COMMENT SHEET

Name of Candidate	Vidushi Singh						
Medium Hindi/Eng.	English	Registration Number	1	0	4	5	4 1 6
Test Code	2252	Date					

INDEX TABLE				INSTRUCTIONS
Q. No.	Page No.	Maximum Marks	Marks Obtained	
				1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)।
				2. All questions are compulsory. सभी प्रश्न अनिवार्य हैं।
				3. The number of marks carried by a question/part is indicated against it. प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
				4. 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. No marks will be given for answers written in medium other than the authorized one. प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
				5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
				6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off. उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।
Total Marks Obtained:				
Remarks :				

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EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

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All the Best

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ESSAY
TEST - 2252

NAME : Vidushi Singh

Reg. No.: 1045416

Date : 5th September 2022

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THE IDEA OF SELF-RELIANT INDIA IN AN INTERCONNECTED WORLD

'whither do we go, and what
shall be our endeavours?'

was the question posed by the
first Prime Minister of India -
Jawahar Lal Nehru on the eve of
15th August, 1947. This question aided
the development strategy of Indepen-
-dent India, which focussed on
ATMA SHAKTI (self-reliance) and
self-sufficiency.

75 Years later, a renewed
impetus in the name of ATMANIR-
BHARAT - BHARAT has topped all policy
decisions, urging to look at
capacity and capability creation in
this increasingly uncertain era
of 'INTERCONNECTED - WORLD'.

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In this essay, we will examine the true intent and purpose of self-reliant India. We will then look at how the interconnected world has necessitated the process of self-reliance. Further, we will examine how and in what ways will India be self-reliant. Finally, we will also discuss additional actions required to be self-reliant. So let's BEGIN!

What is the idea of SELF-RELIANT INDIA:

What do we mean by self-reliance? It is simply Atma-nirbharta, or tendency to depend on self in uncertain times. It also connotes the maxim of ATMASHAKTI used by our forefathers during the Indian Freedom Struggle.

Self-reliance is an important

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component across all sectors, as it induces increased resilience and reduced dependence on foreign actors, thus insulating India from adverse global shocks.

It is also important to differentiate self-reliance from self-sufficiency. While the former focusses on capacity enhancement to increase global participation the latter focusses on keeping India closed by restricting foreign competition and building capacity to ensure subsistence. Self-sufficiency reflects the idea of Gandhian Gram Swaraj with no global exposure and interactions. While on the contrary, self-reliance corroborates economic growth and development ^{in consonance} ~~along~~ with global forces and trends.

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Interconnected World : meanings & ramifications

Indian society since ancient times believed in idea of Vasudhaiva Kutumbakam. With early Indus Valley Contacts with Mesopotamian civilisation some 4700 years ago, India has always been a part of global interactions, creating an interconnected world.

Interconnections among nations is in a broad sense known as GLOBALISATION. With reduced barriers and boundaries among countries, integration in global economy, society and culture has led to creative exchanges among civilisation and continued co-development. This has been experienced by India in recent past. With 1991 New Economic Policy, India's integration with global

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economy accelerated, leading to India being one amongst the fastest growing nations. India now is the 5th largest economy in the world, ^{one of} largest exporters of several commodities → tea, coffee, services, industrial products, etc. clearly, India has gained prosperity in the increasingly interconnected world.

However, whatever you may say about India, the opposite is also true.

Interconnectedness with global economy has increased India's vulnerabilities.

The global Financial Crisis, 2008 is a case in point. India along with the global economy experienced retrogression due to the subprime crisis in advanced countries.

Moreover, with increased foreign

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investments flowing into India
through FDI, FPI, and FII, India
has ^{although} gained in absolute terms, but
has experienced destitution in
relative sense in terms of increased
regional disparities, large
income & wealth inequality and
persistent multidimensional poverty
(27% → MPI)

Coming closer to recent events,
COVID -19 Pandemic engulfed the globe
in shackles of deterioration of
social, political and economic forces.
Moreover, COVID-19 developing into a
pandemic, itself was caused due to
'interconnected world'. The rampage
of this microscopic entity necessita-
-ted a look towards 'internal
capacity creation and resilience' by
countries, paving the way for the
idea of self-reliant India in an
interconnected world.

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Self - Reliance in Interconnected World:

India is plagued with recurrent and certain perpetual issues like high oil-imports and dependence, annual seasonal coal shortages, dumping of goods by china and other countries, etc.; all caused by the interconnections in the world. In light of this, the idea of self-reliant India is a beacon of light for domestic population. Let us see the idea of self-reliance across different sectors & sections.

In the agricultural sector, which is the primary sector of the Indian economy, implications of interconnected world has led to → fluctuating agricultural prices, WTO disputes, inflationary tendencies, farmers' distress etc.. SELF-RELIANCE in agricul-

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Real sector will insulate the farmers from global fluctuations and create era of stability. It can be achieved by ^{filling gaps in} infrastructural availability by building storage, warehousing and marketing facilities, and facilitating Renewable Energy Use through M-KUSUM. Promoting Food Processing Industries (sunrise sector) will lead to capacity enhancement as only 8% of produce is processed in India compared to ~~global~~ 90% in advanced nations. Export diversification in agricultural sector by promoting newer crops through operations GREENS and NMED-OP will go a long way. Moving onto Industrial ^{as services} Sectors, problems posed by increased interconnections have been → casualization of workers, regional disparities, ^{increased inequality} etc. Self-reliance

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in industrial ^{& services} sectors ~~not~~ ^{should} focus on human resource development and bridging infrastructural deficit. New Education Policy, 2020, with emphasis on vocational education will help in increasing formally skilled workforce from current 5%. Further, skill development Mission, startup India, stand up India, and Digital India initiatives will usher in Ease of Doing Business and expand entrepreneurial abilities.

PM- GATISHAKTI masterplan for infrastructural development, by reducing delays and ^{encouraging} multi-modal logistics, will create employment opportunities and induce capability and capacity enhancement in India.

MSMEs the backbone of the economy have been the focus of Atma-

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nirbhar Bharat Mission (ANM).

Increased credit availability through ECLGS, PLI scheme, PIRP easier exit and resolution norms through PIRP under IBC, etc. will lead to export-promotion, increased efficiency and overall development.

Further structural support by the government in terms of NARCL for easier exit norms, single-window clearances (PARIVESH Portal), increased digitization (BharatNet), etc. will induce spillover effects from self-reliance.

Additionally, the problem of environmentally unsustainable ^{Inducing} practices can be tackled by Self-Reliance. Projects like Anurit Sarovar, MGNREGS, etc. for wetland development, Green Corridor along Ganga River, encouraging ZBNF will induce capacity creation and reduce

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negative impacts of environment
degradation by MNCs.

Having disaussed the problems
created by interconnected world
and in what ways can self-
Reliant India tackle them, we
must also look at caveats that
must be addressed.

Self-Reliance: idea to execution

self-Reliance offers novel
solutions to economic problems.
However, in social and domain,
multidimensional & multi-sectoral
approach is required.

The issue of rising inequality ^{as persistent poverty} is
* case in point. According to
World Inequality Report, top 10% in
India held 57% of National India,
while bottom 50% hold a mere 13%
of National Income. With 22% population as BPL,

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Self-reliance must focus on social infrastructure creation and empower-
ment, through DBT, increased
public expenditure on health and
education, preventive care expansion
under Ayushman Bharat, etc.

These multi-stakeholder problems
can be resolved by increased
community participation, as seen
during rehabilitative measures by
Kudumbashree in Kerala.

Finally, on national and interna-
tional level, multilateral cooperation
in terms of capacity enhancement
of SEDS, Least Developed Countries,
and adopting strategies of Build
Back Better will insulate the
world from adverse shocks.

It is imperative for us to
recognize the importance of self
reliance in this interconnected

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world. Self-reliance can ensure
internal and external development
and embark the process of
SUSTAINABLE DEVELOPMENT.

'Let us be then up and doing,
with a heart of any fate,
still achieving, still pursuing
to find us farther than today'
With proactivity and inclusion,
self-reliance can usher in
inclusive growth. However, self-
reliance should not tread onto
the path of self-sufficiency,
rather a multi-lateral cooperation
should be the way forward.

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A SUPERSTITION IS A PREMATURE
EXPLANATION THAT OVERSTAYS ITS TIME

The lines in your palms define
your destiny. A coloured stone /
tabeelz on your finger(s) will
bring you prosperity. A black cat
crossing your path will bring you
bad omen. The 'kala tika' will
protect you from negative energies.
Cutting nails after sunset is a
vice.

So all these instructions/
warnings sound familiar? Every
household in India still believes
in them and plethora of other
'superstitions'. What and how did
these emerge? What is their basis?
How long will they prevail? These
absurdities must be questioned and
debated. So let's begin!

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What is a SUPERSTITION? It refers to any belief or practice that is caused by supernatural causality and is in contradiction to modern science. It is what we in layman terms call an irrational belief. Its manifestations prevail ^{from} ~~at~~ individual levels, as listed above, to ^{as} large as societal, ^{national &} and international levels.

The general ^{race,} caste and gender discriminations are nothing but evolved and expanded superstitions. But, a pertinent question is, how did it all begin? & what is its basis?

As early as ^{the VEDIC} VEDIC SCRIPTURES connote the prevalence of sacrifices made by 'men' for personal gains. For example, rare and animal sacrifices were observed during later

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Vedic Age. Hence, religious scriptures
became the basis of irrational super-
stitions.

Further, with increased civilisa-
tion, invasions in Ancient Indian
Empires led to increased threats &
vulnerabilities for women, who were
then regarded as inferior to men,
and hence their property. In this
light social superstitions of sati
Pratha emerged, wherein the widow
was burnt alive with her husband,
as she was solely his property.
Therefore, domination and discrimina-
tion emerged as ^{another} basis of superstitions.

Additionally, the king's decree
emerged as the most rational &
just, as kings had their 'divine
rights'. Hence, unexplained phenome-
-non and ignorance towards ration-
-ality also proliferated superstitions.

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With the above discussion, it can be argued that superstitions have very weak foundational basis & genesis, and are merely PREMATURE EXPLANATIONS to what is/was not easily understandable. Let's examine why do people believe in such premature explanations?

Common Practices emerge after the recurrence of a phenomenon. Therefore, floods were deemed to be acts of god's anger. For example, going out during night is dangerous due to darkness and lack of visibility. However, when such common practices are founded on irrational belief, they are a mere premature explanation. Ostracization of untouchables simply because they perform a menial task has no explanatory basis for the injustices

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committed against them.

The biggest factor in development
of a superstition is 'lack of
knowledge' or 'scientific development'.
Earlier, effects of child marriage
on maternal & child's health
were unknown. And the wide
superstition of 'daughter being a
burden' ~~and~~ ~~resp~~ forced early
marriages. However, modern scienti-
-fic explanations professed by
social reformers like Vidyasagar &
Ashwani Kumar Dutta could help
in increasing marriage age.

The superstition of 'power of a
tantric' also has its basis in
unexplained ~~fact~~ & premature knowledge.
Tantricism contradicts modern sciences
on all levels, ~~and~~ but still is
prevalent in India due to ignorance
and spiritual beliefs of populace.

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A premature explanation of animal sacrifice for prosperity was reasoned by Buddha as lack of self-introspection. People don't realise the ^{internal & internal} effect of their actions and continue to practice obsolete practices. self-introspection, as done by Buddha could resolve & give a matured explanation to why superstition should not be practiced.

Another aspect giving roots to proliferation of superstitions is lack of empowerment of the marginalized. The social stratification accorded ^{the} least status to shudras. They were so severely oppressed, that they could not break themselves away from shackles of untouchability. In light of this, the Gandhian approach of empowerment &

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उम्मीदवारों को
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नहीं लिखना
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inclusion can resolve such heinous practices.

In addition to lack of knowledge, introspection & empowerment, a premature explanation of ^{prevalent} superstition exists due to want of external validation and personal gains. The materialistic tendency of humans, compounded by their ignorance, lead to OVERSTAYING of such superstitions.

Having discussed this, let us now examine how superstitions have overstayed its time across all space and time.

In the social sphere, superstitions find presence in vast gender inequality, caste discrimination, racial discrimination.

The recent case of death of a 12 year old boy in Rajasthan on account

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कृपया इस स्थान में प्रश्न संख्या के अतिरिक्त कुछ न लिखें।

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Answer Questions in NOT MORE THAN the Word Limit specified for each in the Parenthesis.
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of him being untouchable and touching his teacher's water, hints at the gruesome reality of existence of such obsolete practice. Additionally ~~lack of~~ ^{the death} of George Floyd and resurgence of Black lives matter also express the omnipresence of such heinous superstitions.

In religious sphere, inter-caste marriages are only rare occurrences due to prevailance of caste-hierarchy and the notion of purity and impurity of castes.

Furthermore, terrorist crimes in name of jihad by organisations like ISIS, LeT, JeM, etc. ~~also~~ are a testament to overstayed presence of superstitions.

the communal bifurcation & disharmony experienced in certain

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instances in India, for example
mob lynching of Akhlag in 2015
also connote presence of superstition
on vehicle of religion.

on individual levels, rise in
religious cults with doubtful
backgrounds (example- Karam,
Rani Rahim) etc; are ~~also~~ examples
of how superstitions constantly
evolve and manifest in different
ways.

Furthermore,
conservatism in any other
domain → eg: economic in
terms of centralized Soviet-style
planning; political → ~~prev~~ in terms
of monarchy; ~~stint~~ at the
debilitating impact of superstitions
in a multi-dimensional way.

superstitions can create paradigm
altering realities by conforming to
obsolence and backwardness.

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However, not all superstitions are bad. Particularly in terms of psychoanalysis, superstitions can help in creating a 'placebo effect' by helping people believe in their abilities. Dr. Joseph Murphy calls this 'the power of the subconscious mind' through which conscious acceptance of a fact helps in achieving a target or a goal. Miraculous recoveries from cancer and HIV demonstrate this effect.

Having discussed how superstitions are 'premature explanations' overstaying their time', we must also debate on how can we make things better.

On individual level, scientific education to masses along with value education will help in

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releasing people from the garb of
obsolete practices ^{like} gender discrim-
ination.

On societal level, measures
for communal harmony and
participative democracy through
Gram Sabhas, etc. will help in
bridging trust deficits among
communities created by superstitions.

On rational level, attitudinal
change can be ushered in through
schemes like Beti Bachao Beti
Padho. Such confidence Building
measures will help eliminate
the redundant superstitions.

Finally, acceptance of such
overstayed premature explanations
by the masses and multi-sectoral
& stakeholder approach can help
in reducing social stratifications.

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Eleanor Roosevelt remarked 'it is better to light a candle than to curse darkness'. superstitions are irrational attempts to curse the adverse situations. Positive Forces of education and knowledge along with spirituality will help in reducing the cascading effects of superstitions.

For this, it is imperative to take proactive action. The agents of such action should be the individuals and communities aided by state support. The cognizance of ^{NEW} ~~MODERN~~ INDIA as it enters AMRIT KAAL calls for reduction of redundant superstitions and upholding our constitutional values of equality, justice, liberty & fraternity.