

TEST CODE: 32006

FIAS – 2020 – MGPE6

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# ForumIAS

ACADEMY

## GENERAL STUDIES

Name Of Candidate

Anjali Sharma

Email Id.

Roll No.

Mobile No.

Date:

Time Allowed: Three Hours

Maximum Marks: 250

### INDEX TABLE

### INSTRUCTION

Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
<b>Total Marks:</b>		

1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).

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.

3. One question in each part is compulsory.

4. The number of marks carried by a question/part is indicated against it.

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.

6. Word limit in questions, if specified, should be adhered to.

7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.

Remarks:

Start Time| 9:00

End Time| 12:30

Mode Of Examination :

Online  Offline 

ECN CODE:

Evaluation Date:

2nd Floor, IAPL House, #19, Pusa Road, Karol Bagh, New Delhi – 110005

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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

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SECTION - A

1. PRIs: Securing economic development and social justice.
2. In the Indian context, both economics and technology are crucial in combating agrarian distress.

PRIs : Securing economic development and social justice.

India is still primarily a land of villages with 68% of its population living in rural India. Yet, the decisions about whether a village like Multai in MP would get water connection or not are taken in metropolises like Bhopal or Delhi.

This poses a question on the efficacy of Panchayati Raj Institutions aka PRIs & whether they can be utilised as an instrument for securing economic development, viz. better standards of living, improved incomes of country people, growth of MSMEs & village industries, developing community assets and social justice, aka, political voice to the marginalised, improved health outcomes, electricity & water connection and so on.

This would require Grandhi's idea of 'Ramrajya' aka 'Sarvodaya' to be realised in its true essence.

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When Nipah outbreak was reported for the first time in Kerala in 2018, the PRIs took effective steps, state's health force was mustered and the grassroot democracy achieved a remarkable milestone in nipping the potential health crisis in its bud.

Contrasting this situation to Wuhan province of China, where, when COVID-19 emerged, decisions were delayed as they were being approved by Beijing ~~and~~ due to the lack of grassroot democracy institutions in China. The ineffectiveness & failure of centralised governance crippled the world's health situation as the hell broke loose and consequently devastated the economies around the globe.

This very example proves how PRIs can be strengthened & nurtured for the overall wellbeing of humanity.

and achieving economic development in a sustainable & socially just manner.

### JOURNEY OF GRASSROOT DEMOCRACY :

Since the Rig Vedic period, India has an element of grassroot participative democracy in the form of Sabhas & Samitis. Later, in far south, Cholas had an impressive record of local governance and the manner of elections to them was equally impressive.

Even during Medieval period, panchayats were an evergreen feature which focussed on local issues & solving disputes. Later, in Modern India, this idea was romanticised by Mahatama Gandhi who wanted to develop India as a village economy based on handicrafts and agriculture.

Post independence, because of the euphoria generated by welfare state, idea of grassroot democracy was given

a pass. This trend reversed when the centralised planning model failed to achieve its ambitious goals and the panchayats received constitutional status after the 73rd Amendment Act of 1992

### SECURING ECONOMIC DEVELOPMENT:

With agriculture being the mainstay of rural economy and the goal of doubling farmer's income by 2022, PRIs can be the effective tool to achieve that. The local issues, eg the types of crops grown, the size of landholdings, access to credit etc known to them, effective strategies can be designed as per context.

PRIs also help in building the community assets like farm ponds, canals, tubewells, formation of SHGs etc to alleviate the agricultural distress. PM-KISUM scheme envisages

installing  
developing  
of grids solar pumps, solarisation  
with the help of PRIs.

Securing regional development  
in a balanced & sustainable manner  
can be achieved via PRIs. One  
district - one product scheme can be  
given a push with the effective  
push by PRIs. Similarly, village  
handicrafts industries & MSMEs can  
be revived by their promotion by  
PRIs.

Digitisation of PRIs with the  
help of Bharat Net where broadband  
connection is provided to 1 Lakh gram  
panchayats can help in bridging the  
digital divide and people in rural  
areas to take advantage of the  
online resources.

## SECURING SOCIAL JUSTICE:

PRI's were designed to be socially just by providing reservation to the vulnerable sections like women, SCs, STs in all the levels of Panchayat. This ensures that everyone gets a platform to raise their concerns and has made the political participation more inclusive.

Improving health outcomes needs to be the foremost priority for a nation struggling with the COVID-19 pandemic. The health systems can be made resilient if PRI's take up the responsibility to improve health status of their localities.

The success of "Kerala model" is attributed to the decentralised nature of governance evolved & strengthened there for years. The state



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tops in terms of SDG 3, has the highest institutional deliveries, lowest maternal mortality rate (MMR), IMR, lowest out of pocket expenditure and so on. Even in COVID-19 pandemic, it has recorded the lowest fatality rates, all credit to its successful PRI culture.

On similar lines, electricity connection to every household and functional tap water connection can be facilitated with the help of PRIs. These issues can be turned into a 'Jan Andolan' modelling on the lines of 'Swaachh Bharat Mission's success.

The migrant crisis unfolded by the pandemic makes the role of PRIs even more pertinent as they were the first point of contact

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to all the urban migrants who returned to their villages for solace and emotional stability.

Mapping the skills of the returned migrants & integrating them with the employers is much needed to secure their livelihoods. Identifying additional demand for MGNREGA and building community assets using the workers is also a responsibility shouldered on PRIs.

### BARRIERS TO THE SARVODAYA :

So, if all seems egalitarian, then why do we fail to achieve that? The barriers that hinder the true & full development of PRIs is classified in terms of 3Fs

↳ Funds : PRIs lack their own system of revenue mobilisation. They hesitate

to tax their local populations to carry out the tasks for their development. They are generally dependent on the grants provided by upper echelons of government which are mostly tied in nature, i.e. can be spent for a particular cause only.

↳ Functions: Though 11<sup>th</sup> schedule contains 29 items, the functions with which PRIs are shouldered are very minimal. State governments are wary of decentralisation and often create parallel bodies for implementing schemes rather than empowering PRIs.

Further, the local bureaucracy sweeps all power & hesitates to share it with PRIs. Eg

↳ Functionaries: Gram Panchayats lack

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in skilled manpower which has the expertise to achieve the egalitarian goals envisaged. Hence, the implementational hurdles are difficult to overcome.

Further, the goals of social gender justice are hindered by the fact that women representation in panchayats hides behind the "Panchayat pati" syndrome. The elections are marred by caste based identity politics which fails to ensure true representation & participation of all members of community.

### OVERCOMING THE BARRIERS :

Best practices from around the world and from within specific regions of country needs to be adopted & adapted in functioning of our PRIs.

An example can be taken from local governance models of Sweden where health and education outcomes are topmost of the world. There every 'neighbourhood school' is the best school & every 'neighbourhood healthcare facility' is the best one as they have proper curriculum in place and have sustainable finance models.

Empowerment of PRIs is the need of the hour in terms of the 3Fs. This can be done by devolving certain taxation powers to PRIs, establishing state finance commissions, state Election Commissions as per the Constitutional mandate.

Developing eco-tourism and rural tourism can be another way of generating a source of revenue and employment at the same time. These PRIs that generate good

social & economic outcomes need to be incentivised and popularised.

Women sarpanch like "Chhavi Rajawat" who brought remarkable improvements in their village should be popularised as leadership models so that more & more women actively participate in politics and bridge the gender divide.

Moreover, the call for 'Vocal for local' has PRIs at the base of it to develop a robust rural economy in the post COVID world.

These steps need to be carried out at infrastructural, implementational & attitudinal levels to make PRIs as the pillar for development of 68% population of India and curb the need of migration to cities due to distress.

If this ~~dream~~ can be achieved, the dream of ~~our~~ the father of the nation - MK Gandhi shall be fulfilled and India would chart out its path of the egalitarian society i.e. 'Ramrajya', where everyone is given the equality of opportunity and all the resources to develop one's potential in life.

It is high time that we as a state take Article 40 of our Directive Principles of State Policy to the forefront of our development chart. It is high time that Mulitai - the village of MP & its people take their own decision & are empowered to fulfill them via PRIs & <sup>become</sup> as much capable as any metropolis to do that.

It is the power of the mind  
to be unconquerable

Far from the citylights and the areas of big talks, in a far flung remote village, a humble man determined to do the impossible. In his village, people particularly women had to cross a mountain or go via the extremely long side route to fetch water for their daily needs.

The man had recently lost his pregnant wife while she was performing the arduous task. Shaken to his core from the grief, he resolved to make the way by cutting down the mountain himself and thereby make the lives of several other women easier.

It took him several days, months, years and several mockings of ~~by~~ people calling him a madman. Yet, one fine day, just by the power of his mind, he achieved the impossible and is now famously called as "Manjhi - the Mountain Man".



The story of Maanythi highlights how it is the power of the mind, its strength, determination and perseverance that makes it unconquerable like a rock solid mountain, unwavering by all the difficulties and challenges that life throws along the way.

Life is full of uncertainties. It is meant to be this way and has been like this ever since. The current COVID-19 pandemic that has engulfed the world and created this havoc, essentially reminded humanity of the uncertain nature of life. Despite all the scientific advancements and economic progress, some things can never be predicted. The only weapon humanity has against this chaos of uncertainties is the power of the mind.

However, as the old adage say,  
 "where there is a will, there is a way."

It is the power of the will that makes us resilient. Human beings are among the most resilient species of the planet because our will power makes us unconquerable. In past, humanity has survived through such pandemics, such as the Black death or the Spanish Flu of 1918 and so it will survive through the current pandemic and emerge even stronger.

We have seen the display of such power and its efficacy historically all across the world and across all ~~the~~ sectors and at all the times.

In ancient India, the tale ~~rise~~ of Chandragupta Maurya, an ordinary boy who was sold as a slave and later his rise against the Nanda empire, who ruled the Great Magadha empire for over nine generations proves the very point. The power of his mind was cultivated.

by the strategy of his Guru Chanakya and they both through the strategies of Sam, Dam, Dard, Bedh conquered over the corrupt empire of the Nandas. It shows that if the mind is not enslaved, it can win over even the mightiest of the empires.

Hundreds of centuries later when another exploitative empire, i.e. the British empire colonized the subcontinent, it also enslaved the minds of the people within it. It took the efforts of several social reformers like Raja Ram Mohan Roy, Swami Vivekananda and political reformers like Dadabhai Naoroji and Grandhiji to free the minds of people and put up a fight against the colonial rule.

The Indian National Movement suffered from various setbacks like the 1907 swat split or the Chauri Chaura incident and calling off the NEM. Despite all the brute force, the power of the minds of Indian people succeeded and won independence for themselves in the end.

In the political sphere, the strength of the power of the mind can be seen among people who remain uncorruptible even after being among the puddles of corruption. TN Seshan, a name that has become synonymous with integrity reformed the defunct Election Commission solely by his efforts and will power and it now stands as one of the most trusted public institutions of India.

In the arena of sports, we have numerous examples like Mary Kom, winning gold medals for India despite being the mother of two children and hailing from the underdeveloped North East region or that of Mahendra Singh Dhoni, son of a poor plumber and hailing from a small town becoming the most successful Indian Cricket Captain till date. Sportspersons like these two overcame all the challenges life threw at them ~~and~~, emerged unconquerable by all hardships by their sheer will power.

In the world of rapidly changing technologies, advent of social media, it is also paving way for many such distractions. It has become much more difficult to stay focused and persistent towards one's aim in life. In such a scenario, it has become even more pertinent to cultivate the power of the mind to remain unconquerable by the evils of distractions.

The converse is also true, if the strength of the mind is weak, then it becomes almost certain that one would be blown away from even the slightest of the crisis that dawns upon it. It can be in the form of accepting bribes, match fixing by sports persons, indulging in illegal activities like consumption of drugs and so on.

In the epic Mahabharata, the great warrior and archer Karna loses the power of his mind, the belief over his skills, his knowledge, even though just for a few moments and gets defeated by Arjuna as his mind no longer remained unconquerable. Arjuna on the other hand, retains his power of the mind by the words of Lord Krishna and was able to win over the great battle of Mahabharata.

In modern times, the great missile man of India, the former President APJ Abdul Kalam mentioned in his book "Wings of fire", how despite all the challenges in his life, hailing from a humble background, he educated himself and achieved great success for Indian space sector, just by the help of his will power and determination. The current chairman of ISRO, K Sivan shares a similar story.

Part 11: The COVID induced lockdown and the times of distress challenged the power of the minds of millions on the planet. Yet, we saw the display of its strength when hundreds of inter state migrants, including pregnant women and children journeyed over thousands of miles on foot to reach their native places. The imagery of this reality shook the nation's mind to the core, yet it affirmed that human mind when sets for something truly becomes unconquerable.

The crisis also nudged us to use the collective power of human minds to become resilient and unconquerable towards such future shocks. These can be in the form of another pandemic, climate change induced threats or the disruptive technologies and threats associated.

g power of minds that the success  
Montreal protocol be replicated in  
 implementing other climate related  
 commitments and agreements, eg  
The Paris Pact. Then only can we  
 hope to conquer the havoc of  
 Climate change disasters.

For tackling other social issues  
 like social discrimination, let us  
 rise like Rosa Parks did in the  
 bus and make our minds  
 unconquerable by such polluted  
 mindsets and usher in an  
 egalitarian society.

Similarly, superstitions and  
irrational dogmas are to be  
conquered upon by the power of  
 our minds by the right educational  
 and awareness campaigns. Laws  
 and regulations can only go to  
 an extent and the emancipation  
 will be complete only by the  
changed mindset of the people.



It has become more important than ever to give proper attention to our mental well beings and cultivate our mental strength and power to be unconquerable and resilient against all adversities that the 21st century is going to unfold. The technique and practice of mindful practices like meditation, Yoga need to be further disseminated to the masses. India can play a massive role in this.

Finally, the lines of the poem "Rashmirathi" by Ram Dhari Singh Dinkar portray the essence of the topic:

"Sach hai vipatti jab aati hai"  
(It is true that when there is a crisis)

Kayar ko hi dehlati hai  
(Only the weak are shaken)

Shoorma nahi nichlit hote,  
(And the strong minds don't get anxious)

Kshan (एक) Ek nahi dheeraj khote  
(Not even for a second, do they lose sight)

Apni koo galke lagate hain,  
(Face all the challenges head on)

Kaanto mein raah barate hai,  
(They find their way through the obstacles)

Kham thok thelta hai jab nar,  
(When a man sets for something)

Paawat ke jate paav ukhad,  
(Even the mountains get uprooted)

Manav jab zor lagata hai,  
(When humans get determined)

Pathar pani ban jata hai....  
(Even the rocks get melted away)