

खण्ड-A / Section-A

उम्मीदवारों को
युक्त मात्र में
लिखना पड़ा है।
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Gender Equality is not a "women's issue" - it's good for men too

लैंगिक समानता सिर्फ "महिलाओं का मुद्दा" नहीं है - यह पुरुषों के लिए भी बेहतर स्थिति है।

Is UCC, the unity that we aspire in our diversity?

क्या समान नागरिक संहिता वही एकता है, जिसकी हम अपनी विविधता में आकांक्षा करते हैं?

Problems of 21st century are problems without passport.

21वीं सदी की समस्याएँ सीमाविहीन वैश्विक समस्याएँ हैं।

The more we are developing, the more unhealthy we are getting. Where does the real problem lie?

हम जितने अधिक विकसित हो रहे हैं, उतने ही अधिक अस्वस्थ होते जा रहे हैं। वास्तविक समस्या कहीं है?

Problems of 21st century as problems without passport.

We are living in a distinct part of history. A time when a small-virus that originated in one part of the world had led to lock-downs, economic-shutdowns, health-emergencies across the globe. The disease is none other than COVID-19 and is a classical example that our problems in 21st century are problems without passports.

However in the beginning itself we must be cognizant that

through 21st century has increased the pace of dissemination, such things existed even before the dawn of 21st - century.

Recall the world-wars or the Great Economic depression of 1932 or even before that the spirit of American & French Revolution that spread in 1770s & 1780s. All these points towards globalised nature of world. But the 21st century in a way turned the cryogenic stage of Rocket of Globalisation on.

What do we mean when we say that these are problems without passport? It essentially points out at 'Globalised Nature' of problems where events in one part of world affects all other parts. But what has enabled this to happen?

human spirit of adventure and endeavour was always at the heart of it but lately the technological advancements have added fuel to the fire.

The ease of connectivity that advancements in Transportation and media-technologies especially social-media has brought, have made the world hyper-globalised. Getting back to the example we discussed in the beginning - COVID-19 was transmitted across the globe in just 3 months.

It was possible only because the people were travelling and so was the virus. It might seem funny to say so but "we arranged for air-travel of virus across the globe".

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So we see that technology has enabled the faster transmission of problems across nations but this requires problems to exist in the first place. Let us discuss some problems that concerns the entire world.

The very first problem that echoes our minds is that of Climate Change. Our habitat and climate are part of Global-commons. We share this with each other and no one can claim exclusive rights. However with rights comes responsibilities. So if all of us have rights over air & water, we also have responsibilities

United Nations - Secretary General

Antonio Guterres said that -

"Era of Global warming is over. We are entering into era of global-bolling."

To realise the transboundary-nature of this problem, we must see the repercussions of global-warming. The 'sea-level rise' that we see is affecting small-island nations more than the developed countries who are traditionally responsible for climate-change.

The problems of globalised nature are not confined to environmental domain. Let's look at another problem which is TransNational crimes and terrorism. We vividly remember 9/11 - twin tower attacks or the 26/11 attack in Mumbai. The one common thread between those attacks is that both had their source outside the country.

The reason can be numerous

such as state-sponsored terrorism or secessionistic demands or organised crime cartels with monetary-incentives but they affect countries and people across borders.

Also in a hyper-globalised world, actions of one country quickly affects other countries. When Russia invaded Ukraine, the wheat exports got disrupted leading to hunger-crisis in Africa. or very recently when Japan announced to release treated nuclear water in South-China sea, it led to long-queues in South-Korea for stocking common-salt.

We understand that technology has enabled our connectedness many-folds and this makes us vulnerable to many problems. But does it mean that there should be a backsliding? Is it

NEXT IAS

time for deglobalisation?

The answer to this is complex. Let us try to understand this through a nuanced approach.

Recalling our analogy that we sponsored air-travel for covid-virus — but what is the alternative? Should we ban air-travel or can we even think of doing so? No we cannot but what we can do is better information-sharing. Had China been more transparent maybe better screening measures could be employed. Or initiatives like Vaccine-Maitri when India stood up & helped other nations at the time of crisis. As it is said,

"Global problems, need global solutions"

Also if we look at GHG emissions and climate-change we

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come across multiple global-initiatives
Paris-agreement under Kyoto Protocol
being the latest & one.

We have tried to put collective
efforts across various domains to
ensure collective good. Take example of
Inter-pol, where agencies across-nations
collaborate to control trans-national
crimes or the Black-sea grain
Initiative that India-mediated to
avert crisis in Africa due to R-U
conflict.

Various organs established to
collaborate efforts such as WTO -
working for rule-based trade, UNFCCC,
UNCCD - working towards environment
protection.

We see that we have global
problems & collective ~~gotta~~ actions are
required to address them. But there

is a new-trend in global-geopolitics that appears as the 'New-kid in the town'.

We see that today's world is entering into a phase of 'new cold-war'. Two-factions led by USA and China respectively are fighting for global-supremacy.

This has led to newer-concepts like multilateralism like AUKUS, Quad and concepts like Friend-Shoring. However this race for global supremacy has put the global-commons to a back-seat often called as 'Kindleberger Trap'.

As we go further into the 21st century, the road is bound to get tough. There will be newer challenges that will require greater collaboration.

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In words of Antonio-Gutierrez "we have two choices - collective action or collective suicide."

Going into the future, we can learn a lesson or two from our own history. Even the theme of G-20 in our Presidency during 2023 has been the philosophy of "Vandhev-Kutumbam," i.e.

"ONE EARTH - ONE FAMILY - ONE FUTURE"

If we come together for collective action. There is nothing that can stop us from achieving a healthy, prosperous earth

खण्ड-B / Section-B

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Q.5 Our Tryst with Space

अंतरिक्ष के साथ हमारा मिलन

Q.6 Is Internal Security always an Internal Challenge?

क्या आंतरिक सुरक्षा को हमेशा एक आंतरिक चुनौती माना जा सकता है?

Q.7 Sports, the toy of humanity

खेल, मानवता का खिलौना है।

Q.8 Is Economy becoming the end rather than the means?

क्या अर्थव्यवस्था साधन के बजाय साध्य बनती जा रही है?

Is Economy becoming the end rather than the means?

We started with factories then came the mega-factories, still later the giga-factories like that of Tesla in Beijing and pretty-sure soon enough there will be Tera / Peta / zeta-factories

Also lets draw a corollary, we started with 1°C temperature rise above pre-industrial levels, then it was 1.5°C, now probably aiming to control it below 2°C. What does it show? At the face we can understand

that one thing took precedence over another. It was economy over environment in the above case.

This essay talks about how economy has taken precedence over various other things and as an end in itself rather than being means to an end. But before that let's discuss what 'ends' and 'means' mean.

In ethics there has always been a debate between what should be prioritised e.g. whether it should be the outcome or the process to achieve it?

Deontological philosophers like I. Kant put 'Means before ends' whereas Utilitarian philosophers like Jeremy Bentham gives more primary to outcomes.

In context of economy what do 'ends' mean? Is it the GDP-growth rate or the per-capita income or still better economic-empowerment of every single individual.

Sadly, when we talk about 'economy as an end', we have a very narrow definition. Let us see the repercussions of putting economy as an end across various dimensions.

When we put 'economy as an end' without realising the equitable distribution. It leads to society being divided into haves & have-not's. To illustrate, take example of Oxfam - Inequality report that suggests that top 10% of population owns over 50% of total wealth. This leads to society being divided into classes.

In the beginning itself we discussed how putting 'economy as end' jeopardises environment. The climate change, rising sea-levels, heat-waves, errant rainfall patterns are all outcomes of top-sided focus on environment.

'Economy as an end' has also been biased towards Women. Because of this we see various manifestations such as Glass-ceiling, Glass-cliff, lack of women participation in labour force as they are less preferred owing to their reproductive-responsibilities.

'Economy as end' has also led to degradation of human-values (e.g. Honesty, and integrity). We see deterioration of corporate-ethics leading to discharge of untreated waste resulting in river-pollution. Also

instruments like corruption and money-laundering are subscribed to for economic-gains compromising ethics.

We see economic development as the primary objective has also led to unintended consequences. The recent landslides in Himachal Pradesh due to rampant illegal construction. Also the depletion of ground-water in Haryana & Punjab are all examples of events happening due to misplaced priorities.

'Economy as end' has been the root of various crimes such as Drug-trafficking, Arms and human trade, also the international territorial-disputes like that in South-China China. Where the chinese

9-dash line has led to disputes with Philippines, Taiwan, Japan etc

We realise how placing economy at the centre without due diligence to other aspects of human-life is deleterious. Now the obvious question that comes is what should we do?

The very first thing that we need to do is to redefine our 'Ends' appropriately. The 'Ends' for us need to be a just and equitable society, a healthy environment where all individuals have the opportunity to fully develop one's potential. This is in line with the Capability - Approach that Nobel-laureate Amartya Sen had given.

Also what needs to be done is redefining our definition of Development

Development can not just be about Per-capita GDP or Average income.

It should incorporate - freedom of expression, opportunities to exploit one's potential. It must include Right to healthy environment and equality amongst its members.

Bhutan's Gross Happiness Index guides in this direction. Also in line with socialistic principles of our Constitution, 'economic ends' should focus upon reducing income inequality.

An equal focus is required to be given to 'Means to such ends'. 'Means' to such ends need to be ethical. They should also adhere to the law & constitutional values of the country.

Does it mean that everything was wrong about putting economic development as an end?

The answer is a big No!

The focus on economic development has led to immense benefits as well. In 1950s when we were newly independent >70% of population suffered from extreme poverty, we were dependent on grain-imports through PL-480, often remarked as 'Ship to Mouth' economy.

With concerted efforts, we became agriculture-surplus. Today India stands as the largest-exporter of Basmati Rice. Latest NITI Aayog-survey highlights that multi-dimensional poverty has come-down to 14.9% in 2019-20.

Today India stands as the 5th largest economy. All these are the achievements that should make us proud but not complacent.

We need to build on our success, taking into account present day realities. We need to embrace Buddha's Madhyam marg where we can establish Giga-factories on one hand and simultaneously ensure lower emissions on other.

We need to understand that mother-earth will take care of us only when we take care of this.

"PRAKRITI RAKSHITE RAKSHITA"

(Nature protects if protected)