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TEST CODE 32006

FIAS - MGP2020 - EASSY 2

# ForumIAS

ACADEMY

## GENERAL STUDIES

Name Of Candidate	KARISHMA NAIR		
Email Id.		Roll No.	1910055290
Mobile No.		Date:	13/11/2020

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION
Q.No.	Max. Marks	Marks Obtained	<ol style="list-style-type: none"><li>1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).</li><li>2. There are TWO Sections. Each Section has TWO topics printed in English and Hindi. You have to write on 1 topic from Each part.</li><li>3. One question in each part is compulsory.</li><li>4. The number of marks carried by a question/part is indicated against it.</li><li>5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.</li><li>6. Word limit in questions, if specified, should be adhered to.</li><li>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</li></ol>
Q.1			
Q.2			
<b>Total Marks:</b>			
<b>Remarks:</b>			
Start Time   8:30 pm		End Time   11:30 pm	
Mode Of Examination :		Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>	
ECN CODE:		Evaluation Date:	

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**MARKING SCHEME**

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

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<i>Coherence</i>				
<i>Language</i>				
<i>Handwriting</i>				
<i>Pre-writing</i>				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100

SECTION/भाग - A

1. PRIs: Securing economic development and social justice.

पंचायती राज संस्थान : आर्थिक विकास और सामाजिक न्याय को सुनिश्चित करते हैं।

2. In the Indian context, both economics and technology are crucial in combating agrarian distress.

भारतीय संदर्भ में, कृषि संकट से निपटने के लिए अर्थशास्त्र और प्रौद्योगिकी दोनों महत्वपूर्ण हैं।

PRIs: Securing economic development and social justice

"India lives in its villages", this proclamation of Gandhiji holds true even now, seven decades since independence. However, the villages of today have an important addition <sup>to</sup> ~~than~~ the ones at the time of Gandhiji — a robust, institutionalised Panchayati Raj Institutions (PRIs).

The difference of opinion between BR Ambedkar and Gandhiji on the role of villages is well known. While Ambedkar saw villages as parochial <sup>and</sup> perpetuating social injustice, Gandhiji saw villages as true India, and even envisioned village republics.

On 24<sup>th</sup> April 1991, the Parliament passed a legislation that had the potential to tip the debate in favour of Gandhi's view.

The villages in India were placed on the path of economic development and social justice, and there has been no looking back since.

Through this essay we shall outline the philosophy behind PRIs, how it helps in securing economic development and social justice, what are the challenges faced by PRIs in fulfilling these objectives and finally the way forward for PRIs.

India has had a long relationship with village sabhas and councils since ancient times. Evidence of the same have been found in Vedic times, <sup>the</sup> ~~&~~ Sangam era and has remained even in medieval India and British India.

Cognisant of the importance of village panchayats, our forefathers secured a place for them in the Indian Constitution as a DPSP

under article 40, where the state was expected to support and promote village panchayats. Many state governments established panchayats, however ~~many~~ disparities were visible in their functioning with huge discretion in state governments in their formation, dismissal, roles, etc.

The Government through the expert advise of a series of committees including Balwant Rai Mehta Committee, Ashoka Mehta Committee, and LM Singhvi committee, developed a vision of what panchayati Raj institutions should look like. This vision materialised in the form of the 73<sup>rd</sup> Amendment of the Constitution that added Part IX - Panchayats and Schedule XI - Powers of Panchayats to the Constitution.

The core principles behind the amendment were ~~was~~ that of Subsidiarity and democratic decentralisation, wherein functions should be carried out at the level closest to people.

The PRIs have evolved into an indispensable level of governance, as it holds the pulse of the people, and is the first interface for rural communities to the Government.

The PRIs success would depend on how it caters to the aspirations of the rural populace, ~~and their~~ which majority boils down to Economic Development and Social Justice.

Economic Development would include optimal utilisation of resources to enhance standard of living of the people.

At the village level, PRIs have a major role in ~~to~~ doing so, infact PRIs have advantages over other levels of government in securing economic development.

Firstly, PRIs are more aware about the local resources in the region. This includes natural resources, traditional knowledge, awareness about individuals, their skills and potential. This knowledge

is crucial in present times when we are being Vocal for Local with global outlook.

PRI's, further have a big role in implementation of schemes. This includes steps like beneficiary identification, fund handling and monitoring of schemes. The MGNREGA, PM Awas Yojana, National Rural Livelihood Mission are examples of such schemes.

PRI's have a role in infrastructure creation. The extent of the role depends on state governments' devolution of functions under Schedule XI, but it can range from roads, to school, from wells and toilets, to primary healthcare centres. Such infrastructure provides employment and supports the rural economy - farm and non farm.

In present era, PRI is also the symbol of digital connectivity which has become the ~~for~~ base for development. The BharatNet programme and Common Service Centres in Panchayats are testimonies for the same.

PRI's also fulfill the economic aspirations of people through planning, which can be seen bolstered through the Gram Panchayat Development Plan (GPDP) scheme.

Most importantly, PRI's make economic development sustainable and inclusive.

A bottom-up economic development will be more accepted due to sense of ownership and will cater to local context, thus being more effective.

With economic development in place it is important to see how PRI's fare in the social justice parameter.

To begin with, the mandatory provision of reservation for women (33%) and for Scheduled Castes and Scheduled Tribes (based on their population) is a direct means to achieve social justice. These people were sidelined by the village, as observed by Ambedkar, thus such a provision became necessary.

PRI's are a stepping stone for many such



vulnerable people to find more political representation, ~~at~~ <sup>at</sup> every level of PRTs, ~~in~~ at state level and even at national level.

Such wider representation is vital for social justice.

The PRTs, <sup>especially Gram Sabhas</sup> also become a forum to tackle

social problems and social injustices.

The conflicts between communities are resolved and every voice gets a chance to be heard.

PRTs also bring in a sense of civilised living, modernity and rationality to village life.

It acts as guiding light against the parochial practise of social injustices. This is also possible due to the state personnel in PRTs who help give a broader perspective.

A healthy PRT would emphasise on socio-economic development through education and health, which in itself helps reduce social injustices by providing equal opportunities to all.

Lastly, PRTs through their association with SHGs, Civil society organisations, etc.

contribute to social capital formation which by definition works towards trust, mutual understanding, shared values, that stand for social justice.

Having gauged the role of PRIs on the two fronts an assessment of the challenges is also due. PRIs face the famous challenge of 3Fs - funds (only 5% of funds raised by own revenue), functions (poor devolution of functions by states), and functionaries (lack of trained, motivated personnel). Further, the multiple government parastatals also circumvent its role, for example district offices, extension service offices etc. PRIs at times still showcase parochialism by spending time on trivial aspects rather than working for socio-economic development & justice.

The challenges in the system, thus are clearly visible, however that doesn't reduce its vitality. The PESA, 1996, extended PRIs that

to tribal regions, and the recent role of PRIs during COVID-19 in contact tracing, implementation of lockdown, etc., all showcase its utility.

The PM's outreach to sarpanchs as well as celebration of National Panchayati Raj Day (24<sup>th</sup> April) are steps to bring back focus on the panchayati raj institutions.

II<sup>nd</sup> ARC recommendations including representation of PRI in Legislative Councils should be the way forward. Monetisation of land resources through taxation, and greater devolution through flexi funds can help counter the fund crunch.

The most important reform is of course capacity building of personnel & the institutions. eg. PMGDISHA scheme for digital literacy in villages is a step in the right direction.

In closing, Gandhiji's conception of PRI as being concentric circles instead of pyramids needs to be asserted.

The concentric circles with individual as the smallest circle, and each circle encompasses the other and allows lower levels to grow.

We need to underline the importance of PRIs as a strong and self-sufficient level of the Govt. • We should visualise the Centre and states as nourishing PRIs not by giving it fruits, but by watering the seeds so that it develops its own fruits, the fruits of economic development and social justice!

**Feedback**

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





## SECTION/भाग - B

1. It is the power of the mind to be unconquerable.

यह मन की शक्ति ही है जो अजेय है।

2. Truth never damages a cause that is just.

सत्य कभी भी ऐसे कारण को क्षति नहीं पहुंचता जो उचित हो

"It is the power of the mind to be unconquerable"

"I AM THE MASTER OF MY OWN FATE"

This is a famous line from the poem 'Invictus', which showcases how the author wouldn't be subdued by any other individual. The poem was written by Nelson Mandela, and unlike the tone of the poem, he wrote it at a time when he was imprisoned.

A person whose basic liberty was so brutally curtailed for 27 years still considering himself to be the master of his own fate is revolutionary in itself.

It highlights the power of the mind to be unconquerable, even when one's body may be incarcerated or conquered.

In the true spirit of being unconquerable, he writes the powerful line - My head is bloodied, but unbowed.

What is it that gives him this strength, what is the true power of the mind to be unconquerable?

Through this essay, we ~~to~~ will explore the ordeals that try to conquer us, the power of the mind to prevent it, instances where individuals have shown such power, and how we can inculcate this important attribute in us and our future generation.

### THE CONQUERERS

As individuals we face umpteen challenges at various stages of our life. ~~that seems to break our resolve~~

Of these challenges, a few ~~are~~ seem to conquer us, which means, it breaks our resolve to keep looking for solutions, and we may accept the situation for what it is and not ameliorate our hardship.

The most important of these challenges could be perpetual injustice. This <sup>was</sup> ~~is~~ the

Case with Mandela ~~was~~ wherein he was imprisoned unjustly for the prime years of his life.

Another ordeal that tries to conquer us is failure. Many people see failure as the end of their purpose and give up.

Instances of students committing suicide due to academic failure has become common place.

Emotions and circumstances that seem out of one's control also appear to conquer individuals at times. A clear example of this could be <sup>in</sup> road rage, wherein one even commits <sup>a</sup> crime on being conquered by an emotion (rage).

People are also conquered by negative thoughts which lead to or are a sign of mental ~~illness~~ health issues like depression, anxiety, etc. In all these cases, one is not able to control one's thoughts and the responses it triggers.



lastly, in the post-truth era, one is also tried to be conquered by misinformation, narratives and counter-narratives. Majoritarianism also tries to conquer the subaltern but pertinent views.

Having established all the factors that try to conquer us, it now falls upon us to explore how the power of the mind can be used to be unconquerable.

### Power of the mind

The mind has an important role to play in our perceptions about the conquering factor. The glass that is half full or half empty since time immemorial underscores the importance of perception in dealing with challenges and circumstances.

The mind perceives injustice and helps in looking for solutions to the problem, instead of being conquered by it. For example, when Gandhiji was thrown out of the train in Pieta Maritzberg, he

Saw that as an opportunity to fight for the rights of the entire Indian community in South Africa against the injustice.

Similarly, when it comes to failure, it is the mind that helps us to look at failure as a learning opportunity.

~~and~~ Instead of being conquered by it and giving up, a powerful mind will help try again, and try better.

For example, Thomas Edison's statement that he ~~had~~ did not fail 100 times, rather learnt of 100 ways of not making a bulb, showcases ~~his~~ the power of his mind to be unconquerable by failure.

When it comes to emotions, there is a whole branch of psychology dealing with Emotional Intelligence which bolsters the fact that the mind can control emotions and even channelise it to work for one's advantage.

A positive attitude and mindset to circumstances

is known to have helped ~~to~~ to make the situation better. For example, many medical professionals vouch for the mental strength of patients in helping the course of their treatment and bringing positive results.

Even in the case of mental health issues, cognitive therapy is recommended that also relies on the power of the mind to conquer the illness.

Lastly, ~~is~~ in the post-truth era, even with the rise in misinformation, a powerful mind will be unconquerable as it would verify the factors and make informed opinions instead of being carried away by the majoritarian view or being conquered by it.

Clearly, the power of the mind to be unconquerable is ~~evident~~ established, a few evidences can now be examined

In colonial era, Indians felt inferior to the British in the early 1800s. However, with the socio-religious movements and Swadeshi movement, Indians garnered pride in their own culture. Once the mind was set free from colonial mindset, Indians could not be conquered which led to movements against British and finally to Independence.

In modern times, Malala Yousafzai's ~~strong~~ resolve against the Taliban's dictat for women, led to her being shot, yet her power of her mind was such that she emerged unconquerable as the face for girls' education worldwide.

Closer home, the failure of Chandrayaan 2's rover was seen as a setback to ISRO, but ~~it~~ it saw it as a learning experience and resolved to launch Chandrayaan 3 to conquer a soft moon-landing.

~~On a more~~  
 Recently, it was heartening to see a young student from J&K acing the NEET examination, even though his area of residence was a 'disturbed area'. It just goes on to prove that he conquered the circumstances through ~~his~~ determination & commitment of his mind.

And to ~~an~~ end with an example that is relatable to everyone, the COVID-19 pandemic disrupted the routine lives of people and we ~~see~~ can see the unconquerable minds shifting to online education, ~~job~~ work from home, new business where old ones ~~collapsed~~, etc.

### Cultivating the power of mind!

The power of the mind is truly phenomenal and is often unexplored. It falls upon us to ensure we truly explore this power ourselves, as well as pass it on to the future generation.

Reading books like 'The Secret' can help introduce the power of the mind and positive thinking.

Learnings from the life of great ~~men~~ <sup>individuals</sup> like Nelson Mandela, Gandhi, Malala should be incorporated & spread to explore their ~~tryst~~ <sup>tryst</sup> with conquering ordeals through the power of their mind.

Meditation and yoga is also considered beneficial in bringing a positive outlook & unleashing the power of the mind.

Let us ensure that this <sup>of</sup> quality becomes widespread so that the glass is seen as half full always, and in fact even ~~filled~~ <sup>filled</sup> to fill the other half on our own.

Let us all be masters of our own fate with the most powerful tool - a positive mind.

**Feedback**

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