

GS SCORE

UPSC 2019

MODEL HINTS

Essay Writing
PAPER

UPSC MAINS 2019

ESSAY

Time Allowed: 3 hrs.

Max. Marks: 250

Section - A

Write any one of the following essays in 1000-1200 words (125 marks)

1. *Wisdom finds truth*
2. *Values are not what humanity is, but what humanity ought to be*
3. *Best for an individual is not necessarily best for the society*
4. *Courage to accept and dedication to improve are two keys to success*

Section - B

Write any one of the following essays in 1000-1200 words (125 marks)

1. *South Asian societies are woven not around the state, but around the plural cultures and plural identities.*
2. *Neglect of Primary Health Care and education in India are reasons for its backwardness.*
3. *Biased Media is a real threat to Indian Democracy*
4. *Rise of artificial intelligence: the threat of jobless future or better job opportunities through reskilling and upskilling*

UPSC MAIN EXAMINATION

ESSAY

HINTS

Section - A

1. Wisdom finds truth

"Rather than love, than money, than fame, give me truth."

– Henry David Thoreau, Walden

"Science is organized knowledge. Wisdom is organized life."

– Immanuel Kant

"Never, no, never did nature say one thing and wisdom say another."

– Edmund Burke

"You shall know the truth, and the truth shall make you mad."

– Aldous Huxley

"The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world."

– Aleksandr I. Solzhenitsyn

"Truth never damages a cause that is just."

– Mahatma Gandhi

"Integrity is telling myself the truth. And honesty is telling the truth to other people."

– Spencer Johnson

"Silence becomes cowardice when occasion demands speaking out the whole truth and acting accordingly."

– Mahatma Gandhi

"Honesty is more than not lying. It is truth telling, truth speaking, truth living, and truth loving."

– James E. Faust

"In questions of science, the authority of a thousand is not worth the humble reasoning of a single individual."

– Galileo Galilei

"If you hear a voice within you say *you cannot paint*, then by all means paint and that voice will be silenced."

– Vincent Willem van Gogh

"Doubt kills more dreams than failure ever will."

– Suzy Kassem

Approach:

Introduction:

Need and importance of truth

Role of wisdom in finding truth

Body:

State of ignorance

Does truth even exist?

Subjectivity and conformism regarding truth

What is wisdom?

Role of wisdom

How is wisdom acquired?

Conclusion:

Pursuit of truth in contemporary world

Need for truth

Quest for truth is one of the noblest purposes of life. The spirit of enquiry and reasoning about social and natural phenomena is basically an endeavor to find truth. Man has been seeking answers to such perplexing questions as who we are; what is the purpose of our life; what is the right path? Truth, like knowledge, is surprisingly difficult to define. Is life a mystery or magic? Does God really exist or is s/he a figment of imagination? Is there a divine creator and regulator of the universe or it is automatically run by its own laws called natural laws that evolved in the past and are still evolving? Is life and destiny determined by karmas or destiny determines our life and karmas? Even questions such as why rains and flood occur, moon shines and stars glitter in the night? If we do not know the truth, it causes ignorance, fear, superstition, prejudices leading to injustice and exploitation, wrong judgments and decisions, wrong and misdirected actions etc. It is important to know and understand truth for the betterment of human life in all respects— material and spiritual. Knowing presents variety of opportunities, challenges and dilemmas.

Importance of wisdom in finding truth

Wisdom is the key to find truth. Wisdom is an admixture of knowledge, experience and intuition. Wisdom helps us to choose from multiplicity of truths, meanings of life, relations and purposes and responses. Knowledge and wisdom help us in better understanding of world and human life, making right judgments and decisions, finding the right course of actions in different situations. Wisdom helps to tackle problems of life, take a decision or make a judgment in order to act righteously and most beneficially. The times, in which we are living, truth is not only blurred, but has become multi-faceted. The prospect of knowing has been marred by propaganda, fabrications, fake news and legitimization of prejudices, new values, morality and ethics. The quest for truth has become difficult. The paradigms of life are shifting fast. Truth has taken a backseat while success and winning has become the primary goal. In the new paradigm, “pleasure” has replaced “happiness”, “superficial and fast” has replaced “introspection and patience”, “fun” has replaced “responsibility and sincerity”. “Collectivism” has been replaced by “individualism” and “self interest” has replaced “common good”. In the context of competitive world and race for hegemony, the old moral and ethical standards, values, virtues and principles are being discarded and new standards and realities are being established as truth. Such changes have changed the perception about truth. In these confusing times, wisdom helps to differentiate between ideal, practical and expedient; universal and temporal; ultimate and immediate, etc. Wisdom helps to find truth. It is very difficult to find truth amidst variety of beliefs, perceptions, interpretations, purpose and motives. Wisdom is a mix of keen observation, knowledge, introspection, experience, intuition, time-tested beliefs and values, etc. Wisdom is practical knowledge. It gives us intelligence to respond to our present existential, moral and ethical questions. Wisdom is a gift of nature and also the net learning from education, life and experiences. Wisdom takes us from one level of awareness and knowledge to still higher levels. The role of conscience and inner voice also helps in differentiating right from wrong. Wise people have an alive conscience; the more one is able to communicate with the inner self, the closer one reaches to truth and becomes amenable to understand multiple facets of truth. In this complex world, finding truth is not possible without wisdom.

Isn't ignorance bliss?

Sometimes it is said that the more you know the more you are burdened and saddened. There are many bitter and ugly things, exogenous factors that cannot be controlled and things that bog down our faith, trust, confidence and self esteem. The less we know about them, the better it is because it keeps us in good tempo and spirit, fearless and unwavering. Knowing more becomes a burden and reason for sadness. It hampers our creativity and takes steam out of us to act. It also makes decisions and judgment difficult. Some of the contemporary leaders despise intellectuals and the trend has come at disturbing levels when leaders of nation states are taking impulsive and expedient measures rather than taking a well-thought out measures with regard to economic and foreign policies. Generally speaking, ignorance is a detestable state of mind. The more knowledge you have, the better equipped you are to deal with life. But ignorance itself doesn't equal stupidity. There are massive gaps among people in cultural and general knowledge. Except in this sense, ignorance can never be bliss and a substitute for wisdom.

Does truth exist?

Is there absolute or universal truth or truth being relative and contextual? Friedrich Nietzsche said that there are no eternal facts, as there are no absolute truths. Seen from different perspectives, truth gathers variety of forms. Is truth universal or binary, i.e., does it exist or not? Or it does it exist as true or false; right or wrong? Truth gains umpteen and diverse meanings due to difference in purpose of enquiry of facts and difference in equipment of information gathering, followed by different analysis and inference. For example, Paul Feyerabend says, the only absolute truth is that there are no absolute truths. The challenge is that our view of truth is very closely tied to our perspective on what is true. It has been rightly pointed out by Werner Heisenberg that it will never be possible by pure reason to arrive at some absolute truth. There are different views on truth, but there is wide agreement on the diversity of facets and perspectives with regard to truth. Explaining the diversity in the nature of truth, Simone de Beauvoir says, "Representation of the world, like the world itself, is the work of men; they describe it from their own point of view, which they confuse with the absolute truth." In such a situation, finding truth with knowledge and reason will not be possible unless the course of wisdom is resorted.

However, the problem is that the more we try to find the meaning of truth, the more complex its meaning becomes. The very nature of truth is deep and diverse. It has rightly been articulated by Renee Chae, in his work *This Thing Called Life: Living Your Ultimate Truth*- "The radically phenomenal thing about the truth is once you find it, you can dig and dig and you're just going to reveal more and more. There is no end when one starts digging in the direction of the truth. It's the ultimate life adventure."

How to bring certainty to the meaning of truth?

We can define two types of truth: empirical truth and convenient truth. Empirical truth is based on evidence, research and reason. Truth is a state of absolute nature that which is true regardless of what does or does not perceive it. Knowledge is the interpretation of the truth through seeing demonstrated, reliable pattern in it. This also makes knowledge a quantifiable state, whereas the truth is binary- either is or is not. In epistemology (theory of knowledge), a self-evident proposition is a proposition that is known to be true by understanding its meaning without proof, and/or by ordinary human reason. However, a logical argument for a self-evident conclusion would demonstrate only an ignorance of the purpose of persuasively arguing for the conclusion based on one or more premises that differ from it. When one truth is taken without the need for further enquiry and proof of truth, the process finding truth ends. This may help or may limit our ability to find truth. "A woman gives birth to a child" and "grass is green" are some of the examples how truth is trusted as a singular or absolute fact. Ideally, "honesty is the best policy", but it's in practice, its outcomes depend on several factors and so this truth is not absolute; at best it becomes relative.

What constitutes wisdom?

In fact, wisdom, sapience, or sagacity is the ability to think and act using knowledge, experience, understanding, common sense and insight. Wisdom, therefore, is very important when we exercise our choices in life, make judgment and decision and act. Wisdom is far more than just knowledge and intelligence. Wisdom is associated with attributes such as unbiased judgment, compassion, experiential self-knowledge, self-transcendence and non-attachment, and virtues such as ethics and benevolence. Charles Haddon Spurgeon defined wisdom as “the right use of knowledge”. Robert I. Sutton and Andrew Hargadon defined the “attitude of wisdom” as “acting with knowledge while doubting what one knows”. In social and psychological sciences, several distinct approaches to wisdom exist, with major advances made in the last two decades with respect to operationalization and measurement of wisdom as a psychological construct.

Importance of wisdom in different ages and societies

Wisdom has been held as one of the highest attributes of human beings at all time and spaces and in all societies because it helps in resolving perplexing issues and dilemmas and also in leading a righteous life. The ancient Greeks considered wisdom to be an important virtue, personified as the goddesses Metis and Athena. Apollo was also considered a god of wisdom, designated as the conductor of the Muses (Musagetes), who were personifications of the sciences and of the inspired and poetic arts.

To Socrates and Plato, philosophy was literally the love of Wisdom (philo-sophia). This permeates Plato's dialogues, especially *The Republic*, in which the leaders of his proposed utopia are to be philosopher kings, rulers who understand the Form of the Good and possess the courage to act accordingly. Aristotle, in his *Metaphysics*, defined wisdom as the understanding of causes, i.e., knowing why things are a certain way, which is deeper than merely knowing that things are a certain way. In fact, it was Aristotle who first made a distinction between *phronesis* and *sophia* aspects of wisdom. The ancient Romans also valued wisdom which was personified in Minerva, or Pallas. She also represents skillful knowledge and the virtues, especially chastity. In Buddhist traditions, developing wisdom plays a central role where comprehensive guidance on how to develop wisdom is provided. In the Inuit tradition, developing wisdom was one of the aims of teaching. An Inuit Elder said that a person became wise when they could see what needed to be done and did it successfully without being told what to do. The Christian philosopher Thomas Aquinas considered wisdom to be the “father” (i.e., the cause, measure, and form) of all virtues.

How is wisdom acquired?

According to King Solomon, wisdom is gained from God, “For the Lord gives wisdom; from His mouth come knowledge and understanding” Proverbs 2:6. Solomon basically states that with the wisdom one receives from God, one will be able to find success and happiness in life. But many modern social scientists’ philosophers and psychologists believe that wisdom is a virtue that isn't innate but can only be acquired through experience. Anyone who is interested in trying new things and reflecting on the process has the ability to gain wisdom. By learning as much as you can, analyzing your experiences and putting your knowledge to the test, you can become a wiser person. It is this modern view about wisdom that makes it relevant for solving the contemporary problems, setting higher moral and ethical standards and benchmarks and making things more human. Confucius said about the method of learning very succinctly: “By three methods we may learn wisdom: First, by reflection, which is noblest; second, by imitation, which is easiest; and third by experience, which is the bitterest.” The crisis of our times is that education is mostly skill oriented and the education systems do not aim at wisdom in any direct and meaningful way. This is one of the reasons of existence of a big accomplished middle class bereft of ideas on change and courage to speak out on important issues. They also believe and live with a mistaken sense of modernity to borrow from Professor Dipankar Gupta, a renowned sociologist

of our times. People earn big paychecks, are well dressed and westernized, speak English, and are snobbish, but they do not believe in the modern ideals of liberty, equality and justice; they are at times regressive, often status quo-ists and conformists rather than rebellious against superstition, prejudices, discrimination, injustice etc. and setting new norms and allowing modernity to prosper in its holistic sense. They take the old truths without questioning and differing. On the other hand, there are rebellious people who raise voices on all the issues based on their ideological leanings, create problems in governance and administration and indulge in violence in the name of legitimate protest despite availability of constitutional means. They turn against their own state and own people. Truth becomes a casualty.

Understanding truth of contemporary world and acting righteously

Leaders should be wise, and they must be in the continuous quest for truth. John C. Maxwell defines a leader as: "A leader is one who knows the way, goes the way, and shows the way." Knowing is important, only then a leader can show the path or lead the path. Here are some instances where leaders acted with wisdom or failed to act with wisdom. The results were different. Hitler had a great following and popularity. He was under many follies. He was aware about the ignorance of people. He once remarked, "How fortunate for governments that the people they administer don't think." Obviously, such people are prone to be driven like dumb driven cattle by a herdsman or leader, because they do not want to know who they are following, why they are following and what will be the consequences. In one of his well-known statements Hitler said, "The broad masses of a population are more amenable to the appeal of rhetoric than to any other force." If in place of taking advantage of ignorance of the people, Hitler would have led them to a noble cause, united and guided them for change and progress rather than revenge and retribution, with his level of charisma and passion he would have made it into the list of heroes in the history. His belief - that "Success is the sole earthly judge of right and wrong" - led to genocide, bloodshed, violence, and eventually the Second World War. Hitler is said to have committed suicide. A brave and passionate leader like him died like a coward because he resorted to bravado and jingoism rather than wisdom.

Aurangzeb acted with brutality and subjugated the majority population of India; he left scars and bad memories still being used by some political interests to despise the Muslim minority which is very well assimilated in mainstream Indian culture; on the other side was Akbar the great who united the people of the country to achieve great feats in administration and governance and left a great legacy behind him- finally leading to what is known as Ganga-Jamuni Tehzeeb. The difference between the two leaders was difference in their understanding of truth. The former was animated by power and hegemony; the latter was animated by peace and progress. Wisdom says understanding of truth makes a difference.

India slipped into the morass of economic crisis in the late 1980s and early 1990s. But instead of remaining in a constant denial mode and weird logic to defend the distorted government economic policy, it resorted to comprehensive economic reform policies to address both- economic stabilization and structural reforms under the stewardship of Rao-Manmohan-Montek trio. Crisis was turned into an opportunity. Thus, they presented a proof of wisdom. Crisis became history and India came in the reckoning of emerging economies. Today, that flexibility has yielded dividends. India is the fastest growing economy of the world after China; it has surpassed Chinese performance as well, in the recent past. Wisdom helps to find the truth and then find solutions.

Today, the world is grappling with a phase of doubt, mistrust and non-cooperation. The whole world is facing natural disaster of mammoth proportions due to climatic change. The developed economies are reeling under recession or facing worsening economic prospects; the wars and civil wars of the middle east and North Africa have led to desperate migration of their population to European countries where they are unwelcome; economic nationalism and hence protectionism is increasing because such policies are being advocated and resorted to by a headstrong President

of a powerful nation which is fighting a trade war with China, an emerging power. The US President is dividing America in black and white and Hispanics and Americans for the sake of domestic electoral expediency. Right in our own subcontinent where poverty and unemployment, disease and malnutrition and inadequacy of basic infrastructure are writ large, the leaders of two big countries are busy in jingoism, sidetracking the issues which are important. Rhetoric and propaganda have replaced truth and objectivity. The state does not allow scrutiny and criticism of its policies. Press seems to be compromised and intellectuals gagged or fearful. Wisdom has been brushed aside and rude language and treatment is being used against opposition leaders probably due to politics of vendetta.

These are times when wisdom needs to guide us. Wisdom is knowledge. Wisdom is light. It is courage, it is honesty and integrity; it is made up of sensitivity, sympathy and empathy; it is marked by love and compassion, it is realization of interdependence and mutual respect. It is about valuing peace and happiness. Problems like sustainable development, terrorism, civil wars, nuclear wars, food and energy shortages, new diseases and resistance of pathogens against medicines are rising while poverty and inequality and different forms of slavery are peeping into the eyes of human civilization. Controlled flow of data or misuse of data will not change the truth. The scepter of new age technology, i.e., artificial intelligence and internet of things, for example is looming large on human resources as these technologies are prone to replace human labour. A wise blend of modernization of technology with human element is needed. Wisdom only can help in such dilemmas and difficulties to find the truth and decide about the right course of action.

Instead of wisdom, the minds of leaders and people have been filled with falsehood, propaganda, fake news and gag rules with the help of state police and army. It seems that the human Civilization, blindfolded by competition, success, power, wealth and hegemony is riding on a "Train to Busan", a film in which people are going to a destination where everybody would meet death- the fait accompli- except the virtuous and the wise. The virtuous and wise, need to meander their way through the rivers and rocky rapids, away from cities, where the lonely, isolated and frustrated people are murdering each other and committing suicide in an apocalyptic film named "Bird box." The people who remove their blindfold would see the beauty of existence - following the sweet chirping of birds amid lush green, fabulous and serene beauty of nature. One of the characters is trying to convince the blindfolded people to "open their eyes" and "see", "word is beautiful indeed", because there is lot of "hope and optimism", smile and fun, "possibilities". Opening the eyes from blindfold is "wisdom" and that is what shows the way to humanity.

Truth may be myriad, marked by difference and variety but its quest with wisdom opens up new vistas for understanding and new set of right actions. This is seen as an opportunity to learn and grow. Hu Shih says, "Only when we realize that there is no eternal, unchanging truth or absolute truth can we arouse in ourselves a sense of intellectual responsibility". The leaders need to convey this to people. Mahatma Gandhi rightly said that despite differences in perception about truth, it cannot lead anyone astray. There is difficulty in finding truth and acquiring wisdom. But it is necessary for living a meaningful life. Dalai Lama reminds, "Try to remain truthful. The power of truth never declines. Force and violence may be effective in the short term, but in the long run it's truth that prevails". Thus, there are two missions we are obligated to carry out during our life journey. The first, is to seek Truth throughout our lifetime. The second, is simply to be good living an ethical and moral life)- regardless of personal cost for this. Wisdom helps in both the missions. And truth makes our life happy if we allow it to come out. Franz Kafka very candidly emphasizes the need for quest for truth "Don't bend; don't water it down; don't try to make it logical; don't edit your own soul according to the fashion. Rather, follow your most intense obsessions mercilessly." Obsession for anything but truth is negative; so, Kafka recommends it.

2. Values are not what humanity is, but what humanity ought to be

Achievement of your happiness is the only moral purpose of your life, and that happiness, not pain or mindless self-indulgence, is the proof of your moral integrity, since it is the proof and the result of your loyalty to the achievement of your values. – Ayn Rand

“Your beliefs become your thoughts, your thoughts become your words, your words become your actions, your actions become your habits, your habits become your values, your values become your destiny.” – Mahatma Gandhi

“Don’t let your special character and values, the secret that you know and no one else does, the truth - don’t let that get swallowed up by the great chewing complacency.” – Aesop

“Possessions, outward success, publicity, luxury - to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best for both the body and the mind.” – Albert Einstein

“A highly developed values system is like a compass. It serves as a guide to point you in the right direction when you are lost.” – Idowu Koyenikan

Approach:

Introduction:

Interrelationship between Values and humanity

Body:

Role of normative values or social constructs

Role of norms in reality

How values emerge in society?

Conclusion:

Humanity as the most important virtue and value

How values help us in becoming better human?

Values and humanity: The real versus normative

We are living in an overly materialistic world where values have been relegated as immaterial until we are able to win, succeed and have pleasures. But today’s world is a world marked by prosperity without peace, success without happiness and mansions. Humans are a thinking animal. S/he has endeavored throughout the history of evolution of civilization improvement and refinement in life and living. Values give meaning and purpose to human life. The above statement reflects sort of disillusionment why there is a dichotomy in “what really is” and “what ought to be” in world. Man, by very nature is selfish on one hand and a social animal on the other. Values help man to be wiser individually and benevolent socially. But there is a wide variation in ideal values and real practice in world and life. Human beings have a tendency to prove their thoughts and actions as always right, despite its larger and adverse consequences. The real life is a naked play of base animal instincts such as self interest possession) and greed, insecurity, aggression, hegemony, anger, envy and jealousy, revenge and retribution. But the ideals say that being selfless and honest, simple and minimalist, just and fair, loving, giving, kind, compassionate, sympathetic, empathetic, grateful and benevolent are values that emancipate human beings from lower level of existence. The ideal values would make the world more livable, peaceful and happy. But alas! The things in real play are very far from the things which are ideal.

The “real” is very different from the “normative”, i.e., “what is” far away from “what ought to be.” This is fact of life where the ideal values are in conflict with the practical behavior of man.

Nevertheless, this statement also is caution to humankind that it needs to separate it from other animals by learning and imbibing values that make the world and life beautiful. Animal spirits and instincts propel human activities in the world, but values provide standards and benchmarks against which the nature, desirability and worth of human activities is evaluated. The “real” is always refined by asking normative questions. Everything humanity does has a reason but deciding whether it is right or wrong; ethical or immoral; just or unfair; curse or boon; enhancing welfare and happiness or causing pain and anguish need to be judged on some well-thought out and time-tested normative standards.

The Connect between real and normative values

It appears from the title that values are meant only for measuring the present state of humanity and futuristic in nature in so much as they indicate what humanity ought to be. This idea seems to reduce the importance of values in day-to-day life. But it is not so. Jennifer Crusie rightly says that “Values aren’t buses. They’re not supposed to get you anywhere. They’re supposed to define who you are.” In our present level of existence, if we are guided by values, we become virtuous and are able to live a moral and ethical life which enhances the value of our own life, sets good example and precedence and life becomes more beautiful and happier.

The difference between real and normative values is just a matter of our understanding. Values are important for both- present and future. If we start living two lives- one propelled by practical expediency for present and the other by ideals just for academic interest, a kind of hypocrisy and duality arises in our behavior. The thoughts and action diverge. The precept and practice differ. Society is pushed into confusion and crisis of faith. The father of Nation, Mahatma Gandhi, advocated to reduce this gap between the in real and the ideal. He suggested to shun hypocrisy and duality and thoughts and behavior. He cautioned against hypocrisy and duality thus - “Your beliefs become your thoughts, your thoughts become your words, your words become your actions, your actions become your habits, your habits become your values, Your values become your destiny.” We see how the values are important for both the present and the future. In day-to-day life whatever we practice, that decides our destiny as individual and society.

The power of normative values

There have been several occasions in the history of mankind that ages, saints, philosophers and leaders questioned “what is” and “if it is so,” why it is so?” This constant curiosity and courage to critically examine “what is” against “what should be” led progress and change in world and humanity. There are two kinds of people- one group accepts the facts of life as they are and the other group that wants to change it for better. The first group accepts and agrees, the other group doubts, examines and only then agrees and disagrees. This latter is what philosophy and science advocate very well articulate by great Greek philosopher Aristotle- “The unexamined life is not worth living.”

Majority of people are either compelled by their situations or by their choice accept the realities of life as a constant, do not want to disturb the status quo and leave in peace with their surroundings, howsoever, suffocating it is. But on the other side of the spectrum, history saw people right from Galileo, Socrates, Plato, Aristotle, Christ to Mahatma Gandhi, Nelson Mandela, Martin Luther King etc. who questioned the “real” and the “status quo”, even if it meant paying huge price for that and it is these people who “made a difference” the way humanity moved forward. All the great leaders are animated by values, virtues and principles rather than immediate tangible goals. Majority of humans live in present and guided by short term personal interest whereas leaders are visionary and guided by long term common good.

When we say that values are not what humanity is, but what humanity ought to be— it is true to a great extent. Values are mirrors in which humanity can see its face. Values help in self evaluation and improvement. Values help in improving our mindset, attitude, actions and even in redefining our measuring rods. Values are necessary for forward movement. Values help in

overcoming difficulties and resolving dilemmas. Values make a man taller than constraints. Values are the reason of endurance and indomitable will and great inspirations and motivations. Nothing is as great a driver as values are. But generally ordinary people are driven by lower order needs in Maslow's need hierarchy ladder, while a few rises up the ladder to become not only self leaders but leaders of world, life and humanity, who become agents of change and progress. Rising from Maslow's lower rungs of need-hierarchy to higher levels cannot be possible without learning, imbibing and nurturing great values.

Living in reality and transforming the reality amidst constraints

Surrender before damning realities of life is cowardice and failure of human beings. If the facts of life are distressing and dark, it is not advised by great philosophers to adjust to these facts, adapt yourself to and live with darkness. J. Krishnamurti says, "It is no measure of health to be well adjusted to a profoundly sick society." There are great elements of sickness in society. It is more so in the "kalyug" or "machine age" or the "industrial society" which values prosperity and power over humanity and love and morality and ethics. Human beings are driven by what is popular and fashionable and this makes them prisoners of their time. They just follow the conventions, mores and manners and culture of their present society unquestioningly. It is also because they are confused about what is right and what is not. But sages say that in the moments of doubt and confusion, values help in decision making. Roy Disney rightly, "It's not hard to make decisions when you know what your values are." The reason for fear, timidity, and lack of faith in immense possibility and goodness of life arise from lack of values.

How values evolve: Universal values versus present beliefs

It is not denying the fact that human beings inculcate the values from social environment, education, experience and role models. But values are also guided by popular beliefs and fashions of time. The human psychology follows the convenient, popular and fashionable. They think more about present benefits and windfalls. The patience to brood, introspect and visualize the consequences of their thoughts and actions in the medium and long term is missing. The great values are inculcated by rigour and practice. But majority of people do not like to come out of comfort zone. Learning and pursuing values is very demanding and needs to take pains. But when pleasure and immediate gains become overarching, who is willing to take pains. Certainly, such a lot had always been in short supply in human history.

Humanity as the most defining value for both present and future

Values should not be polluted by the urge to succeed through shortest and mean ways. The animal spirit should not blind us and be allowed to overpower our discretion and scruple. Being human is above all the values. Being on the side of truth is above all values. Courage and endurance are great values and qualities. Honesty, integrity and sincerity are great values. Right thoughts and right actions are great values. Our success devoid of all these properties lacks semblance of great values. And therefore, it does not bring sense of fulfillment and happiness. Being human is paramount in all our endeavours. Shannon L. Alder has articulated this need very well- "Before you call yourself a Christian, Buddhist, Muslim, Hindu or any other theology, learn to be human first."

Role of values in transformation and change

Transformation and change are not possible without higher order values. Being courageous to tell the truth is a higher order value. Supporting a just and noble cause is a higher order value. Common good, welfare and happiness are higher order values. Resilience, endurance and standing tall amidst crisis and adversity are higher order values. There are well established and time-tested positive values which lead to transformation and progress at individual, societal and global level. Normative values give the wings of optimism and hope about the possibilities and values are force multipliers for those who intend to be leaders of change and progress. But for normative values, the world will

be so monotonous, routine, boring and suffocation. Nothing is permanent but change. The present needs of individual and society are important, but thinking for more liberty, justice, equality and sustainable development requires continuously setting new standards and benchmarks and normative values to make life and living more beautiful. We have a responsibility as parents, teachers and leaders to impart values to the young. To quote James Dobson, "Children are not casual guests in our home. They have been loaned to us temporarily for the purpose of loving them and instilling a foundation of values on which their future lives will be built."

3. Best for an individual is not necessarily best for the society

Everybody's journey is individual. Unlike a drop of water which loses its identity when it joins the ocean, man does not lose his being in the society in which he lives. – **James Baldwin**

Man's life is independent. He is born not for the development of the society alone, but for the development of his self. – **B. R. Ambedkar**

Each of you, as an individual, must pick your own goals. Listen to others, but do not become a blind follower. – **Thurgood Marshal**

When freedom does not have a purpose, when it does not wish to know anything about the rule of law engraved in the hearts of men and women, when it does not listen to the voice of conscience, it turns against humanity and society. – **Pope John Paul II**

The only real life is the collective life of the race; individual life has no existence except as an abstraction. – **Auguste Comte**

The individual has always had to struggle to keep from being overwhelmed by the tribe. If you try it, you will be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself. – **Friedrich Nietzsche**

An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity. – **Martin Luther King, Jr.**

People, who put themselves on the line and sacrifice their own safety for the greater good; and for others and anyone in any profession, whose concern is the welfare for other people instead of the individual; are inspiring and important. – **Chris Hemsworth**

Individual commitment to a group effort - that is what makes a teamwork, a company work, a society work, a civilization work. – **Vince Lombardi**

A belligerent state permits itself every such misdeed, every such act of violence, as would disgrace the individual. – **Sigmund Freud**

Approach:

Introduction:

Social interest vs individual interest

Body:

Individual and society relation

Is it very simplistic?

Are individual interest and societal interest completely different?

Conclusion:

How can an individual contribute to society?

Conflict between Individual interest and Social interest

Individuals are generally driven by animal spirit and self interest. They are also driven by a longing for freedom. Individuals try to realize their freedom goals by any means without paying much heed to consequences of their actions on society. Society on the other hand tries to set norms and conventions for saving the communities from disorder and anarchy. Society tends to develop conventions that guide and bind individuals in their day-to-day life to behave in a particular way. Such conventions, however, curtail freedom and free will. There is a perpetual conflict between individual interest and social interest and apparently it seems that what is best for individual is not the best for society. For example, freedom is cherished by individuals as the most desirable goal, but state feels that freedom without reasonable restrictions leads to disorder and anarchy. In economic wisdom, saving and thrift is good for individuals, but at societal level if there is too much thrust on saving, it has an adverse effect on aggregate demand, which may lead to recession. In the theory of public finance, a difference is made between private finance and public finance. Private finance aims at maximizing private benefits whereas public finance aims at maximizing social advantage. These examples show that what is best for individuals, may not always be the best for society. But with the advent of modernity and democracy and welfare state, a process of reconciliation between individual freedom and dignity and social obligation started. This reconciliation was made possible by adopting constitutional means and rule of law on one hand and civil right movements and civil societies' intervention on the other hand. Some rights of the individuals were defined as non-negotiable fundamental rights such as freedom of expression and equality of opportunity. On the other hand, theory of social contract advocated giving up some individual rights for the benefit of social order.

Relation between Individual and Society

Society is an agglomeration of individuals. The individuals, their values, their beliefs, their preferences and priorities, their actions, their culture, their mores and manners, etc. express the collective aspirations and collective will of a society. A society cannot be conceived without individuals. But the "collective" notion of society has come increasingly under pressure and in conflict with individual aspirations of freedom and personal well-being. The deviation between collective well being and individual freedom became more prominent with evolution of individualism, capitalism and philosophies like existentialism and new concepts of justice, equality and welfare. There have been occasions, and more often than not, that individuals do not share the societal values and goals. They pursue their own self interest rather than making sacrifices for the common good. Apparently, it seems agreeable that best for an individual may not be best for society.

There are contexts in which collective action and well-being is important than individual thoughts and preferences. Compliance to national constitution, rule of the law, social and cultural conventions etc. are something that make a society and country orderly, prosperous and peaceful, apart from giving it an identity of its own. Coming together should be considered something positive for people and communities. When thoughts come together, that can be more positive than an individual thought. Societies can do miracles together and if individuals and groups are divided, it saps the strength of a society for progress and change. Team India, for example is an oft used word to express the power of collective action. Collective actions make movements like "swadesi" or "Quit India Movement" during the freedom struggle, and "Chhota Parivar, Sukhi Parivaar" and "Beti Bachao, Beti Padhao" in Independent India.

The Relationship between individual and Society is not simplistic

But the relationship is not so straight and simple. The society has an imprint on individuals and individuals have their bearing on society. The relationship, therefore, is both exclusive and mutual.

In modern times, the dreams and aspirations of people may be believed to be articulated and expressed through democracy, but people even in democracy are not equally free and equipped to express and enjoy their freedoms as individuals. It is in fact, not the question of system, be it capitalism or socialism- but how responsive and responsible a system is towards aspirations of individuals for freedom, equality and justice that make a system good or bad. Capitalism is based on the principle of "laissez faire" and therefore, it is assumed that there is freedom of enterprise and choice, but these choices are limited by various forms of inequality. Socialism, on the other hand, is a collective or totalitarian system that does not permit creation of "billionaires" but aims at giving basic minimum needs to all the members of society through a system of government interventions, contrary to laissez faire. In this process, socialism mars the space and prospects for freedom of entrepreneurship, talent based rewards, incentives and opportunities to individuals to explore their potential while some people who are at the top of the "intervention system" become autocratic, despotic and cruel- become "more equal than equals" to borrow from George Orwell of Animal Farm" popularity. Thus, there are many who believe that in capitalism man exploits man while the reverse happens in socialism. No system is very conducive for freedom and dignity unless it decides to be so and remains committed to these ideals.

The above discussion leads us to some very pertinent questions. Are individuals' interest and social interest mutually exclusively, contradictory and conflicting? Are individuals a product of a society or they influence and produce the society we have. Are individual and her/his aspirations are drawn from society or it is they who design it? These questions are not easy, nor are their answers! But there is a wide consensus among thinkers that society and individuals are bound by deep relations; individuals have their umbilical cord connected with society and society is made and unmade by its people- the values, shame and glory brought by individuals become that of society as a whole.

Are individual interest and social interest mutually exclusive?

Individuals and societies are both- simultaneously mutually exclusive and inclusive. They are mutually exclusive with respect to freedom and creativity. Bruce Lee explains this idea succinctly thus: "Man, the living creature, the creating individual, is always more important than any established style or system. They are mutually inclusive in terms of social obligation, collective responsibility and realization of shared dreams. Individuals, therefore, should be free to pursue their free will and self interest but they should also not forget their social responsibilities and commitments. The society and state often pursue contradictory goals. What is conceived as individual's natural or fundamental right, may be problematic for state. The former US President Thomas Jefferson recognized this conflict and said: "Rightful liberty is unobstructed action according to our will within limits drawn around us by the equal rights of others. I do not add 'within the limits of the law' because law is often but the tyrant's will, and always so when it violates the rights of the individual."

Individual interest may be different from social interest. Individuals have some natural and inalienable rights. No "statist" reason or "collective well-being argument" can justify encroachment of Individual rights. The views of majority or "Panchayat" (including Khap Panchayats) should not throttle individual freedom, choices and discretion. Ayn Rand puts it as "Individual rights are not subject to a public vote; a majority has no right to vote away the rights of a minority; the political function of rights is precisely to protect minorities from oppression by majorities (and the smallest minority on earth is the individual)."

Each individual and his potential and aspirations are different. The state or society's interest is more in maintaining conventions, law and order and status quo for prosperity, peace and happiness. But for individual's freedom and creativity is very important. The people who are ahead of their times, who can visualize and who have the wisdom and courage to question the existing practices and norms are often the harbingers of change. Be it Karl Marx, Abraham Lincoln, Mahatma Gandhi, Gautam Buddha or Ambedkar, the people who declined to be bound by the present norms and who defied them, transformed the human society.

It does not mean that individual acts are always guided by self interest which is at loggerheads with social interest. People also stand up against social malaises and raise their voices of protests, lead movements for justice, change and progress which is in social interest in medium and long terms. But these people initially seem to be working against existing societal beliefs and interest. Notwithstanding their honest intentions, they are seen as villains in the beginning. These law breakers are eventually remembered as Bhagat Singh, Mahatma Gandhi, Bhim Rao Ambedkar, Martin Luther King, Nelson Mandela, etc., because they rose against existing social norms for making the society better than they inherited.

All Individual voices for freedom, equality and justice, whether they are in consonance with society or not, are worth pursuing. People often break laws and social conventions to express their freedom or to ask for justice. About breaking the laws and conventions Martin Luther King Jr. said, " I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law."

At another plain, we see that social interest and individual interests are complementary and mutually reinforcing and inclusive. What happens to collective well-being finds reflection in rising Standard of living. If GDP rises, per capita income also increases and welfare of individual also increases. If there is strict compliance and implementation of laws, there is peace and order. Individual freedoms and life and property are much safer if there is rule of law. For true freedom there are many pre-requisites which can be better achieved for large number of people collectively. Franklin D. Roosevelt rightly said that true individual freedom cannot exist without economic security and independence. People who are hungry and out of a job are the stuff of which dictatorships are made. Individuals must cooperate in achieving these prerequisites. National policies, institutions, constitution, government and social institutions and civil society may promote or hinder individual well-being. Irrespective of individual constraints, a society can create favourable environment for individuals to explore and realize their true potential.

What society can do to individuals?

A society that nurtures individual freedom and creativity and creates good environment for individuals to realize their potential leads to wealth creation and empowerment of the poor, the weak and deprived. The most important institution which gives or robs freedom, equality, justice and dignity is society. The social values determine the state of human rights. State is making of society and a state is bound to act in accordance with social aspirations. A sensitive and responsible state is an expression of social values. Such a state empowers its people. The former Prime Minister of India Atal Bihari Vajpayee rightly pointed out: "Empowering the individual means empowering the nation. And empowerment is best served through rapid economic growth with rapid social change." All this is better possible through good governance and participatory democracy. The state may use various means like positive discrimination, subsidies, free education and health services, etc., to unleash the potential of vast majority and even minorities in the best interest of those individuals and nations.

Individuals should not always blame the society and nation for their failures. The state might not be able to ensure food security, dignity to the weaker section, right to forest resources to tribal population immediately, but if its intent and motive is positive and it seems sincere in efforts to realize these goals, individuals and citizens should cooperate. Violent protests and anti-state propaganda create mistrust between people and the government and leads social tension and division. Pointing out towards importance of responsible behavior of individuals, the former US President Ronald Reagan said, "We must reject the idea that every time a law's broken, society is guilty rather than the lawbreaker. It is time to restore the American precept that each individual is accountable for his actions."

What individuals can do to society?

Individuals can have initiative and drive for their personal growth and achievement, but they can also act as an agent of change, progress, equality and justice. An individual who is enhancing his capacity and bettering his performance is an asset for the country. A citizen who is paying taxes and complying with the rules and laws of the country is a good citizen. The capacity of an individual as positive agent of personal and social growth is immense. Producers are profit maximizers at individual levels, but they also need to fulfill their corporate social responsibilities. Individual nations need to create wealth, but for the global society they need to fulfill their sustainable development commitments. Individual attitude and mindset are very important for change and progress. Malaises like corruption, slavery, civil wars, exploitation of the weaker sections can be eradicated if individuals change their attitude.

Individuals can act as agents of change and progress by being truthful, honest and courageous. This is very nicely brought out by Jack Canfie: "One individual can begin a movement that turns the tide of history. Martin Luther King in the civil rights movement, Mohandas Gandhi in India, Nelson Mandela in South Africa are examples of people standing up with courage and non-violence to bring about needed changes." It is important what the men in a society think and do. A society becomes more livable and beautiful by the efforts of right intended and inspired men and women. Harry S Truman rightly pointed out: "Men make history and not the other way around. In periods where there is no leadership, society stands still. Progress occurs when courageous, skillful leaders seize the opportunity to change things for the better." Men thus work not only in their self interest, but also for social change and progress.

The final wisdom

It is not possible to segregate individual from society and society from individual. They have a mutually reinforcing and complementary relationship- both regressive and positive. Crony capitalism is an example of regressive relationship between society, state and individual. Individual benevolence and an aware and law-abiding citizenry full of social commitment reflects a positive relationship. The relationship is two way - what individuals do matters to society and state and what society or state does matters to individuals. Good citizens make great nations and great nations care about freedom, equality and justice for people. Where states are responsive and sensitive and have constitutional remedies and complaint redressal system, individuals do not have discontent or grudge and they contribute in governance and efforts for growth and development. On the other hand, where citizens participate in politics, economy, and the society with democratic engagement and patriotism, the nation is bound to become strong and beautiful. The participation and engagement of people makes it easy to implement government policies fast and without any leakage. The state or society is meant for people and people are answerable for whatever good and bad happens in the nation and society. It is the same individuals who become managers, teachers, parents, citizens and workers and collectively make a country and its destiny. Their interests for major parts can be reconciled. Freedom cannot be unrestricted and nor can be state overarching and irrationally restrictive. Patriotism and social commitment may be taken as a pure idea, but it is also cemented by a quid-pro-quo relationship between the government, society and individuals. Society and individuals have a definitive role in making life beautiful. To conclude we can remember Fredrick Douglas remarks: "Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob and degrade them, neither persons nor property will be safe."

4. Courage to accept and dedication to improve are two keys to success

"We all have dreams. But in order to make dreams come into reality, it takes an awful lot of determination, dedication, self-discipline, and effort."
- Jesse Owens

"There are no secrets to success. It is the result of preparation, hard work, and learning from failure."
- **Colin Powell**

"Success is no accident. It is hard work, perseverance, learning, studying, sacrifice and most of all, love of what you are doing or learning to do."
- **Pele**

"You make the world a better place by making daily improvements to become the best version of yourself."
- **Roy T. Bennett**

"Courage is the most important of all the virtues because without courage, you can't practice any other virtue consistently."
- **Maya Angelou**

"Everyone has talent. What's rare is the courage to follow it to the dark places where it leads."
- **Erica Jong**

"Without continual growth and progress, such words as improvement, achievement, and success have no meaning."
- **Benjamin Franklin**

"Success is not final; failure is not fatal: it is the courage to continue that counts."
- **Winston S. Churchill**

Approach

Introduction:

Overview of success and its role in life

Body:

How to get success?

Role of courage

Accepting weakness and mistakes as form of courage

How do mistakes teach us?

How is there always a scope for improvement?

Conclusion:

How to improve ourselves continuously overtime?

Role of dedication in success

Life is a journey full of ups and down and we move forward through the rocky roads till our goal is achieved. Achieving our goals and realizing our dreams is success. In this sense, success is about taking risks, having the courage to take a plunge, and move forward with dedication and determination. Success is about an entrepreneurial life, which is one of challenge, work, dedication, perseverance, exhilaration, agony, accomplishment, failure, sacrifice, control, powerlessness, but ultimately, extraordinary satisfaction (David S. Rose). Thus, success isn't always about greatness. It's about consistency. Consistent hard work leads to success. Greatness will come. But success is seen by many as a one-off event as if "you see, you explore and you conquer," It may happen in films, but life is more arduous, and tricky. It takes everything to succeed, but courage, wisdom, dedication, focus and sacrifice are the most essential qualities that help us to endure, learn, improve and grow. Swami Vivekanand says: "Keep up one idea. Make that one idea your life - think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success." Doing this requires invincible courage and dedication.

Success requires consistency

Falling and rising again and again is true about all success stories. It also needs to be understood that any success is not final, and failure is not an end or disgrace. Life is so benevolent. It gives chance to learn and grow from ashes- "phoenix-like growth is possible in all lives". Paolo Coelho says that the beauty of life is that you fail seven times and get up eight times. It is about endurance and consistency. It is about courage, faith and dedication. It is about invincible hope and optimism. Whatever be the area of our action, these qualities matter for success. There is no need for arrogance, complacency, shock and heartbreak because life is made up of a path of ups and down, ebbs and flows, kind of roller-costar. So, Ann Sherry says: "Be tenacious. The world will change, things will go wrong. Life is messy." Its normal to any journey in life.

Need for courage

Courage is the soul of all great journeys. It is the force multiplier. It gives hope, confidence, endurance, resilience and helps in accepting the facts of life sweet or bitter at every juncture to restart afresh our journeys with new insights made possible by readiness to learn from the past mistakes. It has been rightly pointed out by Anais Nin: "Life shrinks or expands in proportion to one's courage."

Role of courage in learning from mistakes

Mistakes are essential part of human life and especially when you are growing. Life is a journey towards excellence and perfection, but it is replete with mistakes as we move forward. Confession of errors is like a broom which sweeps away the dirt and leaves the surface brighter and clearer. I feel stronger for confession (Mahatma Gandhi). This statement of Mahatma Gandhi is true for all dreamers and aspirants in life. This readiness to confess is necessary to grow and outgrow our own selves.

Humans are ambitious by their very nature and always strike to seek excellence and perfection in life. But ambitions or dreams are just beginning points in human life. It takes immense dedication and hard work to realize dreams. But even if somebody works with passion, dedication and sincerity, mistakes creep in and human being fall and fail time and again in their journey to excellence and perfection, before they realize their goals and dreams. Some people falter and fall, and rise again while some people accept their fall as a final destination and allow their dreams to die. Courageous people do not allow their dreams to die and while they accept their setback and mistakes, they rise up after every fall, improve on their mistakes, re-strategize and try again and again till the goal is realized.

Human beings have a strong and obdurate ego which prevents them from accepting setbacks and mistakes. Most of the times this false ego gives a feeling to people that whatever they think and do, is the best and if they fail, it is due to their bad luck or conspiracy of others and not their own mistakes and lack of capacity. Man is, thus, in a constant mode of denial of wisdom that flows from real life experience and more so from setbacks. It takes lot of courage to confess our mistakes, learn from them and improve. Few people muster this courage and look into their failures and mistakes with an open mind rather than rationalizing and finding justification for the mistakes they commit. Those people who look back as learner and look forward as an improved version of their own selves, succeed in their mission while those who are obdurate, inflexible and do not accept their follies and mistake are prone to commit the same mistake time and again or remain stuck up at the same level of understanding, wisdom, skills and expertise which spoil their prospects of success forever.

Confessing the mistakes is not just a new beginning, but it also opens a gateway to new learning, adaptation and improvement. Tolstoy said, "Confession is the beginning of resurrection." But it does not happen automatically. It requires invincible courage to endure setbacks and confess our mistakes on one hand and unfathomable dedication on the other to continue the journey towards

excellence and perfection through learning from our past mistakes, improving on growing. Dedication is about loving our dreams no matter what, doing our work irrespective of outcomes and having optimism and faith in our mission and our abilities. There is no substitute of dedication if we want to continue our struggle to meet our goals. We may need other qualities as well, but dedication is a constant we cannot do without.

Mistakes are teachers

The approach towards mistakes should be like a learner. When we experiment with an idea, pursue our dreams; take to any enterprise we do not know how things will unravel. As we move forward, we commit mistakes. If we take mistakes as bad luck or lack of our own capacity to make it to success, things are over because gradually our self confidence, self esteem and faith is eroded. On the other hand, if you take mistakes as teachers who tell you what went wrong, you start learning and growing. You do not blame your failures on others' conspiracy or bad luck. You own your mistakes. That is the beginning point of next journey because you make efforts to learn and improve, to strategize for another leap, another fight and another struggle with a better version of yourself. This is growth and progression.

Need for improvement

Improvement is the ladder to growth. From one level of success we rise to the next level by making true and ardent effort to improve. It is succinctly explained by Roy T. Bennett: "No matter how much experience you have, there's always something new you can learn and room for improvement." Thinking about improvement and taking measures for it stops distraction, which are caused sometimes legitimately and sometimes illegitimately by the noise of critics. These criticisms help if we take them as a call for improvement; otherwise these noises break self esteem and self confidence.

Role of dedication in continuing our journey to excellence and perfection

The journey to improvement starts from accepting our mistakes, but it is sustained by dedication, i.e., true love for the mission or work that we are pursuing. It is not mistakes which make or break us, but how do we take them. We make the world a better place by making daily improvements to become the best version of yourself." (Roy T. Bennett). But we can do it only if we have immense dedication, which never yields or gets tired. Dedication gives love, endurance, confidence and courage to continue amidst constraints and adversity. Jesse Owens, an all-time great athlete puts the importance of dedication and hard work thus: "We all have dreams. But in order to make dreams come into reality, it takes an awful lot of determination, dedication, self-discipline, and effort." Success is about dedication. You may not be where you want to be or do what you want to do when you're on the journey. But you've got to be willing to have vision and foresight that leads you to an incredible end and endurance and resilience not to give up till you realize your dreams. (Usher). Mental toughness is spartanism with qualities of sacrifice, self-denial, dedication. It is fearlessness, and it is love.

There are umpteen examples when obduracy ruined our journey to success and open and courageous approach helped to improve. The case of emergency in India or the first world war outstanding examples when the world leaders did not allow mistakes to be a teacher. One-upmanship and megalomania filled their minds and drove their actions. The rest is history. And those who do not learn from past are condemned repeating their mistakes.

In case of individual stories of spiritual, entrepreneurial or leadership growth, there are many great sagas of rising and falling. The difference was made by courage to accept and dedication to improve- be it Abraham Lincoln, Mahatma Gandhi, Martin Luther King or Vivekanand, to take a few names. Fighting racialism, Quitting of non-cooperation movement and starting quit India movement; reverting to past glory of India to awaken self confidence among Indians and leading the renaissance preceding freedom struggle are all sagas of falling and rising by accepting

the mistakes, continuous efforts to improve and unflinching dedication to the mission and cause at hand.

Conclusion

Mistakes are essential part of our growth and progression. "If you're not making some notable mistakes along the way, you're certainly not taking enough business and career chances." (Sallie Krawcheck). But our approach towards mistakes should be a learner's approach. This helps us in standing tall, enduring our journey, learning, improving and growing. Without dedication, the "never say die" spirit will not come to us. This spirit is very important in life. Some people give up after failure and some people bounce back. That's the difference made by this spirit. When we love our goals and dreams, this spirit automatically comes. It has been truly said by Saint Bernard: "God removes the sin of the one who makes humble confession, and thereby the devil loses the sovereignty he had gained over the human heart."

Section - B

1. South Asian societies are woven not around the state, but around the plural cultures and plural identities.

"If I were a dictator, religion and state would be separate. I swear by my religion. I will die for it. But it is my personal affair. The state has nothing to do with it. The state would look after your secular welfare, health, communications, foreign relations, currency and so on, but not your or my religion. That is everybody's personal concern!" – Mahatma Gandhi

They (South Asians) share the same values, the same language. Practically speaking, they are the two halves of one consciousness. – Bharati Mukherjee, *Desirable Daughters*

Our societies have experienced the magic that occurs when pluralism flourishes and the marginalized assume their proper powers. But loss stalks those victories, as millions revolt against change and supremacies resurface. – Anand Giridharadas

Extremist movements are driven by their inability to tolerate the basic human fact of pluralism. They refuse to accept the natural cultural and religious diversity of our world, seeking to impose their own beliefs and behaviours as a universal pattern for humanity.

– Deeyah Khan

I believe in an India of pluralism and diversity, not of religious bigotry and caste politics. I believe in an India that is secure in itself and confident of its place in the world, an India that is a proud example of tolerance, freedom and hope for the downtrodden. – Shashi Tharoor

Approach

The essay should ideally deal with the following:

- What is the meaning of South Asia?
- What are the features of South Asian Societies?
- How South Indian Societies are influenced by their culture and identities and tied together?
- What are the limitations of tying societies together on the basis of culture and identity?
- What is the importance of state and governments in South Asian Societies?
- How good governance, democracy, pluralism, multi-culturism help in the development of modern societies in South Asia
- How conflict between individuals, identities, communities, culture and state can be removed and reconciled?

It is true that societies in South Asia are woven on the basis of plural culture and plural identities. However, since 1950s and 1960s, the decades known as decades of freedom or independence, South Asia also saw the advent of modern states, at least in terms of structure and aspirations. For instance, the states have written their constitution, made sincere efforts to establish rule of law and made strides in the areas of economic development and modernization. Although cultures and identities still play overarching role, it would be far from truth to contend that south Asian states have no bearing on societies. The life of people is influenced by the state, government, constitution, rule of the law, public institutions etc. in an appreciable way. These states have elaborate system of governance, police and armed forces that not only help run the system and save them from external aggression, but maintain internal law and order. Societies are generally free to practice their cultural traditions and maintain their identities, but these must also remain well within the constitutional parameters. To be fair, it is a two way process that has woven societies in south Asia- both culture and identity on one hand and state on the other.

Having said this, it cannot be denied that South Asian States are nascent and evolving, meanwhile culture and identity have immensely helped in coalescing the South Asian States, but this is not to say that these are sufficient to make a modern democratic, just, fair, modern and progressive society. In the absence of effective state, as seen in Afghanistan and even Pakistan, different factions of people with same or different cultures and identities frequently clash and hinder the process of evolution of a modern state. State compels people to follow the principle of “mutual coexistence”, ‘live and let live’, “tolerance and cooperation” and live with “peace and amity”. These societies have witnessed moments of doubts and threat perceptions against other apparently different and competing cultures and identities and assertion of majority population and the mighty, especially against the minorities and weaker sections. Such tendencies have lead to fear, conflict, social tension, riots, violence and exploitation. Politicians and political parties take advantage of such diversity in cultures and identities, which has proven detrimental to development, peace and progress of the South Asian States. But the diverse cultures and identities are bound by constitution, shared national spirit and aspirations, rule of the law, administration and governance and a network of infrastructure maintained by states.

Notion of state and societies

People make societies and state. But society and state are made by their history and culture and a shared common purpose respectively. A nation state is defined as a territory containing organized political community under one government. The British Encyclopedia defines state thus: State is a political organization of society, or the body politic, or, more narrowly, the institutions of government. The state is a form of human association distinguished from other social groups by its purpose, the establishment of order and security; its methods, the laws and their enforcement; its territory, the area of jurisdiction or geographic boundaries; and finally by its sovereignty. Societies are made up of individuals bound by history, culture living together. Identity is very important for different communities that make society and it can often be the binding force for making a state. If state is represented by the government it can be understood by the remarkable oft-repeated phrase that “government is simply the name we give to the things we (a society or a community) choose to do together.” But in pluralist societies or diverse societies, the notion of “choosing together” has its own limitations. People value their own cultures, identities and interests and aspire for placing them and their communities higher than others not only on socio-economic ladder, but also in the power structure. This is the reason of stress, tension and conflict within societies and state. The trust and faith in state depends how deftly and fairly a state arbitrates between different cultures, identities and interests. Still it is a stupendous task.

South Asia and South Asian Society

South Asia, or Southern Asia, is the southern region of the Asian continent, comprising of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka. South Asia

is bounded on the south by the Indian Ocean and on land (clockwise, from west) by West Asia, Central Asia, East Asia, and Southeast Asia. South Asian societies are marked by both homogeneity and diversity. Pakistan had been formed on the basis of “two nation” theory which believed that Islam and Hinduism are not compatible to live together. However, at the time of partition unlike Pakistan’s wish to make a theocratic state under the framework of democracy, India decided to make a democratic, secular and pluralist state with diverse religions and communities. Today despite Nepal being predominantly Hindu country has adopted a democratic system, and so has been done by the predominantly Buddhist Bhutan. Bangladesh, although inhabited by Muslims, has given more value in its formation to Bengali identity and it is also a democratic country. Sri Lanka has a predominant population of Sinhalese with Tamil Hindu and Muslim minorities. However, Sri Lanka is also governed by a democratic system. No doubt, the South Asian societies are ancient and their history and culture has undergone phases of evolution and transformation since ages. These societies developed different faiths, customs, traditions, languages and attires, institutions and systems over a long period marked by both conflict and assimilation and these factors do matter in organizing and running these societies. But after getting independence, all of them became constitutional democracies with their own systems of governance and administration. The legislative, executive and judiciary arms of state affect life of the people and their institutions in a great way.

Nascent origin of state in South Asia and play of culture and identity in social theatre

State in its modern sense is nascent in origin in South Asia. These states cannot be compared with nation state and modern state born after enlightenment and renaissance in Europe and other countries of the West. There are many reasons for this. First, the South Asian Freedom and sovereignty is very recent and new. Second, the South Indian States are marked by huge diversity in their society and culture unlike the catholic or protestant Europe and America. These two remarkable features of South Asian states distinguish them from modern states of the West because they have still not developed the system of governance and democratic institutions that adequately fulfill the needs and aspirations of its people. Secondly, their social, economic and cultural diversity marked by stratification, discrimination, inequality and elements of feudalism hinder the democratic processes and influence lives more than state. It is therefore apt to say that the influence of state on the lives of South Asian people is not as overarching as we see in the modern states of the West. It is also notable that social realities and culture including poverty inequality, customs, traditions, and patriarchal mindset, which affect lives of the people more than state and its apparatus. The Western States enjoy trust and faith of their people more than the states in South Asia because South Asian societies are theatre of large number of poor, malnourished, illiterate population and unresponsive or inefficient states which fail to provide solace and redress to them from these problems. State is often represented by the “elite” and powerful people of society. State is often marked by corruption, cronyism and dynastic or inherited powers rather than equality of opportunity, justice, meritocracy and talent. South Asian states are still evolving. Meanwhile, the diverse groups, societies and communities with their own diverse identities and interest take part in democratic elections, in some countries with interruptions, due to military coups and dictatorship, without bargaining the best things from politicians and getting swayed by propaganda and populism. And when elections return to the seat of power, they prove inadequate to fulfill people’s aspirations for prosperity, welfare, security and dignity. In such circumstances people are bound more by their historical, social, cultural and religious bonds rather than a delivering state.

Diversity in South Asian Societies and making of States

The South Asian region is marked by huge variety in its demography and culture. Seen from religious perspective, there are Hindus, Muslims (Shia and Sunni), Buddhists, Jainas, Sikhs and Christians. Seen from historical and anthropological perspectives there are different groups, viz, Aryans, Dravidians etc. and at regional level also the divide between rural and urban areas and

difference between development of areas closer to capital and distant from capital are some of the divides too obvious in South Asian States. There is wide variation in their languages and scripts. Notwithstanding this the South Asian states have evolved as sovereign nations and bound together by their plural identities with relevant adjustments and adaptabilities.

South Asia covers about 5.2 million km², which is 11.71% of the Asian continent or 3.5% of the world's land surface area. The population of South Asia is about 1.891 billion or about one fourth of the world's population, making it both the most populous and the most densely populated geographical region in the world. Overall, it accounts for about 39.49% of Asia's population, over 24% of the world's population, and is home to a vast array of people. South Asia has the world's largest population of Hindus, Jains and Sikhs. It alone accounted for 98.47% population of global Hindus and 90.5% of global Sikhs. It also has the largest population of Muslims in the Asia-Pacific region which forms one third global Muslim population as well as over 35 million Christians and 25 million Buddhists.

The largest spoken language in this region is Hindi, followed by Bengali, Tamil, Telugu, Marathi, Gujarati and Punjabi. In the modern era, new syncretic languages developed in the region such as Urdu that is used by Muslim community of northern south Asia (particularly Pakistan and northern states of India). The Punjabi language spans three religions: Islam, Hinduism and Sikhism. The spoken language is similar, but it is written in three scripts. The Sikh use Gurmukhi alphabet, Muslim Punjabis in Pakistan use the Nastaliq script, while Hindu Punjabis in India use the Gurmukhi or Nāgarī script. The Gurmukhi and Nāgarī scripts are distinct but close in their structure, but the Persian Nastaliq script is very different. English is commonly used in urban areas and is a major economic lingua franca of South Asia.

Thus, it is very obvious that South Asia is a very diverse society and people in this region are very traditional who value their culture and identity. Even after getting independence, these states were formed by taking aspirations of the people in consideration, which is more often than not guided by history, culture (customs and traditions) and identity. India and Pakistan were created on the basis of "two nation" theory, which believed that there is so much difference between the Hindus and Muslims in culture that they cannot live together. This led to partition of the country notwithstanding mammoth effort from the liberal Indian leaders like Mahatma Gandhi, P. D. Nehru and Patel to save India from partition. The modern states of India and Pakistan are still struggling with the challenges and stress arising out of their religious and caste identities. Besides, these countries are also affected by other related cultural issues. The same is true about Bangladesh where Bengali identity and culture plays an important role in society, right from its formation. The Bengali identity of Bangladesh mixes with the Islamic identity and it makes it different from Indian Bengalis in West Bengal who are predominantly Hindus. In Sri Lanka also we see Sinhala population and Tamil and Muslims living together, but state has to cope with the stress generated by this demographic mix and their cultures.

Role of History and culture in making South Asian Societies

As highlighted above, these societies are not woven around "state", but their identity, derived from their history and culture and their own understanding of a "good life" drawn from social continuum. In India for example Durga, Saraswati and Laxmi are respectively considered mothers of Shakti (power), Gyana (knowledge) and Dhana (wealth). This tradition automatically leads to respecting women. Trees, rivers and animals are worshiped in Hindu tradition, which instills elements of love and respect for water bodies, flora and fauna and sometimes this tradition saves these natural resources more than the laws do. There are innumerable examples in other cultures and religions where values and virtues like honesty (Mussalam Imaan in Islam), integrity, truth, right path in life (8-fold path of Buddhism) respect for other forms of life and mutual co-existence as in Jainism have driven societies in their day-to-day lives. The Hindu belief in "laws of Karma and Dharma" has defined the social belief systems and attitudes. These things have been

instrumental in social bond and change and progress. But it is just one side of the story. The cultural traditions and identities, however, may be distorted and can be used to politicize and divide a society.

Influence of culture and identity on South Asian Societies

As highlighted above, South Asian societies are very diverse in demography, faith, culture and tradition. Apparently this diversity seems to be a hurdle in making a prosperous, just and peaceful society. But history shows that the diverse communities of South Asia have learnt over the years to peacefully coexist by allowing assimilation and interdependence. History also shows that these communities have fought among them for supremacy and hegemony as well, especially during the ancient and medieval times. Some of the emperors like Asoka, Chandragupta, Sher Shah, Akbar acted as unifiers by their military power and benevolent policies while some of the emperors like Aurangzeb were biased and unjust on the basis of religion at least. Therefore, we find that history sometimes unified and coalesced these societies and sometimes divided.

Islam, Hinduism, Buddhism, Sikhism, and Jainism were great religions which bound these societies with certain values and virtues on one hand and customs and traditions on the other. These religions were great unifiers in this sense and they often drove these societies for mutual co-existence. These different cultures and identities assumed primacy during different phases of history. But primacy of one culture did not obliterate other cultures and identities. There were instances of cross cultural communication and assimilation. Sufism, Gandhara Art and Ganga – Jamuni Tehjeeb are remarkable examples of cultural assimilation. Buddhism spread beyond India to countries like China and Sri Lanka marking a permanent imprint on those societies. These developments had great impact of development of South Asian societies. Even Hindu religion and architecture spread beyond India, especially in Southeast Asian countries. Cross boarder marriages specially between Indians and Pakistanis and cultural communication between Punjabis on both sides of the boundary is well known.

Nevertheless, diverse cultures and identities also divided people in majority and minority, feudalism and slavery led to a kind of social stratification that often lead to injustice and social conflicts. The South Asian societies are also stratified along caste line- upper castes and lower castes, which not only leads to limited occupational mobility, but also social mobility, often marked by lack of equality of opportunity and freedom of choice. Such a stratification also led to unequal representation in the power structure, inequality in terms of liberty and dignity and eventually feudalism in due course of time, which was benevolent in some respects, but generally exploitative.

The South Asian societies are also patriarchal, where gender discrimination was ingrained. Although, during some phases of history women were treated equally and in dignified manners, for most of the part of history and even today women in these societies are facing different social barriers. Realizing this, states like Pakistan and Bangladesh have given larger representation to women in the power structure; India is still behind them in gender inequality index.

The societies in South Asia are marked by both economic and social duality. There are rich people on one hand and on the other the poor, deprived and hungry people. The population even within same state is divided in rural and urban with glaring differences in opportunities and amenities. Most remarkable trend is that people who are well-off have learned to live their lives in bounty and happiness while millions are destined to live in deprivation, destitution and poverty.

Identity politics versus pluralist ideas

People still do love their faith and religion, their custom and tradition and feel pride and glory in their identity such as culture, faith, language, food and attires. Eid, Dessehra, holi, Deevali, the institution of marriage, harvest season festivals etc. bind people together and participation is seen across the board. But these factors also divide people and often lead to conflict, especially

when political parties divide the societies as “we” and “they”. Quite on the lines of world politics, rightist winds are blowing in our country as well and it is often being difficult to maintain fraternity, brotherhood, peace and amity. Indoctrination in the name of Jihad and exploiting the poor and vulnerable to take to arms is common place in Pakistan and Bangladesh against other countries and communities. Poor people are also indoctrinated by left wing extremists to wage a war against “kulaks”, the rich and against state leading to lot of bloodshed and violence. The left wing extremists get much support from the Scheduled Caste and Scheduled Tribes who are often poor, deprived of basic needs, landless and homeless.

These diverse cultures and identities often come into conflict within the nation and without it. There are fissures and divisions within the nation and political class is always in search of occasions to mobilize votes on divisive planks. There is also a kind of competition among these varied communities for business opportunities and livelihood, not to speak opportunities for getting political power. Sometimes this leads to social tension and conflict, often turning violent and riotous. The small nations around India also sometimes feel that India is behaving “big brotherly” and often there are diplomatic tensions and doubts. The situation is more complicated by the presence of the theological state of Pakistan on one hand and China’s exploitation of South Asian Nations for its strategic advantages and containing India. In all these circumstances the nation states of South Asia use their government apparatus within and without to save the national and community interest. In fact it is heartening to see that South Asian States are increasingly fascinated towards democracy, democratic institutions, economic and scientific progress and establishing pluralist, modern and secular states.

Towards pluralism and multi-culturism

State making is, nevertheless, difficult in pluralist and diverse societies of South Asia without paying heed to their cultural diversity and identity questions. States are slowly and gradually moving towards mobilizing people around shared dreams of prosperity and peace and sustainable development. Good governance, institutions and development of social and economic infrastructure apart from functioning legislature, executive and judiciary with checks and balances is common aspiration in all the South Asian nations. These dreams and aspirations are binding people together and states are also increasingly finding it their obligation to fulfill people’s desire. Defense from external aggression, proper policing and creating ease of doing business apart from welfare programmes of state have also been a great binding force in South Asian States.

If the South Asian societies aim at development, change and progress, it could be realized only on the basis of creating a modern state based on pluralism and multi-culturism, secularism and mutual co-existence, tolerance and mutual respect. These countries have big and dense populations with diversity faith, culture and identity and a marked structure of social stratification with elements of “structured discrimination.”

Conclusion

A dramatic global development of recent decades has been the emergence and tremendous impact of many, often aggressive religious-political positions. There is need for a multidisciplinary perspective on the interplay between religion and politics in predominantly Hindu India, Islamic Pakistan, and Buddhist Sri Lanka. Societies are made up of complex socio-politico-religious factors. We cannot understand conflicts in India, Pakistan, Sri Lanka, and many other parts of the world without making sense of very complex political-religious connections. Most traditional approaches seem to present oversimplified interpretations, both positive and negative. Recent dynamic religious-political developments often contradict traditional assumptions and interpretations. Theoretically, this has meant limited understanding of confusing religious-political developments. Practically, this lack of understanding has contributed to devastating results with new forms of ethnic, racial, and religious nationalism, repression, denial of human rights, violence, and war.

It is erroneous to put individuals against societies and societies against the state. Today a sort of cooperation and mutual dependence is needed for growth, development and progress. Without democracy and economic development even cultures and identities are at threat as we have seen above. Pluralism and multi-culturism is an inevitable outcome of the process of liberalization and globalization. It is time to learn and imbibe good things from all the cultures and identities and the latter need to flourish with openness to reform according to changing times. Fundamentalism and rigidities are enemies to change and progress. There is nothing permanent, but change. "Social Darwinianism" should not be seen in terms of competition and conflict of interest but also in terms of need for "adaptation" as a tool for mutual coexistence. One of most well known historians of our times, Yuval Noah Harari writes aptly in his seminal work *Sapiens: A Brief History of Humankind*:

"Romantic literature often presents the individual as somebody caught in a struggle against the state and the market. Nothing could be further from the truth. The state and the market are the mother and father of the individual, and the individual can survive only thanks to them. The deal between states, markets and individuals is an uneasy one. The state and the market disagree about their mutual rights and obligations, and individuals complain that both demand too much and provide too little. In many cases individuals are exploited by markets, and states employ their armies, police forces and bureaucracies to persecute individuals instead of defending them. Yet it is amazing that this deal works at all – however imperfectly. Millions of years of evolution have designed us to live and think as community members. Within a mere two centuries we have become alienated individuals. Nothing testifies better to the awesome power of culture."

Having said this we should never undermine the power of culture and longings of people for identity. The day will be golden for example, when Indians enjoy their cultural liberties and identities with prosperity and peace along with mutual respect and co-existence by creating a bigger identity as "Indians", subsuming all the narrow categories of identity. This is possible by creating a modern state and establishing democracy in true sense. Still the relevance of culture in making societies will remain important as aptly emphasized by Pope Benedict XVI, in his *God Is Love: Encyclical Letter* : "The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern. We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need. The Church is one of those living forces."

In India's case Yoga, spiritual traditions like Sufism and even Hindu religion with its highest ideals such as Vasudhaiva Kutumbakam and Survey Bhavantu Sukhinah or noble acts as exemplified by Rama, Krishna and Shiva can go a long way in making a beautiful society. But politicians make things ugly and complex for their electoral goals. People should never allow exploitation of their culture and identity for the advantage of politicians and to the detriment of society and nation.

2. Neglect of Primary Health Care and education in India are reasons for its backwardness.

You must keep a strict eye on your health; let everything else be subordinated to that. The sign of vigour, the sign of life, the sign of hope, the sign of health, the sign of everything that is good, is strength. As long as the body lives, there must be strength in the body, strength in the mind, [and strength] in the hand.

- Swami Vivekanand

Education, work and access to healthcare for all are key elements for development and just distribution of goods for attainment of social justice, for membership in society, and for free and responsible participation in political life.

- Pope Francis

Healthcare as a human right, no matter where you are born, should have access to ... homes and food and, hospitals and schools, so as to lead a dignified life.

- Alexandria Ocasio-Cortez

Our future growth relies on competitiveness and innovation, skills and productivity... and these in turn rely on the education of our people.

- Julia Gillard

An investment in knowledge pays the best interest.

- Benjamin Franklin

Education is the most powerful weapon which you can use to change the world.

- Nelson Mandela

Healthcare is the cornerstone of the socialist state. It is the crown jewel of the welfare state.

- Monica Crowley

What people want is their basic needs. So I'm trying to help people ensure their basic need: that means food security, healthcare, education, and job opportunity and a better life.

- Sheikh Hasina

Approach:

Introduction:

Is India backward or emerging economy?

What are the features of backward economy?

What is the importance of primary healthcare and primary education in development?

What is the state of primary healthcare in India?

What is the state of primary education in India?

How can the challenges of primary healthcare and primary education be overcome in India?

When Indian Prime Minister and Finance Minister are repeatedly mentioning about their intention to make India a \$5 trillion economy in a few years, it is outrageous for many to think that India is backward. India has long been reckoned as an emerging and newly industrializing economy, and yet a tag of "backwardness," does it fit? When India is one of the fastest growing economy of the world, with remarkable growth in per capita income and reduction in poverty over last few decades making it one of the most lucrative markets and destinations for investment, the tag of backwardness is a little to undeserved tag, isn't it? If India is developing and developing fast, is it apt to describe India as backward for whatsoever reason.

It takes us to the question what constitutes development and backwardness? According to the Cambridge Dictionary, the definition of backwardness is, "the state of not being developed, modern, or advanced". Renowned Burmese economist, Hla Myint has differentiated between underdevelopment and backwardness- while former according to him means underdevelopment of natural resources and the latter means underdevelopment of human resources. He also contends that backwardness could be understood with some reference standard or comparison parameters. According to him, the idea of backwardness inevitably implies a comparison of different degrees of success in economic struggle for say income, output and employment some group of people are less successful or 'backward' compared with other more successful or 'advanced groups.' In more common parlance backwardness implies lack of capital, skills and technology, low national product and per capita income, predominance of agriculture and primary activities in the economy and lac of industrialization and manufacturing along with poor infrastructure and poor financial and social institutions. Underdeveloped natural resources, low productivity and lack of entrepreneurship can be added to the list.

Another angle to see backwardness is to see it from the perspective of development. A well known development economist Michael P. Todaro defines development “as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of absolute poverty.

Thus, backwardness is about both the things man’s physical (natural resources) and social environment institutions) and realization of economic goals (increase in production, employment and income leading to improvement in living standard).

India is an emerging economy and it has seen transformation and changes in its socio-economic environment and human resources. But if India is compared as a \$2.7 trillion economy with \$11 trillion economy of China or \$ 18 trillion economy of the United States, it remains a backward economy in comparison to them. Likewise if we see India’s ranking in the UNDP’s human development index, at rank 134, it is behind many economies with similar level of economic development, so much so that even Sri Lanka has a better rank. When it comes to gender inequality index, India is placed in UNDP’s ranking at 119, which is worse than that of Pakistan, Bangladesh or Central Asian countries. In terms of scientific publication and patents China, Japan and Singapore remain much head of India what to speak of the Western advanced nations. Thus, backwardness of India can only be understood in a comparative framework.

Backwardness has many impacts on society and economy. It is caused by many factors, but lack of education and health not only produces it, but sustains as well. The importance of primary health care and education cannot be overemphasized for enhancing productivity and efficiency and living a healthy and happy life. Similarly the importance of primary education for entrepreneurship, skill formation, employment and attitudinal change is well known. The importance of these factors should not just be seen just in terms of tangible effect on income, output and employment, but also beyond. A healthy society reflects liberty, equality and justice because people can be healthier only if a democratic welfare state ensuring universal access and affordability to health services. This also applies to education. Education empowers people in terms of knowledge and awareness and equips them with skills required for getting employment. Beyond that, education leads to attitudinal changes that make the society modern and progressive. If people are educated, they start giving up their primordial beliefs and practices while adopt more practical and rational way of living mared by tolerance and accommodation.

Theodore William Schultz, the winner of 1979 Nobel Prize in Economics, led a research into why post-World War II Germany and Japan recovered, at almost miraculous speeds, from the widespread devastation, in contrast with the United Kingdom, which was still rationing food long after the war. His conclusion was that the speed of recovery was due to a healthy and highly educated population; education makes people productive and good health care keeps the education investment around and able to produce. One of his main contributions was later called Human Capital Theory, and inspired much work in international development in the 1980s, motivating investments in vocational and technical education by Bretton Woods system International Financial Institutions such as the International Monetary Fund and the World Bank.

Modern human civilization is the outcome of better health care system and education system. When clubbed together, health and education give the concept of human capital and human resources. Major recognized indices of the world such as Human Development Index, Sustainable Development Index etc. use these two parameters for measuring the development of society and a region as a whole. Other parameters which are used to measure human development of a region has direct and indirect relationship with health and education. Better health and education are reflected in demographic transition of a region. It clearly impacts the mortality, life expectancy, age structure and thus overall demography of a region. Rich demographic dividend is a measure of work force thus is clearly related to economic prosperity of a region.

Why do we need to give priority to primary healthcare?

Primary Health Care, or PHC, refers to “essential health care” that is based on scientifically sound and socially acceptable methods and technology, which make universal health care accessible to all individuals and families in a community. It is through their full participation and at a cost that the community and the country can afford to maintain at every stage of their development in the spirit of self-reliance and self-determination. In other words, PHC is an approach to health beyond the traditional health care system that focuses on health equity-producing social policy.

Primary health care is necessary to prepare healthy workers and citizens. Health is one of the most important subjects for individuals and households as it not only affects energy, stamina and endurance, but also self esteem and optimism. People who are down by health issues can neither be good workers nor good citizens. In unequal societies, especially, in the Afro- Asian societies which are marked by immense inequality of wealth and income, provision of primary healthcare will go a long way in enhancing workers’ capacity and self esteem. People who cannot afford and access health care for whatsoever reason become fatalists and do not want to take part in social and economic processes.

There was a great disenchantment in OECD countries in 1970 with the preoccupation of countries across Europe and elsewhere to achieve higher economic growth as measured by Gross National Product and Per capita GNP. They found that there is no direct relationship in growth and welfare of the people. In other words, even if growth rate is higher, it is no assurance that people are healthy, educated and happy. The Overseas Development Council conducted a research on how growth and development can be measured in qualitative terms. As a result, in the mid-1970s, Morris David Morris developed the concept of Physical Quality of Life (PQLI), as one of a number of measures created due to dissatisfaction with the use of GNP as an indicator of development. PQLI might be regarded as an improvement as it provided a qualitative measure of growth and development. The Physical Quality of Life Index (PQLI) is an attempt to measure the quality of life or well-being of a country. The value is the average of three statistics: basic literacy rate, infant mortality, and life expectancy at age one, all equally weighted on a 0 to 100 scale. It is observed that PQLI has included two health parameters- infant mortality rate as well as life expectancy while it has not included any GNP parameter. From mid seventies therefore, a trend started to gauge growth and development not just in terms of GNP measures, but also in terms of health and education outcomes as well. Paul Streeten, a renowned development economist emphasized that development should not be measured only through GDP and GNP growth rates, but outcomes of growth in terms of well being of the people in terms of their access to minimum basic needs of life. Minimum basic needs may include things like primary health, primary education and hygienic and clean homes with provisions of clean energy for cooking and lighting and potable drinking water etc. If we see India there is a wide gap between growth rate and provision of basic needs like health and education and in this sense it is backward.

State of healthcare in India

If we see the situation of primary healthcare in India it is not in very good state. It could be gauged by two most important parameters. Although India’s maternal mortality rate reduced from 212 deaths per 100,000 live births in 2007 to 167 deaths in 2013 and further to 130 in 2014-15, it is still very high from all reckoning. Likewise India’s infant mortality rate in 2017 was 32 deaths per 1,000 live births, compared to the global average of 12. Neonatal mortality rates show a similar gap—24 per 1,000 live births for India, compared with the global average of 18. The incidence of diseases in India is very high and diseases like Meningitis, Dengue, Malaria, Asthma etc. take unimaginable toll every year. Recently there was a great outrage in Bihar due to Dengue deaths AND a few years ago due to Meningitis.

Over 61 per cent of total deaths in India were attributed to lifestyle or non-communicable diseases (NCDs). India had an estimated 22.2 million chronic COPD patients and around 35 million chronic asthma patients in 2016. In India, 26 per cent of all deaths occur due to cardiovascular diseases. More than 1.73 million new cancer cases are likely to be recorded each year by 2020 in India. Commonly used household chemicals and cosmetics contain cancer-causing compounds. More than 10 per cent of the country's population over the age of 18 suffers from various kinds of mental illnesses.

Malnutrition is also one of the reasons of poor health outcomes of children and women who suffer from diseases like stunting, wasting and anemia. Despite India's 50% increase in GDP since 1991, more than one third of the world's malnourished children live in India. Among these, half of the children under three years old are underweight and a third of wealthiest children are over-nutriented. One of the major causes for malnutrition in India is economic inequality. Due to the low social status of some population groups, their diet often lacks in both quality and quantity. Women who suffer malnutrition are less likely to have healthy babies. Deficiencies in nutrition inflict long-term damage to both individuals and society.

Stunting, or low height for age, is caused by long-term insufficient nutrient intake and frequent infections. Stunting generally occurs before age two, and effects are largely irreversible. Wasting, or low weight for height, is a strong predictor of mortality among children under five. If we take all anthropogenic measures to know the effect of malnutrition we will find the results very disturbing. Anthropometric measurements are a series of quantitative measurements of the muscle, bone, and adipose tissue used to assess the composition of the body. The core elements of anthropometry are height, weight, body mass index (BMI), body circumferences (waist, hip, and limbs), and skinfold thickness.

The low and appalling rank of India in the Hunger Index is a definite indicator of backwardness. India has been ranked at the 103rd position among 119 countries in 2018 on the Global Hunger Index, says a report. According to the report, prepared by Welthungerhilfe and Concern Worldwide, India is among the 45 countries that have "serious levels of hunger"

India needs to do a lot in primary health care. This ideal model of healthcare was adopted in the declaration of the International Conference on Primary Health Care held in Alma Ata, Kazakhstan in 1978 (known as the "Alma Ata Declaration"), and became a core concept of the World Health Organization's goal of *Health for all*. The Alma-Ata Conference mobilized a "Primary Health Care movement" of professionals and institutions, governments and civil society organizations, researchers and grassroots organizations that undertook to tackle the "politically, socially and economically unacceptable" health inequalities in all countries. India also needs initiatives for primary health care from civil society and NGOs like one seen in case of the Barefoot Doctors of China. Primary health care includes health promotion, disease prevention, health maintenance, counseling, patient education, diagnosis and treatment of acute and chronic illnesses. It includes health services that cover a range of prevention, wellness, and treatment for common illnesses. Primary care providers include doctors, nurses, nurse practitioners, and physician assistants. They often maintain long-term relationships with you and advise and treat you on a range of health related issues.

There are wide gaps in India in primary health care. First of all India's doctor-patient ratio as well as nurse-patient ratio is insufficient to tackle the health challenges. In India, there is one government doctor for every 10,189 people (the World Health Organization (WHO) recommends a ratio of 1:1,000), or a deficit of 600,000 doctors, and the nurse:patient ratio is 1:483, implying a shortage of two million nurses. India has shortage of an estimated 600,000 doctors and 2 million nurses, say scientists who found that lack of staff who are properly trained in administering antibiotics is preventing patients from accessing life-saving drugs.

Secondly, affordability of healthcare is also a great issue in a poor and unequal society like India. Even when antibiotics are available, patients are often unable to afford them. High out-of-pocket

medical costs to the patient are compounded by limited government spending for health services. In India, 65 per cent of health expenditure is out-of-pocket, and such expenditures push some 57 million people into poverty each year. In India, lack of access to antibiotics kills more people currently than does antibiotic resistance. The majority of the world's annual 5.7 million antibiotic-treatable deaths occur in low- and middle-income countries where the mortality burden from treatable bacterial infections far exceeds the estimated annual 700,000 deaths from antibiotic-resistant infections.

Thirdly, the health infrastructure in India is far less than it require. In India, there is one government allopathic doctor for every 10,189 people, one government hospital bed for every 2,046 people and one state-run hospital for every 90,343 people. You don't need an epidemic, however predictable, for the public health system to collapse. It is a matter of routine that patients share beds and doctors are overworked. The National Health Profile 2017 data show that India has a little over one million modern medicine (allopathy) doctors to treat its population of 1.3 billion people. Of these, only around 10% work in the public health sector. The shortage of health providers and infrastructure is the most acute in rural areas, where catastrophic health expenses push populations the size of United Kingdom into poverty each year. And the trivialities and agony of Indians in healthcare in general and primary healthcare in particular is painful and shameful, especially when we are boasting about upward journey of India to a \$5 trillion economy.

Primary health system was mainly based on traditional system of medication. Death rate was high coupled with high birth rate during independence. With beginning of health planning in India and first five-year plan formulation (1951-1955) Community Development Programme was launched in 1952. It was envisaged as a multipurpose program covering health and sanitation through establishment of primary health centers (PHCs) and subcenters. Rural Health Scheme was launched in 1977, wherein training of community health, reorientation training of multipurpose workers, and linking medical colleges to rural health was initiated. Also, to initiate community participation, the community health volunteer "Village Health Guide" scheme was launched. In 1978, government launched the concept of health for all by year 2000. With passage of time health care system of India improved after establishment of premier hospitals such as AIIMS and initiatives such as National Health Mission. But the state of India's primary health sector remained in a poor state.

Government has initiated many schemes to ensure health for all. The National Rural Health Mission (NRHM) was launched by the Hon'ble Prime Minister on 12th April 2005, to provide accessible, affordable and quality health care to the rural population, especially the vulnerable groups. The Union Cabinet vide its decision dated 1st May 2013, approved the launch of National Urban Health Mission (NUHM) as a Sub-mission of an over-arching National Health Mission (NHM), with National Rural Health Mission (NRHM) being the other Sub-mission of National Health Mission. NRHM seeks to provide equitable, affordable and quality health care to the rural population, especially the vulnerable groups. Under the NRHM, the Empowered Action Group (EAG) States as well as North Eastern States, Jammu and Kashmir and Himachal Pradesh have been given special focus. The thrust of the mission is on establishing a fully functional, community owned, decentralized health delivery system with inter-sectoral convergence at all levels, to ensure simultaneous action on a wide range of determinants of health such as water, sanitation, education, nutrition, social and gender equality. Institutional integration within the fragmented health sector was expected to provide a focus on outcomes, measured against Indian Public Health Standards for all health facilities.

One of the most ambitious health programmes initiated by the government of India is Ayushman Bharat. Ayushman Bharat Yojana or Pradhan Mantri Jan Arogya Yojana (PMJAY) or National Health Protection Scheme is a centrally sponsored scheme launched in 2018, under the Ayushman Bharat Mission of MoHFW in India. The scheme aims at making interventions in primary,

secondary and tertiary care systems, covering both preventive and promotive health, to address healthcare holistically. It is an umbrella of two major health initiatives namely, Health and Wellness centres and National Health Protection Scheme (NHPS).

Yet the distance to be covered is too long and rocky. Government expenditure on health is acutely insufficient. India needs to focus on the five principles of primary healthcare, viz., principle of equity, access, empowerment, community self-determination and inter-sectoral collaboration. But the current level of investment in the sector is very low. India's healthcare expenditure is barely 1.5 per cent of GDP and the new National Healthcare Policy aims at increasing it to 2.5 Percent of GDP by 2025. Internationally the advanced nations spend 5-6 per cent of their GDP in health sector.

To meet the requirements of health sector, India needs to invest more. The responsibilities are too many, and scarcity of resources would delay and derail the efforts to improve primary healthcare. The healthcare policy of India needs to encompass an understanding of the social, economic, cultural and political determinants of health. The World Health Organization (WHO) elaborates on the goals of PHC as defined by three major categories, "empowering people and communities, multi-sectoral policy and action; and primary care and essential public health functions as the core of integrated health services." Based on these definitions, PHC can not only help an individual after being diagnosed with a disease or disorder, but actively prevent such issues by understanding the individual as a whole. The ultimate goal of primary healthcare is the attainment of better health services for all. It is for this reason that the World Health Organization (WHO), has identified five key elements to achieving this goal: reduce exclusion and social disparity; organize health services according to the needs and aspirations of the people, integrate health into all sectors by public policy reforms, pursue collaborative models of policy dialogue through leadership reforms and increase stakeholders' participation. In sum, PHC recognizes that healthcare is not a short-lived intervention, but an ongoing process of improving people's lives and alleviating the underlying socioeconomic conditions that contribute to poor health. The principles link health, development, and advocating political interventions rather than passive acceptance of economic conditions.

Role of Primary Education

Education gives knowledge and knowledge is power. Education makes people more informed and aware on one hand and more skilled and employable on the other. In today's competitive world, education is one of the factors that leads to growth and development. Primary education has its importance, but secondary and tertiary education is also important for development. Primary education improves health and hygiene awareness besides opening the gate for learning higher levels of skills and advanced or tertiary education leading to research and development which is very important for innovation. Higher education not only improves employability, but also leads to increase in entrepreneurial willingness and skill. Education at all levels- primary, secondary and tertiary - leads to attitudinal changes. The march of human evolution from hominid to hominid was accompanied by constant and continuous attainment of knowledge and its quest to thrive in adverse environment by humanization of the natural environment using his attained knowledge. With the passage of era, human beings conquered the nature using his skills and lessened the impact of environment.

Although India has improved its performance in primary education after independence with both public and private initiatives, it still faces shortages and unwillingness of people to send their children in schools. Shortages arise because of shortage of investment in education while unwillingness arises due to poverty of households and high cost of education. India has a literacy rate of 76 per cent as against world average of 86 per cent. According to the UNESCO, 35 per cent of the illiterate population globally resides in India. Even more concerning is that a large chunk of the population that is getting educated is still not sufficiently equipped/skilled to be absorbed productively in the workforce.

In recent decades, India has made significant progress on access to schooling and enrollment rates in primary education but dropout rates and low levels of learning remain challenges for the state and central governments. Primary school enrollment in India has been a success story, largely due to various programs and drives to increase enrollment even in remote areas. In India, 80 percent of all recognized schools at the elementary stage are government run or supported, thus, making it the largest provider of primary education in the country. Under the Right of Children to Free and Compulsory Education Act 2009, education for children for 6 to 14 years of age or up to Class 8 has been made free by the government. As per the stats, around 29 percent of students in the 6 to 14 age group in the country receive private education. Private education is nevertheless, costly.

With an aim to universalize primary education in India, the District Education Revitalization Programme (DERP) was launched in 1994. Its main focus was to reform and vitalize the primary education system. In the past few years, this primary education scheme has shown a high Gross Enrollment Ratio of 93–95 percent in some Indian states. The student-teacher ratio in India stands at 24:1 across all levels of schooling. This seems healthy in light of the Right to Education Act stipulation of a ratio of 30:1. Survashiksha Abhiyan and Mid-Day meal schemes are some other programmes which have helped education of poor people.

But there are plethora of problems in the primary education system of India. Firstly, the RTE act has called for sufficient infrastructure, but less than 5% schools have all the 9 facilities mentioned in the act. Over 30% schools had no toilets and over 60 % had no playgrounds. Another big problem is about the quality of education. The quality of learning is a major issue in India and reports show that children are not achieving class-appropriate learning levels. Without immediate and urgent help, these children cannot effectively progress in the education system, and so improving the quality of learning in schools is the next big challenge for both the state and central governments.

The primary education sector of India is also facing many challenges. Firstly, enrollment ratio is far less than desirable. As of 2011, the enrollment rate for pre-primary schools is 58 per cent and 93 per cent for primary schools. However, as per the studies, among rural children of age 10, half could not read at a basic level, despite the high overall enrollment rate for primary education. Some of the reasons cited for the poor quality of education in schools include the absence of around 25 per cent of teachers every day. The teacher student ratio has improved but it can be improved further for more attention to students from the present level of 35: 1. This needs more recruitment of primary teachers, which would mean more training for the task. Thirdly, infrastructure for the primary education system is very inadequate. A study of 188 government-run primary schools found that 59 per cent of the schools had no drinking water and 89 percent had no toilets. The District Information system for education (DISE) data shows that only 6 out of 10 schools in the country have access to electricity. Bihar is the worst offender with only 10 % of its schools having access to electricity. This is a major issue for students to bear such a temperature during hot summers. Fourthly, the quality of primary education is very poor and one of the reasons is poor quality of teachers, apart from absence of teachers. The DISE data shows that only 69% of all school teachers in the country have a graduate degree or more, which tells us about the quality of teachers.

Indian government pushed major policy reforms after independence. Constitution incorporated free education for all in Directive Principle of State Policy on the lines of Nehru Report which urged for free and compulsory elementary education for all without any class distinction. Literacy ratio of India has increased to 7 percent from 1 percent at the time of independence. But investment on education has seen a continuous slide. In the First Five Year Plan, 7.9% of total plan outlay was allocated for education. In the Second and Third Plan, the allocations were 5.8% and 6.9% of the total plan outlay. To streamline the education, the government implemented the recommendations of Kothari Commission under 'National Policy on Education' in 1968. The main recommendations were universal primary education. Introduction of new pattern of

education, three language formula, introduction of regional language in higher education, development of agricultural and industrial education and adult education.

To combat the changing socio-economic needs of the country, Govt. of India announced a new National Policy on Education in 1986. Universalization of primary education, vocationalisation of secondary education and specialization of higher education were the main features of this policy. India's primary education system was strengthened by Schemes like Sarva Siksha Abhiyan and Mid-day Meal schemes to attract more children to schools. But slowly and gradually emphasis of government on education decreased which later reflected in Ninth Plan in which only 3.5% of the total outlay was allocated for education. Apart from it, in education, government was unable to amalgamate practical and experimental knowledge system into primary education system.

Thus, even though education in India has improved dramatically over the last three decades. Schools being accessible to most children, both student enrollment and attendance are at their highest level, and teachers are adequately remunerated. The RTE Act guarantees a quality education to a wider range of students than ever before. However, challenges in implementing and monitoring high standards in teaching and learning outcomes across regional, cultural and socioeconomic subsets prevent India from fully achieving this goal. Improving education is a critical area of investment and focus if the country wants to sustain economic growth and harness its young workforce. A weak foundation in primary education can derail the lives, careers, and productivity of tens of millions of its citizens. We all should contribute our part as well in improving the education system to make a significant difference.

Conclusion

Primary health care and primary education are most basic needs of human beings and if there is marked improvement in these sectors only then the purpose of growth and development is served. These two things are not only basic needs but they also form the basis of empowerment. Both the basic needs and capability approaches are inherently multi-dimensional, because both accept the fact that several things matter at the same time in the lives of the poor. There is a wide misunderstanding that if India's growth rate is high and if it becomes a \$ trillion economy, it will not remain backward. Obviously, human well-being cannot be reduced to income, or any single thing. If India truly wants to remove backwardness it will have to work assiduously in primary healthcare and primary education sector. Moreover, Given the presence of multiple deprivations in the life of a poor, it certainly makes sense to explore the status of his well-being in terms of various shortages. If done at the individual level it would provide a matrix of individual deprivations. These various deprivations depend not only on the personal factors but also upon different external forces which may be related to economic, cultural, social, political and environmental factors as well as to the nature of state policies. These external dimensions crucially dictate freedoms and the level of empowerment felt by people. Things like bureaucracy, corruption, social exclusion and discriminations always have adverse impacts, particularly on the poor. They make the poor feel restricted, disempowered, helpless and voiceless. An ideal anti-poverty framework would also consider these non-material factors including health and wellness and education and empowerment and try promoting an environment that has empowering impact on people. Only then India will be able to reap the advantages of demographic dividend and make a truly democratic system, that will not be described backward from any perspective. Notably, in India, the government's expenditure on social sector (primarily health and education) is at 7.5 per cent of GDP. This is quite low compared to many of the European countries that spend more than one-fifth of their GDP on social sector. Given that India is a developing country with huge income disparity, it is difficult to ensure equitable provision of health and education services under market mechanism.

3. Biased Media is a real threat to Indian Democracy

Approach:**Introduction:**

Status of Indian media

Body:

Role of media

Criticism of Indian media

Impact of social media on news media

Ideological bias

Conclusion:

Modern threats like Fake news and coming challenges

Steps to revive media neutrality

“For in these days, With the press in hand, it is easy to manufacture Great Men.”

– BR Ambedkar

The above satire of the “Father of Indian Constitution”, Dr. B R Ambedkar clearly states the present state of Indian media which has been profoundly referred as “Fourth Pillar” of the Indian democracy other three being executive, legislature and judiciary.

According to the World Press Freedom Index released by Reporters Without Borders, India ranked 140th out of 180 countries. This is horrific for the world’s largest democracy which gives freedom of press, a constitutional backing under Article 19 of its constitution and protected directly by its highest judicial body i.e. Supreme Court of India. In a country like India where 21.9% of the population lives below the national poverty line and 14.5 percent of people are affected by hunger, the loss of media’s freedom is a greatest back. This clearly undermines the democratic credentials of the country and a big obstacle in right to expression for the poor and marginalized.

Non-inclusive growth of India which has led to accumulation of capital in few hands as provided a large degree of freedom to country’s elite class to mould the opinion of the policymakers according to their choice. Most of the India’s media houses are owned by rich capitalists who are often influenced by money and muscle power of the ruling and opposition parties and industrial elites. This leads to bifurcation of the national interest and inclination of the policy formulation away from socialist credentials of Indian constitution and inclusive growth. This can be reflected in various outcomes such as large amount of loan sanctioned to corporate houses despite having priority sector lending norms set by the central banks. Further, parties of different ideologies push their agenda with the help of money and muscle power and overpower the independent credentials which the press must possess.

These factors have led to creation of large space in Indian media for non-essential news such as glorification of a person, stories based on hatred towards a particular community or religion, promotion of star kids and children of politicians etc. The news related to unemployment, outcomes of policy implementation, farmland distress, shortage of water supply, civic amenities, discussion on foreign policies, etc., find no or very less space in these news channels. Debates on electronic media on terrorism, naxalism, language and insurgency sometime take regional and communal colour. These incidents clearly shake the foundation stone of India which is based on unity in diversity and violates the provisions of Indian constitution such as right to equality (Article 14) and the right to life and personal liberty (Article 21). Media trials on sensitive cases

related to sexual harassment and internal security often leads to violation of privacy norms set by the constitution. Some media reports tarnish the image of reputed personalities in public domain without any conviction by the court is violative of the right to dignity provided under right to life of the person. To make the news more sensitive, some news channels often publish secret public documents which violates the Official Secret Act.

Arrival of social media in Indian domain has further aggravated the problem of unethical use of media and has influenced the Indian society at large. The deep rooted communal and caste hatred has again started to resurface in Indian society. Social media platforms are being used by different castes to form groups dedicated to their caste. These groups often post hatred against other castes. Similarly, communal groups are also created on these lines. Sometime these social media platforms are used to spread fake messages which often leads to clashes between different communities. As these media handles do not require authorized documents to open their account, they spread fake messages fearlessly. Violent agitation by a major farming community in Gujarat and Haryana for reservation, lynching incidents on suspicion of child lifting and cattle theft, lynching for possessing beef etc. are few examples which were fuelled by misuse of social media platforms in India. Irresponsible media coverage during release of movie "Padmavat", based on poetry master class of 16th century poet Malik Muhammad Jayashi, fuelled violence in many parts of the country.

Further, fake social media handles are used to glorify a person. This gives capitalist and political class an opportunity to press their agenda in public domain and glorify themselves. Social media and media platforms are being used by criminals lodged in jail to gain public sympathy and influence judicial process which was recently admitted by Delhi's high court during hearing of Nirbhaya Gangrape case. It stated that documentary based on the victim titled "India's Daughter" would have influenced the justice delivery system.

Socially, biased media has created a deep social divide based on religion, caste and language in India. It has impacted the homogeneity of Indian society and has provided a newer identity to citizens based on their caste, religion and language rather than a single identity of being Indian. Advent of pluralism in Indian domain can have long lasting impact on nation's unity and if not controlled with urgency, it will pose a greater threat to Indian democracy.

Although Indian media has inclined towards different ideologies rather than being neutral any political interference is not possible to correct its course. A collaborative approach consisting of experts from across the domain under regulatory frame of Press Council of India must be set up under judicial and executive guidance to provide a policy framework for it. Further, data localization by social media companies must be done. Social media regulatory hubs must be setup by government to keep a tight vigil on media platforms based on laws. This will help India to secure itself from misuse of social media platforms by hate mongers, terrorists and enemy nation.

Media and social media are double edged swords for modern democratic nations. On the one hand they provide platform to usher discontent over government policies, information on natural disasters, to express problems and grievances of vulnerable section of society, to promote national integrity and unity but at the same time it can be misused to pose threat to democracy and unity of the country.

Hence, one critic rightly described the role of media during American Civil War as:

"The media is one of the most powerful entity on the earth. They have power to make innocent guilty and to make the guilty innocent and that's the power. Because they control the mind of masses."

– Malcolm X, (Human rights activist and a popular figure during the American civil rights movement)

4. Rise of artificial intelligence: the threat of jobless future or better job opportunities through reskilling and upskilling

Approach:

Introduction:

Role of technical evolution

How will AI drive the future?

Body:

Four industrial revolutions

Where does India stand regarding penetration of technology?

Demographic dividend challenge

Conclusion:

Upskilling and reskilling challenge

Other challenges for Indian economy and role of government

"What to do about mass unemployment? This is going to be a massive social challenge. There will be fewer and fewer jobs that a robot cannot do better [than a human]. These are not things that I wish will happen. These are simply things that I think probably will happen."

-Elon Musk (Space Scientist, entrepreneur and owner of Space X and Tesla)

The First Industrial Revolution used water and steam power to mechanize production. The Second used electric power to create mass production. The Third used electronics and information technology to automate production. Today, the world is on the verge of Fourth Industrial Revolution which will use Artificial Intelligence (AI) and Big Data Analysis to make machines the masters of the whole production process. All the three industrial revolution reduced the number of jobs in the world and concentrated wealth of the world in few hands. The fourth one will further accelerate this process and will decrease the degree of financial inclusion. Many scientists fear that the fourth industrial revolution will have severe impact on human race and according to Bill Gates, it has the ability to wipe out the civilization when machines will be super-intelligent, and humans will have no control on them.

However, present state of world economy has been driven by the two newly invented instrument, i.e., Big Data analysis and Artificial Intelligence. Both have provided numerous services from predicting natural disasters by artificially studying millions bytes of data, providing tailor made solutions to service sector such as Information Technology (IT) industry, Business process outsourcing (BPO), Knowledge Process Outsourcing (KPO), customer support through artificial voice assistant, analysis of programmes and software testing without human interference. In banking services, AI has successfully been used for customer support through artificial voice assistant, analysis of financial ledger and security against cybercrime. In manufacturing industries, AI has provided a better alternative than human interference. When coupled with robotics, accuracy and precision of the machines increases to higher extent. This has improved the quality of the manufactured products.

All three previous industrial revolution reduced the scope of jobs in the industries but still left a corner for supremacy of human intelligence. Tertiary, quaternary and quinary sector of industry opened a vast workspace for the human race to act on the basis of human intelligence. The job losses which were incurred in previous industrial revolutions were soaked up in these sectors, but the advent of Artificial Intelligence and Big data analysis coupled with robotics has created a huge problem of mass unemployment in various sectors of economy existing today.

India, which is a three trillion economy, is thriving today on billion-dollar service sectors driven by vast information technology, BPO (Business Process Outsourcing) and KPO (Knowledge Process Outsourcing) industries. Service sector accounts for 53.66% of total India's GVA of 137.51 lakh crore Indian rupees. India which is a destination of cheap labor and quality human capital exports billions of dollars of services to most developed countries of the world including USA and United Kingdom. Advent of AI and Big Data analysis has limited the scope of Indian service sector which provides impetus to accelerating Indian economy, which is currently the fastest growing economy in the world. Backend services such as telephonic support in banking services, telecommunication industry and across every sector to provide assistance, are eyeing on use of artificial assistant-based solutions. For example, State Bank of India adopted an AI based assistant named SBI Intelligent Assistant (SIA) a smart chat assistant, evolved from the "cutting edge technology of artificial intelligence, that efficiently resolves queries of NRI customers, similar to that of a bank representative. This step of SBI, if evolved in a better way will alone eliminate thousands of its business representatives.

Software testing which is exclusively done at very large scale in India are being done with the help of newly developed technology which gives accurate results and take lesser time replacing human testers. Highly paid lucrative jobs in this industry draws higher salary from MNCs (Multi-National Corporations) based in developed countries and add up to Indian GNP (Gross National Product). Loss of jobs in this sector will hamper the prospects of Indian economy. Already reeling Indian manufacturing sector will face higher consequences when robotics coupled with artificial intelligence will be adopted by industries. This will cut down innumerable jobs from higher to lower strata.

India is second largest country in the world in terms of population is expected to surpass China in next ten years. Since 2018, India's working-age population (people between 15 and 64 years of age) has grown larger than the dependent population, children aged 14 or below as well as people above 65 years of age. This bulge in the working-age population is going to last till 2055, or 37 years from its beginning. At the time when India needs to reap its demographic dividend by accelerating its growth rate and creating employment, newer technologies such as Artificial Intelligence have created a huge challenge for Indian policymakers.

Upskilling and reskilling of Indian workforce will have lesser impact as number of job losses is far larger than availability of space after deployment of cutting-edge technologies. Secondly, any upskilling or reskilling of human beings can't match the accuracy and preciseness of code operated machines. Further, it will be unsuitable for companies to employ large human work force rather than deploying single software made solution. Although, upskilling and reskilling will provide jobs but in lesser number than lost jobs which is contrary to the prediction of World Economic Forum (WEF) report titled 'The Future of Jobs 2018', which stated that the Fourth Industrial Revolution will make 75 million jobs obsolete by the year 2022 but will also create 133 million new jobs, a net gain of 58 million. The current scenario of job losses to these newly developed technologies contradicts these claims.

If India wants to reap its demographic dividend in a better way and serve its ever-growing population, there must be a legislative intervention in this field to check its excessive use across different sectors. Limitation on use of AI based technologies to certain sector of economy to check mass job losses and large-scale upskilling and reskilling of the domestic workforce through programmes and interventions is required. Human capital formed after this process should be able to cater demands of global industry. Further, upgradation of primary and secondary education systems through programs such as Atal Tinkering Lab, National Skill Development Mission, Young Scientist Programme, Skills Acquisition and Knowledge Awareness for Livelihood Promotion (SANKALP) and Skill Strengthening for Industrial Value Enhancement (STRIVE) to boost Skill India Mission.

India, which is already under the stress as capital investment has plunged, the unemployment rate has surged to a 45-year-high and the nation's banking system is hamstrung by the world's worst bad-loan ratio and agriculture sector is plunged by erratic monsoon coupled with climate change impacts, it is time for government to take tough decisions to fulfill its domestic commitments and international obligation of achieving sustainable development goals. These goals can be achieved only when India will implement its policies effectively with upgradation of its workforce and become world leader in human capital formation. With upskilling and reskilling, India can provide developed human resources to developed countries which are in fourth stage of their demographic transition with old age population and are scarce in human resources and also to underdeveloped countries which are still taste technical revolution.



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